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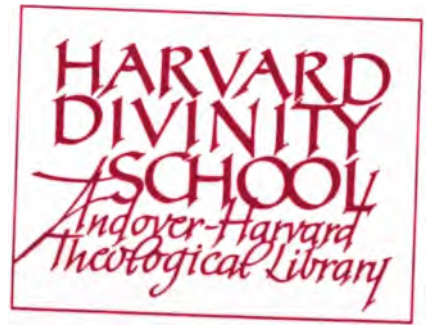
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MINUTES

OF THE

Universalist General Convention

ANNUAL SESSION

HELD AT

NEW YORK

1874.

NEW YORK
ATHERTON & BROOKS, BOOK AND JOB PRINTERS,
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1874.

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Universalist General Convention.

Office, 551 Sixth Ave., Cor. 33d St., N. Y.

The system of ***Family Missionary Boxes*** was suggested to the late Secretary of the Convention, Dr. Brooks, by D. L. Holden, Esq., of Bergen, N. J., as a simple and inexpensive plan, by which all who love Universalism, as the Gospel of Christ, could contribute directly to the Missionary Fund of the Denomination. The plan was approved by the General Convention, at the Providence Session, September, 1868, and by a unanimous vote, "earnestly commended to the Denomination."

The Missionary Boxes will be sent free to any responsible person. The desire is to place one in every Universalist home; and all who love the cause are requested to aid in this work. Faithfully carried out, this plan, while burdening no one, will give the Convention great and constant aid in carrring on its Missionary work.

Form of a Devise or Bequest to the Universalist General Convention.

FORM OF BEQUEST.

I give and bequeath to the The Universalist General Convention, a corporation created in the year 1866, under the laws of the State of New York, or to the Treasurer thereof for the time being, for its corporate purposes, the sum of Dollars.

FORM OF DEVISE OF REAL ESTATE.

I give and devise to The Universalist General Convention, a corporation created in the year 1866, under the laws of the State of New York, their successors and assigns, for the corporate purposes of said Board of Trustees, all that, &c., (here describe the property.)

It should be noted that the "Corporate purposes" of the Board are "The diffusion of Christian knowledge, by means of Missionaries, Publications, and other agencies." If Donors have any choice as to the manner in which their Bequests or Devises shall be appropriated, it must be especially mentioned; otherwise, the Board of Trustees will be at liberty to use them for whatever of their "Corporate Purposes" may seem to be in greatest need.

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MINUTES

OF THE

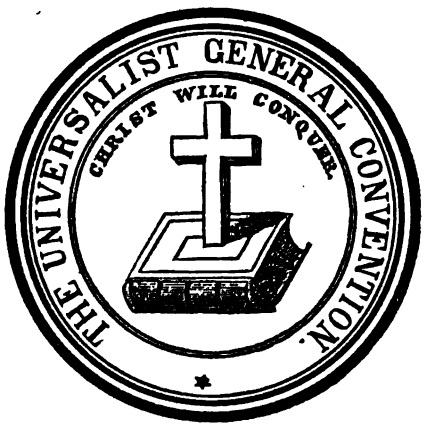
Universalist General Convention

ANNUAL SESSION

HELD AT

NEW YORK.

1874.



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UNIVERSALIST GENERAL CONVENTION.

MINUTES OF THE SESSION OF 1874, HELD IN NEW YORK CITY.

MEMBERS PRESENT:

MAINE.—*Clerical:* S. Goodenough, G. W. Quinby, D. D., Chas. E. Tucker. *Lay:* Hon. Wm. Duren, Mrs. G. W. Quinby.

NEW HAMPSHIRE.—Rev. E. L. Conger, *President State Convention;* Rev. G. L. Demarest, *Secretary State Convention. Clerical:* H. A. Philbrook. *Lay:* Solon S. Whithed, Hiram Hill.

VERMONT.—*Clerical:* E. Ballou. D. D., J. F. Simmons. *Lay:* F. H. Harris, A. L. Robinson, John Paine.

MASSACHUSETTS.—J. C. Wellington, *President State Convention. Clerical:* A. A. Miner, D. D., E. C. Bolles, T. E. St. John, Benton Smith. *Lay:* J. G. Ray, Joseph Davis, E. Trask, Chas. Foster, Wm. Mecorney, W. Goldthwaite, F.V. B. Kern, Mrs. J. D. Wilde, Mrs. H. A. Bingham.

CONNECTICUT.—Rev. C. A. Skinner, *President State Convention;* John S. Hussey, *Secretary State Convention. Clerical:* H. P. Osgood. *Lay:* T. J. Boardman.

RHODE ISLAND.—Chas. E. Carpenter, *President State Convention. Clerical:* E. H. Capen. *Lay:* Olney Arnold.

NEW YORK.—Rev. Asa Saxe, D. D., *President State Convention:* Rev. Chas. Fluhrer, *Secretary State Convention. Clerical:* E. Fisher, D. D., L. J. Fletcher, C. F. Lee. *Lay;* Martin Thatcher, F. B. Mayhew, Solomon Drullard, M. S. Laird, Chas. Eddy, S. C. Hull.

NEW JERSEY.—Francis Mackin, *President State Convention. Clerical:* E. Hathaway. *Lay:* F. Hitchcock.

PENNSYLVANIA.—Rev. E. G. Brooks, D. D., *President State Convention;* Rev. G. Bailey, *Secretary State Convention. Clerical:* B. F. Bowles. *Lay:* F. S. Boas, Mrs. Eliza W. Bailey.

OHIO.—Mrs. D. C. Tomlinson, *Vice-President State Convention. Clerical:* D. C. Tomlinson, H. L. Canfield.

INDIANA.—Rev. M. Crosley, *Secretary State Convention.*

ILLINOIS.—*Clerical:* J. W. Hanson, J. Murray Bailey. *Lay:* W. R. M. Wallace, H. S. Rexford, Mrs. G. B. Marsh.
WISCONSIN.—Rev. A. C. Fish, *Secretary State Convention.*
DISTRICT OF COLUMBIA.—*Clerical:* C. H. Fay.
MARYLAND.—*Lay:* J. B. Macneal.

MINUTES.

THE UNIVERSALIST GENERAL CONVENTION met in New York, Tuesday September 15th, and in the absence of the President and Vice President was called to order by the Permanent Secretary, REV. J. M. PULLMAN, at 10½ o'clock, A. M.

Prayer was offered by the Rev. Giles Bailey, of Pa.

The Roll of Delegates was called, and a quorum declared to be present.

The Convention then proceeded to permanent organization, Rev. S. Goodenough of Me., and M. Crosley of Ind., were appointed as tellers, and subsequently announced the result of the election as follows:—

President—OLNEY ARNOLD, of R. I.

Vice President—SOLOMON DRULLARD, of N. Y.

REV. CHAS. FLUHRER, and WASHINGTON W. HOOPER, of N. Y., were appointed *Assistant Secretaries.*

On Motion, the Convention took a recess of ten minutes; after which it was again called to order by the President, who announced the following *Committees for the Session:*—

On Elections—Rev. M. Crosley, of Ind.; Rev. D. C. Tomlinson, of Ohio; Mrs. J. D. Wilde, of Mass.

On Religious Services—Revs. E. G. Brooks, D. D., of Pa.; H. R. Nye, E. C. Sweetser and Almon Gunnison, of N. Y.

On Unfinished Business—Rev. J. M. Pullman, *Secretary*, of N. Y.; Rev. C. H. Fay, of D. C.; J. S. Hussey, of Ct.

On Nominations—Charles E. Carpenter, of R. I.; Revs. E. Fisher, D. D. of N. Y., and J. Murray Bailey, of Ills.

The minutes of 1873 were read by title, and, *on motion* of Rev. G. L. Demarest, of N. H., ordered to be so amended as to show that the proceedings of the last day of that session were approved.

On Motion of Rev. G. L. Demarest, of N. H., the Reports of the Board of Trustees and Treasurer, were made the special order for 2½ o'clock, P. M.

Rev. S. Goodenough, of Me., Chairman of the Committee appointed at the last Session to report at this Session with reference to a change in the time of holding State Conventions, asked further time, which was granted.

Rev. J. M. Pullman, of N. Y., Chairman of the Committee on Unfinished Business, reported the following from the proceedings of last year, as requiring the ratification of the Convention at the present Session, in order to become a law:—

Resolved—That Article V., of the Constitution of the General Convention, be amended by striking out the words "on the third Tuesday in September, substituting the words "on the Wednesday preceding the fourth Sunday in October."

On Motion, the Convention by a two thirds vote, ratified the action of the preceding Session, by adopting the resolution.

The Committee on Religious Services made announcements of meetings for afternoon and evening. Approved.

On motion of Rev. E. Hathaway, of N. J., a Committee of Three were appointed to draft resolutions respecting Clergymen, deceased during the year. The Chair appointed Revs. E. Hathaway, N. J.; J W. Hanson, Ills.; G. W. Quinby, D. D., of Me., said Committee.

Adjourned to meet at

2½ o'clock, P. M.

Convention called to order by the President.

The Committee on Elections reported additional delegates present. Adopted.

The Report of the Board of Trustees was then read by the Permanent Secretary. The Report was accepted, and on motion of Rev. A. A. Miner, D. D., of Mass., referred to a Committee of seven—they to have power to form sub-committees for the purpose of considering the different topics of the Report. The Chair appointed as the Committee, Rev. A. A. Miner, D. D., of Mass.; Mrs. Eliza W. Bailey, of Pa.; Rev. E. H. Capen, of R. I.; E. W. Crowell, of N. Y.; M. R. M. Wallace, of Ills.; Rev. D. C. Tomlinson, of Ohio; Rev. B. F. Bowles, of Pa.

The Treasurer of the Convention, D. L. Holden, of N. Y., submitted his Annual Report, which, *on motion* of Rev. D. C. Tomlinson, of Ohio, was accepted and referred to the above Committee.

Two communications from D. L. Holden, of N. Y., recommending the preparation of Parish Books for Statistics and the Establishment of "A Ministerial Relief Fund" were received, and referred to the same Committee.

An application for the Fellowship of the Convention received from the parish in San Francisco, Cal., formed by a union of the two parishes recently existing in that city, was, on motion of Rev. A. A. Miner, D. D., of Mass., referred to the Board of Trustees with power.

A communication from the Illinois Convention, calling attention to the existence of an irregular organization known as "The Mississippi Valley Convention of Universalists," was received and referred to a Committee of three, consisting of Rev. G. L. Demarest, of N. H.; Rev. M. Crosley, of Ind.; H. S. Rexford, of Ills.

Rev. C. F. Lee, of N. Y., presented a memorial from the parish at Richfield Springs, N. Y., asking aid of the Convention. Referred to the Board of Trustees.

On motion of Rev. G. L. Demarest, of N. H., the Committee of Seven were instructed to report Annual Appropriations for the ensuing year.

On invitation, Rev. E. F. L. Gauss, of the German Lutheran Church, Mo., addressed the Convention.

On motion, the Chair appointed Revs. D. C. Tomlinson, of Ohio, Giles Bailey, of Pa, and Benton Smith, of Mass., a Committee to confer with Rev. Mr. Gauss, with reference to his mission.

On motion of Rev. Eli Ballou, DD., of Vt., a Committee of three were raised to report as to the expediency of changing Article V. of the Constitution, so as to provide for biennial instead of annual sessions of the Convention.

The Convention then adjourned to meet on Wednesday, at 9½ o'clock, A.M.

WEDNESDAY, Sept. 16th.

In the absence of the President, the Vice President called the Convention at 9½ o'clock.

Prayer was offered by the Rev. E. L. Conger of N. H.

The Roll of Delegates was called, and a quorum was declared to be present.

The Minutes of Tuesday were read, amended, and approved.

The Committee on Elections reported additional delegates present. Report adopted.

The Committee on Religious Services made announcements of afternoon and evening services. Approved.

Rev. J. H. Hanson, Ills., of the Committee appointed to draft the same, presented the following resolutions, which were adopted:—

Whereas—The hand of Divine Providence has, during the past year, removed from earthly spheres of labor to the higher and holier employments of heaven, several of our ministering associates, who have toiled in the Master's vineyard, some for long and laborious years, others with rare ability and success, and all with honor to themselves and the cause they served;—and

Whereas—We desire to record our recognition of their fidelity, our gratitude for their services, our submission to the Divine Will, and our sympathy for the families that have been bereaved; therefore,

Resolved—That we mourn the decease of John G. Bartholomew, Thomas J. Greenwood, F. S. Bacon, A. G. Clark, Wm. W. Wilson, S. J. McMorris, C. S. Hillesbeck, and Lydia A. Jenkins, and record our testimony to their eminent worth and honorable toil as ministers of the Gospel of Christ, and pray that the mantle of their example may so fall on their survivors, that the noble work in which they wrought may go on triumphantly, though these faithful workers have laid its burdens aside.

Resolved—That copies of this expression of our appreciation of our deceased companions, and our sympathy with those who mourn their loss, be conveyed to their families by the Secretary.

Rev. S. Goodenough, of Me., Chairman of the Committee, appointed at the last Session, to arrange with State Conventions for a change of time in holding their Annual Sessions, offered the following report, which was accepted:—

To the Universalist General Convention:

It will be seen by reference to the report of this Committee, adopted at the last Session of the General Convention, that eight State Conventions were recommended to change their time for assembly; viz., Kansas, Wis-

consin, Massachusetts, Georgia, Connecticut, Missouri, New Jersey, and Rhode Island. In obedience to instructions, the Chairman has corresponded with the Secretaries or other officers of the above named Conventions, stating clearly the reasons for the changes recommended, and requesting them to urge the same upon their respective bodies. From two States, Kansas and Missouri, no response has been obtained. Five—Missouri, Massachusetts, Georgia, Connecticut, and New Jersey, have taken the preliminary steps toward compliance, Rhode Island has made a change of time, but not that which was recommended, nor has that Convention avoided conflict with other Conventions by the change; but the loyalty of the Rhode Island Convention is beyond doubt, and no difficulty is apprehended in persuading that body to adopt a suitable time for assembling, in harmony with the purpose in hand.

Option was given the New Jersey Convention to begin its session on the third Friday in September, instead of the first Wednesday in November; or even the third Wednesday in September, if desired, as it would only conflict with Connecticut in their case, and the General Secretary could pass from one to the other in a night.

It should be stated that owing to the long illness of the Chairman, correspondence with the State Conventions was not in all cases as seasonable as it ought to have been. Nevertheless, enough has been done to show that the plan can be carried into effect without serious difficulty.

Your Committee would suggest that some person should be appointed, with instructions to press the work to its completion, or it might be made a special feature of the General Secretary's work, if that office is not already overburdened.

S. GOODENOUGH, *Chairman of Committee.*

Rev. D. C. Tomlinson, of Ohio, Chairman of the Committee appointed to confer with the Rev. Mr. Gauss, offered the following report, which was adopted:—

"The Committee upon the matter presented by the Rev. Mr. Gauss, report that they have had an interview with the brother, and in view of the credentials he presented of his ordination and good standing in the Church with which he has been connected, they have recommended him to seek the fellowship of our Missouri State Convention; and they further recommend that the Board of Trustees of this Convention be authorized to expend a sum not exceeding $1,000 for the purpose of establishing, through his aid, Universalist parishes in German communities in this country. Mr. Gauss informed the Committee that there are other clergymen of German churches who, he is confident, will heartily unite with him in seeking the fellowship of our Church; and we recommend the Board of Trustees to enter into correspondence with such clergymen as he may commend to them."

Rev. G. L. Demarest, of N. H., in behalf of the Committee to whom was referred the communication from the Illinois State Convention, offered the following resolutions:—

Resolved, That this Convention deprecates the formation of sectional bodies, the effect if not the design of which is to divide or alienate the affections of our people from their church in its constitutional forms; and we earnestly urge upon those who love our Gospel, not to impair our unity or the efficiency of our constitutional organizations by supporting or encouraging such irregular bodies.

Resolved, That the communication of the Illinois State Convention be re-

ferred to the Board of Trustees, for such action as may seem expedient in the premises.

The resolutions were adopted.

On motion, Rev. J. U. Mitchell, of Scotland, was admitted to the privileges of the floor, and addressed the Convention.

Upon invitation, Rev. Dr. True, of the Methodist Episcopal Church, also addressed the Convention.

The Convention then listened to the occasional sermon by Rev. E. H. Capen, of R. I., after which it adjourned to meet at 3½ o'clock P. M.

The Convention was called to order, the Vice-President occupying the chair.

The following message was received from the Conference of Unitarian and other Liberal churches:—

SARATOGA, Sept. 15th.

To the Universalist General Convention:

The National Conference of Unitarian and other Liberal churches now assembled at Saratoga, send cordial greetings to the Universalist Convention, to assure our brethren of that communion, of our appreciation of their effective labors in the promotion of Liberal Christianity; and to express our warm wish and fervent prayers that those labors, with the labors of all to whom the Fatherhood of God, and the Leadership of Christ, and the Brotherhood of Man are dear, may be crowned with full success.

GEORGE BATCHELOR,
Secretary.

On motion of Rev. J. M. Pullman, of N. Y., the following committee was appointed by the chair to prepare a reply to the communication:—Revs. T. E. St. John and E. C. Bolles, of Mass., and Rev. E. G. Brooks, D. D., of Pa.

The committee subsequently offered the following, and recommended that it be sent as the message of the Convention:

NEW YORK, Sept. 16th.

To the National Conference of Unitarian and other Christian Churches, Saratoga:

We heartily reciprocate your message of brotherly love and Christian sympathy. United by many ties of a common faith, we cordially join with you in all labors for the furtherance of truth and righteousness. Grace, mercy and peace be with all who love our Lord and Saviour, Jesus Christ.

OLNEY ARNOLD,
President.

The recommendation of the committee was approved.

Rev. E. H. Capen, of R. I., in behalf the committee to whom was referred the Report of the Board of Trustees and other papers, made a report, pending which, the Convention voted to adjourn to meet at 9 o'clock A. M., Thursday.

THURSDAY, Sept. 17th.

The Convention was called to order by the President at 9 1-2 o'clock A. M.

Prayer was offered by E. H. Capen, of R. I.

The roll was called by the Secretary—a quorum present.

The minutes of Wednesday were read, amended and approved.

The Committee on Religous Services made announcements, and Rev. E. G. Brooks, D. D,, Pa., chairman of the same, offered the following, which was passed:

Resolved, That in the judgment of this Convention, the appointment of public religious services at the "Church of Our Saviour" this morning during the session of the Convention, was in direct conflict with Art. II., Sec. 2, of the By-laws; and for this reason, though doubtless an inadvertance, is not to be approved or hereafter followed.

The Convention then resumed consideration report of the of the Committee of Seven, and adopted the following resolutions thereof:—

Resolved, That all of our parishes and people throughout the domain of our church be entreated to give prompt and generous attention to the needs of the treasury through our annual collections and the missionary boxes.

Resolved, That the General Secretary be directed to continue, as heretofore, to make all proper effort, by soliciting donations and otherwise, especially in regions where our cause is but imperfectly organized, to increase the funds of the Convention.

Resolved, That it be the established policy of this Convention to exclude no person from its Board of Trustees, from any office or from any general committee now existing, or that it may create, on acconnt of sex; and that it be its established policy to encourage the existence of no organization composed exclusively of men or women.

Resolved, That gratefully recognizing the good service rendered our cause by the WOMAN'S CENTENARY ASSOCIATION, and especially its great success in raising funds to be expended in its service, for the sake of unity, order and perfect co-operation, we cordially invite the officers and constituency of that Association to enter the direct service of this Convention, to share in its deliberations and its labors.

Resolved—That to make possible the acceptance of the foregoing invitation, we recommend to State Conventions the election of Delegates to this Convention, without reference to sex, but with reference alone to fitness.

Resolved—That this Convention earnestly recommends to its Board of Trustees, carefully to consider in its choice of persons to awaken a religious interest or solicit funds, the proved capacity of women to accomplish this labor.

Resolved—That till the results contemplated in the foregoing can be reached, this Convention recommends the Board of Trustees, and the Woman's Centenary Association, to make the terms which they have reported the base of their mutual relations and labor.

Resolved—That the suggestions of the Treasurer concerning the solicitations for a Ministerial Relief Fund be adopted, and that invitations be issued accordingly.

Resolved—That the following appropriations be recommended for the coming year:—

For Scholarships	$6,000
Missions	5,000
General Secretary, and traveling expenses	4,000
Interest	1,500
Books and blanks for Statistical Records	800

Incidental expenses, including Missionary Boxes, Printing, and Board of Trustees	1,000
Secretary's Office	1,200

Resolved—That the thanks of the Convention are heartily tendered to Rev. J. M. Pullman, for his generous sacrifices in giving his services to the Convention.

Resolved—That the Convention hails with satisfaction the work accomplished under the direction of the Board of Trustees in San Francisco, in reedeeming the Universalist name from dishonor, and in establishing a parish in that city on a sound and loyal basis; and that the Convention takes occasion to recognize gratefully, the wise and efficient services of the Rev. J. C. Snow, in carrying forward to a happy and successful issue the work which has already been begun.

Resolved—That a change in the name of a parish already in fellowship, so long as the nature of its constitution remains unchanged, does not affect its relations to the Convention.

Resolved—That the action of a State Convention, officially taken, in disciplining either a clergyman or a society should be regarded as conclusive, and respected accordingly by our entire Church, until it has been reviewed by this Convention; and that a different course growing out of *ex parte* information, however well intended, is liable to result in serious damage to our cause, and should be studiously avoided.

Resolved—That this Convention recognizes the opportunity afforded to secure a church and parish in the City of New Orleans; and it therefore recommends that the Board of Trustees, if in their judgment the state of the treasury will warrant them in so doing, expend, upon such conditions as they may think it wise to impose, the sum of $2,500 to meet the present needs of the society in that city—giving encouragement at the same time, that further aid will be extended in the future should the condition of said society be such as to require it; and said sum is hereby appropriated.

Resolved—That this body would most earnestly urge believers in every branch of our Zion to rise to a higher appreciation of the value of education, and employ far more widely than at present, the varied institutions of the church, in the liberal culture of our youth.

Resolved—That with all the promise arising from the position and instrumentalities of our church, our hope of universal and moral progress must rest in the moral and Christian fidelity of the great mass of believers at present bearing our name.

The following resolution was also offered and passed:—

Whereas—The Murray Universalist Society of Washington, D. C., has given a satisfactory pledge that it will furnish an acceptable lot for a Universalist Memorial Church as soon as this Convention is ready to build thereupon; therefore

Resolved—That the Board of Trustees of this Convention be requested to devise measures at the earliest practicable moment to secure the funds necessary to erect such an edifice, in order that it may be consecrated, in accordance with the desire expressed by resolution at the last session of this body, during the year 1876, "as among our religious offerings in the year of our National Centennial Anniversary."

The Vice-President of the United States, Hon. Henry Wilson, being in the Church, upon invitation briefly addressed the Convention.

Rev. Giles Bailey, of Pa., offered the following, which was adopted:—

Resolved—That the thanks of this Convention be extended to Rev. E. H. Capen, for his admirable Occasional Sermon, and that he be requested to furnish a copy for publication.

On motion of Rev. E. G. Brooks, D. D., of Pa., the following resolutions were adopted:—

Resolved—That the thanks of this Convention are due and are hereby given to the friends of the several parishes in New York and Brooklyn, for the generous hospitality with which they have entertained us.

Resolved—That we duly appreciate the attention of the members of the Press on this occasion, and thank them for the fulness and general correctness of their reports.

The Committee on Nominations, made their report, recommending,

For Preacher of next Occasional Sermon—Rev. S. H. McCollister, D. D., of Ohio.

For Trustee, vice Wm. M. Banks, resigned—Russell Blakely, of Minn.

Place of Adjournment—To be selected by the Board of Trustees.

The report was adopted,, and the nominee for trustee elected by ballot.

The committee of three appointed to report concerning the expediency of holding Biennial Sessions of the Convention, offered a majority report, recommending that no change be made in Art. V of the Constitution.

Rev. Eli Ballou, D. D., Vt., of the same committee, presented a minority report, recommending that the proposed change be made.

On motion of Rev. G. L. Demarest, of N. H., action on the reports was postponed to the next session of the Convention.

The minutes of the day's proceedings were read and approved.

The Convention then took a recess until 2½ o'clock P. M., at which hour it re-assembled to listen to the closing sermon by Rev. E. Fisher, D. D., of N. Y., and to join in the communion service; after which it adjourned to meet according to the provisions of the Constitution.

OLNEY ARNOLD, *President.*

J. M. PULLMAN, *Permanent Secretary.*

CHAS. FLUHRER, }
W. W. HOOPER. } *Assistant Secretaries.*

REPORT

OF THE

BOARD OF TRUSTEES.

To the Universalist General Convention, in Session in the City of New York, Sept. 15th, 1874.

The Board of Trustees herewith present their NINTH ANNUAL REPORT.

Five meetings have been held during the year. In February last, Br. Wm. M. Banks, of New York. resigned from the Board on account of his inability to attend the meetings, and Br. Chas. L. Stickney, of New York, was elected in his place. Mr. Stickney declining to serve on account of ill health, the vacancy was filled at the May meeting, by the election of Br. Russel Blakley, Minnesota.

At the first meeting after the Washington Convention, the Secretary Rev. J. M. Pullman, resigned his salary of $500. per annum, on the ground that it was entirely inadequate as compensation for the amount of labor involved in the office, and he preferred therefore to wholly donate his services.

FINANCIAL CONDITION.

Reference is made to the Treasurer's Report for the details of the condition of Permanent Funds.

THE MURRAY FUND.

This Fund now amounts to 120,901 10.

No argument need be entered into here, in view of the well-known advantages of a Permanent Missionary Fund, to show the desirableness of increasing this Fund to the amount of $200,000 as originally contemplated.

THE GUNN MINISTERIAL RELIEF FUND.

The earnings of this Fund of $8,000 have been $560, of which $100, has been appropriated and paid to the widow of one of our most esteemed clergymen.

THE BALLOU CENTENARY FUND.

Remains as last year, being the note of its founder for $100, with compound interest, from Sept. 30, 1870.

THE GENERAL FUND.

The Finance Committee of the Washington Convention, recommended "for clearness, a more itemized report of the expenditures in the various departments." In order that the financial transactions of the Convention may be fully set forth, we give below a statement of the actual income and expense for the current year, excluding balances and temporary loans.

RECEIPTS.

Interest from Murray Fund	$8,331 49
Reinsurance on the Busby property	135 00
Annual Collections	3,978 92
Missionary Boxes	2,295 50
Special Fund	564 72
Scholarships loans repaid	468 74
	$15,834 38

EXPENDITURES.

cholarships		$5,610 00
Missions, *viz:*		
Washington	1,712 50	
Lincoln	400 00	
Des Moines	292 50	
Indianapolis	200 00	
Lawrence	50 00	
		2,655 00
General Secretary—Salary		2,977 75
General Secretary—Traveling expenses		1,156 08
Interest account, *viz*:		
Clinton Appropriation	700 00	
On Loans	612 93	
		1,312 93
Secretary's Office, *viz:*		
Clerk	600 00	
Rent	400 00	
Stationary, Postage, Expressage on Missionary Boxes, and Incidentals	661 27	
		1,661 27
Printing Minutes, Washington Convention		250 00
Printing and Traveling Expenses, Missionary Box Committee		359 26
Contingent—Board of Trustees &c., *viz:*		
Traveling expenses	245 37	
Treasurer's Office	29 00	
Agent to Lawrence	87 80	
Reporting—Washington	71 40	
Balance, S. S. Committee expenses	47 70	
Chicago Insurance	121 50	
		608 77
Total Disbursements		$16,591 06

Total Receipts	15,834 88
Deficiency on Current account	$756 68

To this actual cash deficiency should be added obligations now due, on account of expenses of the San Francisco mission, General Secretary's Salary, Washington, Lawrence, Des Moines, and other items, amounting to $1,772,-25, showing a real deficiency in the transactions of the year of, in round numbers, $2,500.

If the Board had expended the full amount appropriated by the Washington Convention, this deficiency would have been increased about $1,300.

LOANS AND BALANCES.

The fiscal year was commenced with a balance of $3,080,87 of which $3,000 was applied, in September, to the reduction of the debt, thus rendering necessary a series of temporary loans to carry on the work of the year. These loans have been obtained by the aid of endorsements of individual members of the Board, and have been repaid as they matured from time to time, so that the present outstanding obligations of the Convention on this account amount to $3,700, maturing about Nov. 1st. The year closes with a balance of $2,672 01.

The object of presenting the financial transactions of the year in such detail, is to renewedly call the attention of the Convention to the importance, not only of reducing the debt by the prompt collection of the Special Fund, but of increasing the income through the annual collections and Missionary Boxes. We have arrived at that point where, with a little more zeal and prompitude on the part of our ministers and parishes in these two respects, we shall hear no more in Annual Convention about Debt or Deficiency, but a great deal more about substantial and effective help, given to the many struggling and deserving parishes who ask it, more about new centers of Christian influence established and fostered by us ; more about the growth and development of that higher life, that Christian manhood and woman hood which is the real object of all our efforts.

THE MISSIONARY BOXES

The Washington Convention directed your Board to vest the management of the Missionary Boxes in a Committee of Five, of whom three should be women. At the meeting of the Board next following the Convention, a Missionary-Box Committee was elected in accordance with this instruction ; but in consequence of successive declinations of the ladies chosen, the Committee was not able to organize till January, 1874. The Committee report that since that time they have entered thoroughly into the work, having prepared complete agent's outfits, with all necessary instructions, and entered into extensive correspondence to enlist agents, and ascertain the location of Boxes issued during the Centenary year, but since unused. The response received to their appeals show that the confidence of the people in the system is still strong—many of the old agents accepting-re-appointment and many new ones entering with enthusiasm into the

work. It is, of course, too early to estimate the value of the Committee's labors by the money product, the unavoidable delay in the organization of the Committee having thrown the appointment of many of the agents so near the July opening as to preclude the possibility of returns at that time. Nevertheless, the Committee feel greatly encouraged by the receipt of $2,295.50 on this account, and believe that the January returns may be confidently expected to show a large increase.

SCHOLARSHIPS

Thirty-five scholarships have been in force during the year—21 at Canton, and 14 at Tufts. The amount paid on this account during the year, is $5,610.00. The number of beneficiaries graduated during the year is 12, 7 by Canton, and 5 by Tufts.

The total expenditure of the Convention in Scholarships, is as follows:

Under the Gift System	$5,520 00
Under the Loan System	29,670 00
	$35,190 00

Of the $26,670 loaned to students, $7,051.25 is now due or past due. The total amount of repayments under the Loan System, is $1,278.75.

Your Board is satisfied from its experience thus far, that unless means now be taken to insure a more prompt compliance with the conditions of these loans, the whole system must be changed. The amount now due, and falling due, shortly would more than cover the appropriation on this account for the coming year.

Theoretically, the Scholarship fund is a self-supporting loan fund, but practically, thus far, the Scholarships have been gifts, and as such they have absorbed the bulk of the income of the Murray Fund. In many cases within our knowledge, the settlement of the graduate is so pecuniarly favorable that the loan could be promptly repaid if the duty and necessity of repayment were adequately realized. The conditions of repayment are easy, viz.: in five annual instalments, without interest, the first payment to be made one year from the date of graduation. These conditions are all known beforehand, being printed on all applications, orders, and receipts.

Yet, with a few honorable exceptions, represented by the payment of $1,278.75, on an indebtedness of $8,330.00, the beneficiaries who have borrowed and spent this money, neglect to provide for its payment. It ought, in justice, to be said, that the tone of the responses to the application of the Scholarship Committee for repayment, is generally good; a few only betraying impatience at being reminded of their obligations, and one only writing to say that he cannot and shall not attempt to pay at present, and that in his opinion "other debts should be lifted first."

Your Board also feel that more care should be taken by those who endorse and recommend students for assistance. The Board cannot have personal knowledge in the premises, and is therefore compelled to rely upon recommendations coming to them from parties presumed to be responsible. Hence, the necessity of the most conscientious care that none should be recommended for Scholarship except those to whom the aid asked is absolutely indispensable. It is an abuse of the generosity of the Convention for any others to avail themselves of the privileges of this fund.

WOMAN'S CENTENARY ASSOCIATION.

On the 20th of May, a Committee, consisting of Gov. Perham and the General Secretary, was appointed to confer with the Woman's Centenary Association, for the purpose, if possible, of arranging some plan for preserving the unity of our Church-work. This Committee report, that an informal conference was had at Cleveland, Ohio, with a considerable number of those specially interested in the Association, and that the following propositions were submitted as the basis of agreement, to wit:

1. The Woman's Centenary Association shall declare the supremacy of the General Convention, and put itself into the position of auxiliary as an aid in the general work of our Church.

2. The special work of the Association shall, each year, be determined by a Committee of Conference, to be appointed by the Board of Trustees of the General Convention, and by the Woman's Centenary Association.

3. The Association shall be at liberty to pursue such methods as it may deem best in doing whatever work may thus be assigned it; it being understood that such methods shall in no way interfere with the work of the Convention.

4. At the close of each year the Association shall make a report of its doings to the Board of Trustees, to be embodied in their Annual Report.

These propositions, which the Board of Trustees, under the circumstances, approved, were understood to be agreed to by all present at the conference; and the President of the Association has since, by letter, substantially assented to the arrangement. We submit the whole matter to your action, only taking occasion to add that your Board are unanimous in the opinion that the matter cannot remain in its present shape without disaster to us. We fully believe that our women, as well as our men, should be energetically and systematically enlisted in effort for the advancement of our cause. But we do not believe that it is wise for them to be so enlisted as to create a diversion of sympathy in our Church, or to destroy its unity. The purposes of the Woman's Centenary Association, so far as they have been set forth, seem to be specifically the same as those of this Convention. Is it expedient—having any regard to the oneness of our Church, is it even safe, for two bodies to be in the field with such a similarity of aim, each with its own agents and its own methods, working in direct competition? Your Board feel that all that has been gained by years of effort towards the unification of our Church is in danger of being lost by such a state of things. We would intimate no such intention on the part of any body. But, practically, the effect of the existence of the Woman's Centennary Association, as at present conducted, is the creation of a body which is the rival, not to say the antagonist, of the Convention, alienating sympathy from it; and which, assuming to make appeals and to exercise functions that, by the whole genius of our organization, belong exclusively to the Convention, is challenging the attention and loyalty of our people, and asking for their money, as if there were no Convention, or as if its right to make such appeals and to exercise such functions were as legitimate and unquestionable as that of the Convention itself. It is in our judgment superfluous to say that this cannot

continue without inevitably involving not only the destruction of the oneness for which we have so long been laboring, but most mischievous jealousies and misunderstandings also.

We say these things that we may impress the Convention with something of our own profound sense of the necessity for the immediate adoption of some plan by which the activity and zeal of our women can be made available, while the dangers and mischiefs now threatened shall be avoided. We have no plan to present, beyond that suggested in the propositions above submitted. But we commend the whole subject to your very serious consideration, in the earnest hope that the Convention will not adjourn without expressing itself unequivocally upon the matter, and thus reaching some solution of the problem it presents which shall at once satisfy all who would see our women heartily enlisted in our Church enterprises, and save us from the consequences which must ensue if such a result be not reached.

FELLOWSHIP.

Fellowship has been granted to the First Universalist Society in Fellowship, at San Francisco, California.

Letters of License have been granted to Rev. W. C. Bowman, of North Carolina, and as Lay Preachers, to W. H. Finney, of Ontario, and W. H. H. Nosler, of Oregon.

Official notice has been received of the organization of a Universalist Convention for the State of Oregon, in accordance with the laws of the General Convention, and that application for fellowship will be made by delegate, at this session.

EDUCATION.

It is deemed inexpedient to burden the pages of this Report with a repetition of the very full and complete reports of former years. The marked incidents of the past year have been the rededication of Dean Academy (destroyed by fire, in July, 1872, and now rebuilt with many improvements upon its former fine design); and the addition to the endowment fund of St. Lawrence University of $80,000—the gift of two generous friends of the College. The total endowment of our schools, seminaries and colleges, now amounts to over three million and fifty thousand dollars.

SUNDAY SCHOOLS.

The statistical returns received from our Sunday-schools, meagre and incomplete as many of them are, show in a very marked manner the splendid results which have followed the renewed interest in Sunday-school work which the past decade has witnessed in our Church. A deeper zeal, better methods, and large numerical increase mark this era.

At the meeting of your Board, immediately following the Washington Convention, a committee was chosen to prepare a series of lessons for 1874, on the one-lesson plan, to be published in the "Sunday-School Helper." At the December meeting, this Committee reported that they "had commenced the preparation of the lessons, and had invited proposals from the several denominational publishers for the publication of the same, when their labors were inter-

rupted by the failing health of the chairman, upon whom the burden of labor was to fall; and the Helper having meantime changed hands, thus releasing the Convention from further responsibility in the matter, they had withdrawn their propositions." This report your Board accepted; the transfer of the Helper to the Universalist Publishing House, at Boston, giving good promise of continued and increased usefulness for that periodical.

STATE OF THE CHURCH

The Secretaries of the several State Conventions named below are deserving of special credit for the faithful and efficient manner in which they have labored in the difficult and discouraging task of collecting statistics. Our records approach completeness slowly, but some progress has been made in the past three years, and if your Board shall be able to issue the new record books in time for use the coming year, it may be expected that the returns will be sufficiently complete next year to be published without serious misrepresentation of our numerical strength.

Returns more or less complete have been received from the following States: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Texas, Florida, Maryland, and the District of Columbia.

The Annual Register, issued by the Universalist Publishing House, of Boston, in the compilation of which the Convention returns assist, contains the names of 657 ministers, 74 associations, 954 parishes, 638 church-organizations, 761 church-edifices; and gives a total valuation of church-property, of $7,845.-447. This exhibit may be held to be approximately correct; while the returns, showing the number of families, church-members and Sunday-School pupils, are undoubtedly exceedingly incomplete.

If, from the means of information at its command, your Board be asked to report the most marked and hopeful indications in the State of the Church, we should point out: first, the greatly increased facilities for preparation for the ministry, and the extent to which those facilities are availed of by the young men entering our ministry; second, a perceptible increase in devotional and spiritual life, both in churches and individuals; third, an increasing zeal thoroughness and practicalness in the direction of organization and Reforms.

GENERAL MISSIONARY WORK

This most important branch of our Church work being carried on under the immediate supervision of the General Secretary, we embody here the chief points of his report to us of his labors during the year, as conveying the information gained by personal survey of the field.

ACTION OF STATE CONVENTIONS

He says:

"Acting under the rule of your Board, I have attended as many of the State Conventions as the time of holding the sessions of each would permit, without interference with imperative duties. The Conventions attended

during the year are as follows: Missouri, at Breckenridge; Indiana, at Lafayette; Massachusetts, at Lawrence; Kansas, at Junction City; Pennsylvania, at Reading; Ohio, at Cleveland; Minnesota, at Rochester; Rhode Island, at Woonsocket; New Hampshire, at Alstead; Maine, at Calais; Illinois at Earlville; Iowa, at Eldora

At all these Conventions, the General Secretary, as representing the General Convention, was hailed most courteously and with an evident interest in the efforts to establish the most practical unity in the Missionary work of the Denomination—an interest most gratifying to all true Universalists. In my addresses before these bodies, I endeavored to show the high importance of unity in the work of advancing and building up the Universalist Church into the largest Christian influence. That the work might go forward successfully, and without the fluctuations attendant upon mere excitement or enthusiasm, I urged the completion of the "Murray Fund," which is invested so as to be a steady and reliable source of income for all time. I urged also, the "Missionary Boxes," as a method for securing the mites from all classes of our people, so that not the humblest or poorest among our people should be deprived of the privilege of giving to the Missionary work of the Church they so deeply love. I urged this method of raising money as the most considerate of methods; being truly democratic. I urged it as of great value, not only in that it gave all an opportunity to contribute, but that it also brought all into intimate personal relations with the General Convention. It is the open hand of the Church in every home, to catch the pennies, East, West, North and South, and put them into a common treasury.

I urged the Annual Collection as a source of revenue for general work. Every parish is asked to contribute, as it shall feel able, to the Missionary work of the Church. These three sources of revenue, I urged upon the people and endeavored to show the importance of making them permanent. I also explained the plans of work, and argued the grand results that would assuredly attend upon a firm and steady pushing of enterprises so well and wisely determined. From every State Convention, I bring you resolutions breathing the truest sentiments of devotion to the Church, and confidence in the action of the people which organized a General Convention as a Unitary Head, to direct all the great enterprises of the denomination.

My large experience at State Conventions confirms my faith in the Universalist people, that they are ready to support most heartily all wise measures for the good of the Cause so dear to our hearts, and that, while they are impatient of authority as such, they will render generous support to all measures having the seal of good sense.

RICHMOND, VA.

The attention of your Board was called to this place as a Missionary point of great value. Early in the year, I visited it and urged a movement which has resulted in a subscription of $1,000 toward paying salary for a pastor, and pledges to defray the current expenses for one year. I am greatly encouraged in the opinion, that a large and flourishing Church can be built up in this city, but am decided that it will be necessary to increase the appropriation of $300 already made.

LAWRENCE, KANSAS.

It is with peculiar satisfaction that I review the work of the year, resulting in the undisturbed and peaceful possession of the Church by the Universalist parish. Rev. A. Barnes has accepted a hearty and unanimous call as pastor, and will soon enter upon his labors. We feel assured that, at last, Lawrence is saved. No inconsiderable aid may yet be required to assist the parish into self-sustaining life, but the results already reached, and the reasonable prospect, are worthy of all the efforts hitherto employed and the further sacrifices that may be required. The action of the Kansas State Convention, in commending the zeal that saved the leading parish from its threatened dangers, is a most gracious acknowledgement of the wisdom that has so far built up our power to help at the moment of danger, and at any point of our Zion, however remote.

DES MOINES.

I have obtained a new lease of the ground upon which the Church building stands, in reasonable hope of an early resumption of public services. The parish has recently paid a floating debt of several hundred dollars.

LINCOLN, NEB.

No pastor has been obtained since the resignation of Bro. Gorton, but the parish is not weakened, and in no wise has it lost its zeal. I am assured by leading parties, that, should I be able to spend a short time with them soon, a much larger subscription would be raised for a pastor's salary than ever before. I have given encouragement that I would visit them at the earliest time possible. Bro. R. M. Bartlett, of Seneca, has preached two Sundays at Lincoln, to good acceptance.

IOWA CITY.—(Report received too late for insertion.)

DELPHOS, KANSAS.

Agreeably to your permission, I have made appeals in behalf of this parish, to assist in the completion of its Church building, but as yet have obtained only conditional pledges. The sum of $500 only, is needed to complete a most important work in the great Solomon Valley, inaugurated by one of our noblest and most self-sacrificing preachers—Rev. Joy Bishop. I hope to be able to raise the needed amount soon.

FORT WAYNE, IND.

I am in correspondence with a few of the leading men in this growing city, and shall soon complete arraugements for a promising movement the coming Fall.

INDIANAPOLIS, IND.

Active efforts will soon be resumed at this important station.

WASHINGTON, D. C.

The growth of this parish during the year, under the judicious pastorate of Rev. C. H. Fay, is most gratifying. The outlook is, in every way, encouraging. I was present at the public recognition of the Church, and in the name of the General Convention, welcomed it into the sisterhood of Churches. It was an occasion of rare interest, and one of great promise to

our future in the Capital of the Nation. While great sacrifices will be required in the erection of a house of worship, the opportunity of establishing a Church at this great center must not be lost. The Washington parish will have in readiness, in time for the next Session of the Convention, the necessary legal papers to practically comply with the conditions requiring them to procure a suitable site for a house of worship. The cost of the site will be about $20,000.

SAN FRANCISCO, CAL.

The success attending the efforts of A. A. Miner, D. D., Special Agent to San Francisco, is in every way, gratifying. The Cause and our good name have been saved. Since the organization of the "First parish in Fellowship," successful efforts have been made to unite the parishes, and Rev. E. L. Rexford has been called to the pastoral charge, and has accepted under certain conditions, which we have the fullest confidence will be fulfilled.

CHESAPEAKE, MD.

I have all the legal papers, transferring the property in this place to the General Convention, together with Insurance Policy, but find it will be necessary to obtain an act of the Maryland Legislature, empowering the General Convention to hold property in the State. The opinion of N. & J. P. Poe, Attorneys and Counsellors at law, of Baltimore, was taken on the case, with decision as above.

MURRAY CHAPEL, CHICAGO, ILLS.

I rendered all the aid to this parish, in the early part of the year, that my other duties would permit, conducting public services and in other ways encouraging the people. Rev. W. S. Ralph, has since been called to the pastoral charge. His work has been prospered, but it is evident that aid must be given this parish to meet the obligations of a heavy debt and maintain public services.

ST. LOUIS, MO.

While in attendence upon the Missouri State Convention, the subject of establishing a parish in St. Louis, was thoroughly canvassed. The great importance of Missionary efforts in this city moved me to gather all facts possible, without incurring expense, in relation to the feasibility of an early movement. I am fully convinced that the time has come when vigorous efforts should be put forth in this direction. It is one of the great cities of our country and we have many friends there, waiting the encouragement which only the General Convention can give. A successful parish in St. Louis and our cause throughout the state would feel the inspiring influence, and Missouri would rapidly be brought into the front rank of our States.

ALBANY, N. Y.

In the early part of last winter, I visited Albany, and finding the condition of our parish demanding immediate attention, I devoted myself earnestly to the work, and with such encouragement as I felt justified in giving, together with the earnest cooperation of the Trustees and tried friends of our Church, the most gratifying results have followed. Rev. C. P. McCarthy was called to the pastoral charge and is now devotedly at work in

this highly important field. Appropriations from your Board, supplemented, we trust, with appropriations from the New York Convention, in sums sufficient to pay the interest on $5,000. will be all the help required, until such times as will justify a canvass for help in the sum of $5,000. This comparatively small amount, will place the parish on a firm foundation, and give it all conditions necessary to the largest usefulness.

NEW ORLEANS, LA.

The splendid opportunity which, in the early part of the year, presented itself for the establishment of a distinctive Universalist parish, in this important Southern city, is still open to us. The only question is the serious one of "money," and I trust some feasible plan may be devised, whereby a sufficient sum may be raised to secure a denominational point so eminently desirable.

The First Congregational (Unitarian) parish of New Orleans, Rev. Geo. H. Deere, pastor, proposes, of its own free and voluntary will, to change its title and assume the name of "The First Universalist parish of New Orleans," provided it can be helped to save its property, valued at $65,000. A debt of $25,000 is now due and the property will be sacrificed unless help is given.

I am assured by the pastor, in personal conferences, that if the interest on this debt be paid for two years, the parish thereafter will become self-sustaining. The larger element is already distinctively Universalist. The new and more consistent name, assumed by the parish, together with the financial help required would, it is confidently believed, give such vigor of new life that the whole debt could be finally and successfully managed by the parish. Bro. Deere is well known as a Universalist Clergyman, and his three years pastorate in New Orleans entitles his opinion to great weight. This parish, I may say in conclusion, is that over which Rev. Dr. Clapp had pastoral charge for so many years.

SPECIAL FUND.

All the State Conventions, debtors to this Fund, in whole or in part of their quotas, which I have attended, pledged payment at the earliest possible day. I found no disposition whatever to repudiate the obligation. The long delay in payment may, in several instances, be attributed to a misunderstanding among the people concerning the character of the debt for payment of which the Fund was created. In every instance, resolutions to pay followed upon the presentation of the facts. The Ohio Convention voted to pay interest on the Murray Fund quota. The Maine Convention reaffirmed its sacred purpose to pay every dollar of its indebtedness to the General Convention. The Kansas Convention will move in the matter of her quota. Though weak and needing help, the spirit of Kansas Universalists is fidelity to every obligation. The Minnesota Convention, we are assured will soon pay in full, as also in Illinois and Iowa.

ANNUAL COLLECTION.

The confidence expressed in my report last year, that the Annual Collection

as a source of revenue, would grow in popularity, is fully vindicated in the results of this year. There has been contributed in all, $3,970.42, and the number of parishes heard from is about 201. Besides this increase in the number of contributing parishes, and in the amount received, I have a very large file of letters promising collections. Many of these promises will, undoubtedly, be redeemed, but possibly, not before the printing of your Annual Report.

The general tone of the correspondence is improved. A considerable number of our parishes have responded to the appeal, and where no money contributions were forwarded, the loyal and Christian tone of the excuses is a most marked and encouraging feature. Many of these excuses are really insfficient, thought not supposed to be so by their authors. The rule of the Convention does not call for any definite sum, but simply requires from every parish a yearly gift, in furtherance of the general missionary work of the Church. I have urged this in all my private appeals to parishes, as well as in my published communications on the subject. Some of our poorest parishes have contributed in such a spirit of sacrifice for the cause, as to impart a quality to their gifts such as our Lord saw in the widow's mite, and upon which his blessing rests for ever. It might have a good effect upon some of our wealthier parishes, to send a few copies of these letters, containing golden words, as appeals for larger contributions. These letters certainly help to make up rich pages in the history of our denominational work. But while I am able to report this encouragingly, I am by no means convinced that three, or even four times the sum received this year from collections, is the maximum of the possibilities of this source of revenue. Intsead of four thousand, we should have twenty thousand dollars. I believe this amount can, and will be rised, whenever our parishes adopt the rule of "giving in the Annual Collection all they have to give, as parishes, to the general Missionary work of the Church." This rule, generally adopted, would protect our parishes from the raids and incursions of begging agents and special committees. Every parish so responding would have a good and valid receipt for the year, and would be able to refer all applicants to the Board of Trustees of the General Convention. Besides, the money would be placed where most needed and where a wise denominational policy would dictate. At no inconsiderable expense, the most reliable information concerning the needs of struggling parishes is placed before your Board, enabling you to act upon all cases of appeal for aid, from a broader and more accurate knowledge of general interests. The appropriation of a sum of money sufficient to establish a parish in St. Louis, would be a wiser denominational policy than to divide the same amount among a half dozen comparatively unimportant and remote neighborhoods. I do not discourage efforts in such places. It will be a blessed day when we have a sufficient treasury to aid in all cases of need, but I urge a policy by which parishes shall be established in great centres, which in their growth will become like mountains of strength and beauty, to refresh and enrich the valleys wherein the smaller parishes may thrive. I understand the action of the Universalists of this country, in organizing a General Convention and clothing it with the powers it now has, to mean a grand determination and fixed purpose to marshal all the forces, and open all the sources of revenue possible, that the Universalist Church may be built up and extended, and made, what it ought to be, the great Missionary Church of the age. I thank God that I see in the cor-

respondence growing out of the Annual Collections, and at State Conventions, and among the thousands whom I have met through the year, a deepening purpose, by the grace of God, to make our organization worthy of the great name it bears. I see the daily development of a spirit of self-sacrifice which will yield tens of thousands of dollars in Annual Collections for the holy purpose for which they are set apart. A great work is going on, and if some weak parishes must be denied help, it is that the money is being used where it tells more largely. When the collection reaches its possibility, all who need will receive.

BEQUESTS.

Besides the correspondence submitted to your Board, relating to a proposed bequests of several thousand dollars, several persons of wealth, whose names I am now permitted to mention, have indicated a disposition to make bequests to the General Convention. Correspondence referring to an appeal, "To the Wise and Wealthy," which I published, not long since, in our papers, shows that when the attention of our wealthy friends is called to the subject, and they see how the Convention is organized, and understand what it has already accomplished and its possibilities, they are ready to consider seriously the question of making it the custodian of their gifts to the Church. All our people should see the importance of using their influence to increase and strengthen our unitary organization, to the end that confidence in its permanence, stability and usefulness shall move large numbers of our wealthy men to bestow a portion of their means in present gifts, as well as in bequests to the General Convention. It is a matter of the highest importance that the conduct of affairs be kept with a steady and unwavering purpose in the present line of work. So shall we be saved from such vacillation in policy as would inevitably ruin the confidence of men of business in the stability of our organization, and keep back from our treasury the funds our cause so greatly needs.

In conclusion, I desire to say, that the labors and responsibilities of my office are painfully increased over last year. The wisdom of establishing such an office cannot be intelligently challenged. I could wish the present incumbent a wiser and stronger man. But I brought to this post of duty a purpose to serve the denomination to the fullest extent of my ability. My work has been much more arduous than I anticipated, and the care of so many and such varied interests, is a constant and unrelieved burden wherever I go. Had it not been for the words of encouragement I have received and the courtesy and consideration of so many of the true and devoted Universalists wherever I have been called to labor, I should have fainted at my post.

And now from nearly two years active service in this field, having traveled extensively over the country, and having met thousands of Universalists in State Conventions and at other large gatherings of the people; and having had personal conference with large numbers directly on the subject of denominational interests, besides conducting a correspondence which has brought me close to the thought and spirit of hundreds whom I have not seen, it is with the profoundest sense of gratitude to the "One God and Father of All" that I am enabled to give words of good cheer to our whole Zion, and to give the watchman's answering cry "The morning cometh."

As a people we are more truly united, more thoroughly disciplined, and more determined to build up and extend the Church than ever. The growing spirit of unity among such an independent and intensely individual class of people as we are, is an augury of future denominational glory. There is an increased sense of responsibility. We are feeling that with our schools and colleges, our large and powerful parishes our invested funds and sources of revenue, and our unity of organization, the world is demanding of us a harvest worthy of our soil and our seed. With a grand work before us and splendid opportunities, may the whole denomination clear off the mists of sectionalism, and spurning all jealousies and bickering, move forward in the great highway of Christian manhood."

STATE CONVENTIONS.

"I desire to call attention again to the necessity for pressing the changes proposed in the time of holding State Conventions. I am convinced from the experience of the year that the General Secretary should visit as many Conventions as it is possible. Such visits tend to unity. Personal explanations of the work that is being done; how and why money should be raised, are valuable, as evidenced in the action of Conventions in reaffirmations of devotion to every obligation to the general work of the denomination. At all these Conventions I have been warmly welcomed and most courteously received."

CONCLUSION.

With this your Board close their Report for the year, in the hope and expectation that the present session of the Convention will be harmonious and profitable; devising wise measures and generating a fervent zeal in behalf of the cause for which it stands.

Respectfully submitted:

W. T. PARKER,
SIDNEY PERHAM,
E. G. BROOKS,
J. C. WELLINGTON,
HENRY W. RUGG,
F. S. BOAS
E. L. REXFORD,
R. BLAKELY,
J. SMITH DODGE JR.
J. M. PULLMAN,
Trustees.

New York, October 27, 1874.

TREASURER'S REPORT.

To the Honorable:

The Universalist General Convention.

Brother President and Delegates: In conformity with my duty, I beg leave to present to you my Fifth Annual Report, with accounts current, and vouchers, together with statements in detail as far as practicable, of the receipts and disbursements of the various Funds belonging to the Convention,

A summary of each account has also been prepared for publication, giving the results of the transactions of the year.

MURRAY CENTENARY FUND

This Fund is increased the past year by the sum of $150—by exchange of securities, and now amounts to the sum of $120,901 10, as follows, viz:

Trustees Note, 1870	10,000 00
Investments	100,628 75
Bills Receivable	10,161 83
Cash in Bank	110 52
	$120,901 10

Of the $10,161 83 Bills Receivable, $3,840 83 is the note of the Massachusetts State Convention for the balance of its quota of assessment for this Fund, the semi-annual interest upon which is regularly paid. The balance of the amount was received from the New York State Convention, on account of its quota to the Fund, in sundry individual notes, the interest being due, and payable annually to the Treasurer.

The suggestion will probably present itself to your minds, whether, those State Conventions, which are still indebteded to the General Convention for unpaid balances upon their quotas to this Fund, should not be requested to follow the example either of Massachusetts or New York, and thus complete the Fund, and give the Convention the present benefit of the interest thereon.

THE JOHN GUNN MINISTERIAL RELIEF FUND

This Fund, amounting to $8,000, remains invested as at the last Report, and the income from it, $560 (with the exception of $100, paid out under the direction of the Board of Trustees), is in Bank.

THE BALLOU CENTENARY FUND

This Fund, is still in its original form and its amount, with compound interest, would be on the 30th instant, $131 07.

GENERAL ACCOUNT.

There was in the Treasury at the last Annual Report		3,080 87
Received for Interest		8,391 49
From Secretary Pullman, as per Statement		7,307 89
Proceeds $2,500—Note		2,439 72
do $1,200 Note		1,170 60
From C. Busby, for Insurance		135 00
		22,525 57

DISBURSEMENTS.

Paid on account of Loans	3,000 00	
Missions	2,655 00	
General Secretary	4,133 83	
Scholarships	5,610 00	
Interest	1,312 93	
Office Expenses	1,661 27	
Missionary Box Committee	359 26	
Printing Session Minutes	250 00	
Chicago Insurance	121 50	
Incidentals	749 72	
		19,853 51
Balance in Bank, at this date		$2,672 06

The present indebtedness of the Convention, is as follows:

To the New York State Convention	2,000 00
B. F. Romaine, Esq., Note	3,000 00
C. H. Rogers, Esq., Note	3,000 00
J. C. Wellington, Esq., Note	2,500 00
Leather Manufacturers National Bank, Note	1,200 00
Murray Centenary Fund	10,000 00
Clinton Universalist Church, New York (obligation)	4,000 00
Total,	25,700 00

Before closing this report, I beg to call the attention of your honorable body, to the importance of adopting some mode for cancelling the above indebtedness—the actual payment of interest for carrying it, added to the loss of interest on $10,000 00—due to the Murray Fund, is not far from *eighteen hundred dollars* ($1800.) per annum, which sum alone would keep *at least* one Missionary in the field constantly. It is one of those cases which Dr. Chapin once called "*a leak*," and for the benefit of the Convention, and the comfort of the Board of Trustees and Treasurer, it ought to be 'stopped.'

I trust that in the wisdom of your councils, some measure will be found

for its early removal, and the sum so saved will be made to do good work for the cause we love.

Respectfully submitted,

D. L. HOLDEN,
Treasurer.

29 Wall Street,
NEW YORK, September 10th, 1874.

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

1873.			
Sept. 9...	To Balance as per annual report...		$3,080 87
	Interest:		
13...	J. Babcock.....	21	
13...	L. B. Wing.....	23 20	
18...	G. F. Bacon.....	900	
Oct. 4...	Temporary Loan $1000—U. S. Bond.....	4 47	
8...	P. T. Barnum.....	140	
Nov. 6...	Jersey City Bonds.....	875	
Dec. 1...	J. Barber.....	49	
11...	S. A. Briggs.....	361 51	
1874.			
Jan. 7...	M. D. Tillotson.....	250	
8...	Bayonne City Bonds.....	350	
12...	H. Fosher.....	76 07	
17...	Balances Murray Fund in Bank.	35 95	
Feb. 7...	H. Birdsall.....	7	
7...	E. M. Birdsall.....	7	
9...	F. Gleason.....	200	
12...	Mass. State Convention.....	268 85	
12...	D. C. Tomlinson.....	14	
16...	Jersey City Certificates.....	322	
21...	C. Busby.....	350	
26...	Do.....	350	
Mar. 12...	Do.....	351 94	
12...	G. F. Bacon.....	900	
Apl. 8...	P. T. Barnum.....	140	
May 8...	Jersey City Bonds.....	875	
July 2...	Bayonne City Bonds.....	350	
16...	Balances Murray Fund in Bank.	105 20	
20...	Newton, Talbot & others.....	233 33	
22...	Jersey City Bonds.....	105	
Aug. 22...	C. Busby.....	350	
22...	Do.....	350	
Sept. 1...	J. Babcock.....	10 50	
5...	L. B. Wing.....	15 47	
			8,391 49
	Sundries.		
	Insurance premium on Chicago		
Feb. 12...	property.....		135
	Proceeds, $2500 Note discounted		
28...	at Boston.....		2,439 72
	Proceeds, $1200, Note discount-		
July 30...	ed at Leather Manufacturers		
	National Bank.....		1,170 60
	Received from Rev. J. M. Pullman, Secretary.		
	Special Fund Collections.....	564 72	
	Missionary Box Receipts.....	2,295 50	
	Annual Collections.....	3,978 92	
	Scholarships returned.....	468 75	
			7,307 89
			22,525 57
Sept. 10, To Balance in Leather Manufacturers Nat. Bank,.....			$2,672 06

ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION. *Cr.*

18..	By *Loan Account*		
Sept. 24..	Paid B. F. Romaine in account..	2,000	
	" C. H. Rogers on account..	1,000	
			$3,000
1874.	*Missions:*		
Sept. 9..	Lincoln Nebraska appropriation	400	
	Indianapolis, Indiana "	200	
	Washington, D. C. "	1,712 50	
	Des Moines, Iowa, "	292 50	
	Lawrence, Kansas, "	50	
	General Secretary:		2,655
	Rev. R. H. Pullman, General Secretary	2,977 75	
	Travelling expenses	1,156 08	
	Scholarships:		4,133 83
	Dr. E. Fisher—Canton Theological School	3,570	
	Dr. T. J. Sawyer—Tufts College	2,040	
	Interest:		5,610
	Interest on $4,000, due Clinton Parish	700	
	Interest returned N. Talbot and others	16 67	
	Interest on loans and renewals..	596 26	1,312 93
	Office Expenses:		
	Clerk hire	600	
	Rent	400	
	Stationary, Postage and Incidentals	661 27	1,661 27
	Missionary Boxes:		
	Travelling Expenses of Committee	79 65	
	Printing, Stationary, &c	279 61	359 26
	Sundries:		
	Transferred from Special Fund to Interest account		268 85
	Advanced premium on Insurance at Chicago		121 50
	Printing Session Minutes, 1873..		250
	Contingent Expenses:		
	Balance due Sunday School Committee	47 30	
	Expenses to Lawrence, Kansas..	87 80	
	Travelling Expenses—Trustees..	245 37	
	Reporters at Washington, D. C., 1873	71 40	
	Subscriptions to Denominational Papers, 1873–74, Treasurers Office	29	480 87
	Balance		19,853 51
	Cash in Leather Manufacturers National Bank		2,672 06
			$22,525 57

NEW YORK, September, 10, 1874. E. E.
D. L. HOLDEN, *Treasurer.*

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

1873.				
Sept. 9....	To Balance as per Annual Report, 1873.....			
	Loans and Investments 110,500			
	Less amounts paid 1,000			
	" do. 10,000 11,000			
			$99,500	
	" Bills Receivable.....		10,161 83	
	" Cash in Bank.....		89 27	
Oct. 4..	" Campbell & Richmond Loan paid.....			109,751 10
				1,000
Dec. 11..	" S. A. Briggs Loan paid.....			10,000
1874.				
Feb. 19..	" Exchange of $3,000—Jersey City Securities.....			150
				120,901 10

September 10, 1874, To Balance—		
Investments.....	$110,628 75	
Bills Receivable.....	10,161 83	
Cash in Bank.....	110 51	
		$120,901 10

FUND ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION. *Cr.*

By Balance:		
Securities on hand as follows:		
Trustees Notes	$10,000	
City of Bayonne Bonds	10,000	
W. F. Myrick Loan	18,000	
Jersey City Bonds	28,000	
C. Busby, Loan	21,000	
H. Fosher, Loan	1,500	
M. D. Tillotson	5,000	
Town of Wilna Bond	500	
Jefferson County Vol. Bond	500	
Lake Ontario Shore R. R. Bond.	1,000	
L. Hardwick	4.000	
The following investments were made during the current year, viz:		
First Universalist Church, Lawrence, Kansas	1,128 75	
N. Talbot and others Loan	10,000	
		110,628 75
By Sundry Bills Receivable		10,161 83
" Cash in Leather Manufacturers National Bank		110 25
		120,901 10

NEW YORK, September 10, 1874.

E. E. D. L. HOLDEN, *Treasurer.*

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

			PERMANENT.
1874.			
Sept. 10..	To Balance from Annual Report, 1873:		
	T. F. Allen Bond & Mortgage ..	3,500	
	do. do. do.	3,500	
	Loan on U. S. Bond.....	1,000	
			8,000
			8,000
To Balance.....			8,000

		INCOME.
1873.		
Sept. 27..	To Interest from Storms to Oct. 1st.	122 50
Oct. 31...	" do. " Smith " do.	122 50
1874.	"	
April 1...	" do. " Storms " Ap'l 1st	122 50
May 2....	" do. " Smith " do.	122 50
Aug. 24..	" do. on temporary loan to June 10.....	70
		560
Sept. 10, 1874, To Balance, Cash in Bank.....		460

RELIEF FUND ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION. *Cr.*

FUND.

	By Balance.....	8,000
		8,000

ACCOUNT.

1874.	By draft No. 162, account Mrs. O. A.	
Feb. 24...	Skinner.....	100
	Balance, Cash in Bank.....	460
		560

NEW YORK, September, 10, 1874.

E. E.

D. L. HOLDEN,
Treasurer.

REPORT OF AUDITIG COMMITTEE.

To the Trustees of the General Convention:

The Undersigned, appointed your Auditing Committee, have carefully examined the accounts of the Secretary and Treasurer, comparing them in detail with their respective vouchers, and report that we find each account correct in itself, and both in exact accordance.

E. G. BROOKS,
D. M. BLISS,
FRED'K S. BOAS,
Auditing Committee.

NEW YORK, September 10, 1874.

ANNUAL COLLECTIONS.

1873						
Dec.	21	Stamford, Conn.	$50.00	March	2	Philadelphia. Ch. Restoration, Pa.	5.00
	22	Washington, D. C.	14.00				
		Oxford, Ohio.	13.42	Jan.	26	Clarendon, N. Y.	3.00
	23	Glyde, Ohio.	2.25	Feb.	4	Lee Centre, N.Y.	3.00
		Concord, Mich	3.15		5	Danville, Ind.	5.25
		Des Moines, Iowa.	5.20		6	Athens, Pa.	6.90
	24	Lafayette, Ind.	11.50		9	Jersey City, N. J.	12.55
	26	Springfield, Vt.	6.50		10	Springboro, Ohio.	8.91
		Gaysville Vt.	7.00			Ridgeville, Ohio.	4.00
	27	Ft. Atkinson, Wis.	3.00			Newtonville, Mass.	57.00
	29	Corunna, Mch.	8.00			Baldwins, Mich.	3.39
		Portland Cong. Sq. Maine.	26.00		16	Nashua, N, H.	20.00
	30	Titusville, Pa.	8.00		17	Canton, N. Y.	18.00
		W. Concord, Vt.	4.50		18	N. Adams, Mass.	4.10
		Bridgeport, Conn.	13.68			W. Burke, Vt.	11.00
		Reading, Pa.	39.90			Derby Line, Vt.	25.07
	29	Racine, Wis.	80.00		19	Hamilton, Ohio.	5.00
	30	Mt. Carmel, Ind.	5.00		20	Quincy, Mass.	9.00
		Charleston, Ill.	5.00		23	Clinton, N, Y.	17.10
	31	Woodstock, Vt.	18.00			Brooklyn, E D., N. Y.	23.64
		Providence, 1st Soc.), R. I.	68.06			Avon, Ills.	3.00
1874					24	Union, Ind.	5.80
Jan.	1	Providence, '1st Soc. Sunday-School,' R. I.	77.44		25	Pawtucket, R. I.	60.00
			5.00		28	Philadelphia, Lombard st. Pa.	10.00
	2	Le Roy, N. Y.	5.00				
		Marshfield, Vt.	8.50	March	2	Winthrop, Maine.	10.00
		Plainfield, Vt.	9.20		5	Woonsocket, R. I.	100.00
	3	Perry, N. Y.	5.80		6	Boston, (2nd Ch.), Mass.	154.29
	5	Grand Rapids, Mich.	10.00			Salem, Mass.	72.35
		Chicopee, Mass.	8.25			Sooperstown, N. Y.	26.00
		Peabody, Mass.	27.15		16	Springfield Centre N. Y.	6.34
	6	Auburn, Maine.	29.00		14	Macomb, Ills.	2.62
	7	Franklin, Mass.	17.00		19	N. Attleboro, Mass.	20.00
	12	Lansing, Mich.	8.00		24	Speedsville, N. Y.	1.00
		Amesbury & Salisbury, Mass.	6.50			Hopbottom, Pa.	4.00
		Westfield, N. Y.	1.60		25	New York, [4th Ch.],	284.87
		Ripley, N. Y.	3.50		28	Lowell, [2nd Ch.], Mass.	20.00
		Portland, N. Y.	4.50		25	Marseilles, Ills.	3.00
		North East, Pa.	2.40		26	Black River Falls, Wis.	2.00
		Bethel, Vt.	7.75		28	Danbury, Conn.	11.50
		Harlem, N. Y.	10.00		30	Nyack, N. Y.	4.77
	13	Lawrence, Mass.	12.04		31	Jamaica Plain, Mass.	20.00
	14	Turner, Maine.	5.90		23	Flint, Ohio.	5.50
		Ireland, Ind.	2.50		31	Dowagiac, Mich.	3.05
		Girard, Pa.	10.50	April	1	W. Waterville, Maine.	3.50
	15	Peru, Ohio.	5.30		6	Barre, Vt.	6.41
	16	Rochester, Mich.	5.00		7	Milford, Mass.	10 09
	19	New York, Bleecker street N. Y.	44.18			Brattelboro, Vt.	67.26
						Hinsdale, N. H.	12.67
		Troy, N. Y.	25.95			Brattleboro, Vt.	10.00
	20	So. New Market, N. H.	8.00		8	Cumberland, R. I.	2.70
	10	Chatham, Mass.	6.00		6	Osage, Iowa.	4.25
	11	Phila. Ch. Messiah, Pa.	508.25		9	Muncie, Ind.	8.50
	22	Canton, Mass.	18.55			Dexter. Maine.	18.40
	24	N. Auburn, Me.	6.62		10	Tyngsboro, Mass.	5.00
	26	Tidioute, Pa.	2.60		13	Gloucester, Mass.	52.91
	26	Enfield. N H.	5.55		11	Gew York, [5th Ch.], N. Y.	14.25
	27	Middletown, Conn.	10.00		18	Bay City, Mich.	9.55
		Belvidere, Ills.	3.20			Tecumseh, Mich.	5.00
	29	Medford, Mass.	25.00			Plymouth, Mass.	20.00
		Valley Falls, R. I.	2.50		14	Mattawan, Mich.	2 00
		New Haven, Conn.	8.00		17	Galesburg, Ills.	28.00
	19	Middleport, Ohio.	5.00		20	Dayton, Ohio.	2.50
		Friendship, N. Y.	4.46			Eldorado, Ohio.	2.50
	29	So. Acton, Mass.	6.12			Norwalk, Ohio.	10.00
		W. Acton.	7.95			Manchester, N. H.	30.00
Feb.	2	Bangor, Maine.	11.00			Hudson, N. Y.	38.32
		Providence, 'Ch. Mediator), R. I.	100.00	May	20	Norwood, Mass.	21.10
	3					Lima, Wis.	5.00
	4	olumbus Ohio.	30.18		24	Aurora, Ills.	29.00
		Taunton, Mass.	25.00		25	Huntington N. Y.	7.88
		Branchport, N, Y.	4.10		28	Ridgeway, N. Y.	10.00
		Philadelphia, Ch. Restor), Pa.	20.00		29	Baltimore, Md.	25.05
					28	Utica, Minn.	5.00

ANNUAL COLLECTIONS.

1844							
May	29	Fly. Creek,	4 00	June	9	Mt. Pleasant, Iowa	3 60
		Dublin Ind	5 00			Readfield, Maine	8 00
	1	Little Falls,	8 40		15	Marblehead, Mass	5 25
		Manchester, Mich	6 00	May	25	onover, Ohio	7 35
		Lambertville, Mich	8 00	June	17	New York, [6th h.], N. Y	24 85
	4	Newark, N. Y	22 00			Saratoga Springs N. Y	1 00
	5	Clifton Springs,	15 00		19	Cicero, N. Y	5 25
April	30	Royalton, Ohio	4 00		22	Middleport, N. Y	10 00
May	4	Cedar Rapids, Iowa	2 00		28	So. Adams, Mass	12 65
	11	Orange, Mass	10 00		10	Huntingville, P. Q	8 30
		Victor, N. Y	20 00		27	Brooklyn, [1st Ch.], N. Y	50 67
		Bridgewater, N. Y	3 95		30	Roxbury, Mass	87 50
		Lynn, [2nd Ch.], Mass	10 00		5	Montgomery, Ohio	2 00
		Macedon, N. Y	8 58			Sharonville, Ohio	1 35
		W. Springfield, Pa	3 90			Harrison, Ohio	1 35
		Sharpsville, Pa	10 46			Manchester, Ind	2 70
	12	Scotland, Conn	4 65		19	Scipio, N. Y	5 00
		Buffalo [Ch. Messiah], N. Y.	30 00		5	McConnellsville, Ohio	8 50
		Waterloo, P. Q	11 00		18	Alstead, N. H	22 35
		Concord, N. H	20 00	July	3	Utica, N. Y	13 60
	12	Chicago, [Murray Chapel]. Ills	7 00	Aug.	25	Cambridge, [3d h.], Mass	55 00
	14	Bridgeton, Maine	10 00	July	22	Cade's Gap, Pa	2 00
	18	Hightstown, N. J	15 69		25	Cincinnati, [1st Ch.], Ohio	27 00
	19	Mexico, N. Y	5 26	Aug.	4	Brewster, Mass	1 00
		Cuba, N. Y	12 50		10	Boston, Shawmut Ch., Mass.	34 25
		N. Salem, N. Y	15 00		12	Brookfield, Mo	5 00
	22	Beverly, Mass	12 50		27	Olcott, N. Y	2 05
	25	Hamilton, N. Y	10 00			Cambria, N. Y	3 11
		Chicago, [St. Paul's Ch.], Ills.	100 00	Sept.	8	Meriden, Conn	18 25
June	1	Waretown, N. J	5 00		9	Stoughton, Mass	22 00
	7	Auburn, NY	23 51				

THE WARFARE OF THE CHURCH;

Its Nature; Its Weapons; and the Victory that Awaits It.

THE OCCASIONAL SERMON,

BY THE REV. E. H. CAPEN, PROVIDENCE, R. I.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—2 Cor. x. 4.

Dearly Beloved Brethren:—We meet to-day a noble band of Christian warriors from the different parts of this broad land, and even from over the sea, wherever the conflict rages, for deliberation, for counsel, and for a reinforcement through contact with each other, and by a new and wider survey of the situation, of hope and courage. We come, I doubt not, with a full sense of the serious and vital nature of the struggle in which we are engaged. I see before me a few of the sturdy veterans of other days, sunburnt and dusty, carrying on their persons the scars of an hundred fights, who, though the old fire burns in their eyes, come amongst us with bowed forms and trembling steps, showing that they are only waiting, while they breathe upon us their benedictions, like St. Paul in his Roman prison, for the crown which the righteous judge shall shortly give them. I see here the trained soldiers, who, at different points along the line, are directing or assisting the varied operations of the Church with matchless skill and indomitable effort. I see also the young recruits, flushed with hope, and impatient with expectation, in their ignorance of the hardships of the service, eager and burning for the fray. We meet, I am sure, with a single purpose. Whatever differences may temporarily divide us in council, whatever confusion there may appear to be in our methods of work, we are all seeking, not merely to defend, but to carry forward into the land of rest and triumph, the precious ark of commandment and promise that has been committed to our hands.

As we look backward to that period when the Universalist Church first rose into being amidst the stormy days that preceded and accompanied the American Revolution, we see, here and there, all along the line, over which we and our fathers have traveled, the smoke of the conflict going up as the smoke of a furnace. Ours has been pre-eminently a fighting sect, in some respects the most vigorous, and the most relentless, that has seen the light, of day since the time of Martin Luther. Our great men have been men of war, who have gone forth to their work with girded loins, with drawn swords and fierce battle-axes in their hands, and as they met the foes that

rose up before them at every turn, they have been as careless of receiving as they were free in giving, blows. So that, the experiences through which the religious enterprise to which we are pledged has been brought forward to this hour, find their most fitting analogy in the dust and heat of the battle-field, and in the shock of resounding arms.

Herein, however, our experiences coincide with those of all Christendom. For it must not be forgotten, that, from the day our blessed Lord first lifted up his voice in the synagogue of Capernaum, his religion has had a battle to wage. Every inch of its progress has been bitterly contested. On whatever field it has attempted to set up its dominion, the powers of darkness, have arrayed themselves against it. In the world it has met with a desperate opposition. In the human soul it has encountered foes that would neither give nor take quarter. Yet the process of subjecting everything to its sway has never stopped for a single hour. Slowly but surely the great conquest has been going forward. Little by little the boundaries of the divine kingdom have been stretching out, and from the beginning, every disciple has felt that he was somehow a soldier in Christ's invincible army, and that the great Captain of all human salvation demands of his followers not only passive loyalty to his person, but valiant, positive, unhesitating devotion.

I. We cannot do better, therefore, than to pause right here for a moment, and consider the NATURE of this conflict, which, not only the Church in general, but our own branch of it in particular, is waging.

Mr. Hebberd, in his recent book of wonderful research, declares the law of the development of Christianity to be "*Antagonism to the special tendency which controls the nature of its followers.*" At the first glance, we are inclined, perhaps, to criticise the rule as too sweeping in its applications. But the oftener the mind recurs to it the more just it appears, not merely in the rigidly scientific sense intended by the writer, but as perfectly characterizing the method and spirit of this religion in all the phases of its active existence. Such, undoubtedly, was the view taken by St. Paul. For we find him going constantly to the camp of the soldier for an illustration of the work of the Gospel and the individual Christian. This was natural, indeed, from the circumstances in which he was placed. In prosecuting his ministry, he had to make his appeal before Roman procurators and tributary kings, and in the very palace of Nero, whose deliberations were all held under the wary eyes of the legions of the empire. Wherever he went he was confronted with the implements and trappings of war—the tokens of that millitary domination which was at once the glory and the scourge of Rome. In every city throughout the old Grecian commonwealths where his most distinguished labors were performed, the soldier was posted, as if to prolong their desolation, and make a mockery of their ruin. He could not help contrasting this gigantic, almost irresistible force with that new influence, of which he was a chosen herald, which was to overturn thrones and kingdoms, and bring the world under its sway; especially, when he remembered, that there was, and must forever be, an unceasing conflict between

the latter and the evil spirit which the former represented.

But this conflict was a conflict of ideas. It arose because the religion of Jesus Christ had established a new law of action; because it reversed some of the leading maxims of philosophy, and re-opened questions, which, it was thought, were already settled; because it slighted the traditions of the past, and pointed with contempt at the idols before which men had long bowed in admiring reverence; because it acknowledged no limitations, but introduced principles which were of unceasing and universal application.

If we wish, therefore, for a correct understanding of the nature of this conflict, in its practical bearings upon ourselves and the world, we must consider, *first*, the objects which Christianity necessarily encounters; and, *secondly*, the scope of its influence.

I. First, then, as to the OBJECTS which it finds in the way of its advancement; the things which stand like sentinels to challenge every forward step; the things which work day and night to destroy the peace of souls, and hinder the harmony of heaven. There are such things; and it is their existence which makes a constant appeal to the activities of the Church.

a. Right on the threshold of all investigation appears the fact of *Sin*. It is the one grim, uncompromising enemy, not only of man, but of God. No other agencey has wrought such wide-spread and universal ruin. The wrecks it has made lie stranded on all the shores that surround the vast ocean of antiquity. Every form of human life, thus far, that has disclosed its secrets to the researches of science, betrays the marks of its desolation; the shell-mounds of Denmark, the lake-habitations of Switzerland, and the cave-dwellings of France and Belgium; the stone documents of Chaldea and Assyria, of Egypt and India, and even of Mexico and Central America, not less than the polished literature of Greece and Rome. And still, because of its blighting presenee everywhere, there goes up from human hearts to the throne of God the same long wail of agony that has sounded through the ages. It was this cry that unlocked the gates of Infinite mercy and brought the Saviour into our world. He came because the "soul-destroying monster" was here before him. He came to make war upon, overturn and destroy it; to remove its sting and repair the damage it had wrought; to render moral recovery, and even heavenly virtue possible to man. This fact of sin is fundamental. Every theory of the Gospel must recognize its existence, and offer some intelligible account of it. No one can understand the character of Christ, or his work, without a tolerable conception of his relations to this subject.

I make this remark, not because I think there is likely to be any doubt about it in this Convention, but that it may serve as the basis of one or two practical reflections. I am perfectly aware that so far as mere theorizing goes, no branch of the Christian Church has ever treated the question of sin with greater boldness and intelligence than our own. We have faced the problem in all its aspects, and deliberately based our conclusions respecting it on the broadest grounds of reason and scripture. Yet I fear it must be confessed that our treatment of it has been, too often, purely speculative, if not absolutely sentimental. With our Christian brethren of nearly every

name, sin instead of being an essential factor merely in a great theological problem, is a terrible reality, demanding for its extinction all the machinery of the Church together with the efforts and prayers of individual believers, not less than the resources of philosophy and faith. They use every means at their command to produce conviction in the subject of it, and to rouse him from the stupor that has seized his faculties; and it is by no means an unimportant consideration, that those Churches which are the most successful in this direction, are those which are growing most rapidly in numbers and influence. and which exhibit generally the largest measure of the spirit that was in Christ.

Just here, I believe, is where we have made our grandest mistake. For while we have numbered within our ranks, some of the tenderest consciences, and some of the most vitally earnest Christians that the world has ever seen, yet, as a rule, we have failed to make those searching applications of doctrine which invariably result in a regenerated manhood. Not only have the clergy been too backward in pressing the matter as a practical and living issue, but the people themselves have too often resented those affirmations of personal guilt, which require repentance and faith, before they can see the salvation of God. This is why the cause which ought to have swept the world ere this, has halted so long that it sometimes seems almost to have reached a final pause. Nor can it go forward until this paralysis is cured. No matter how many dialectic victories we win, they are barren and worthless without the practical emphasis, which ,makes the truth out of which they spring a two-edged sword piercing to the very marrow of the soul. Sin is here, with all its desperate ugliness and potency for mischief, and it never can be cast out of our hearts or the world, while we weakly fold our hands and wait for the grace of God. The divine will must have the co-operation of human effort. We must fearlessly grapple with this arch enemy of man and of Jesus Christ. Thus only can we demonstrate that we have either the sense of Christians, or the spirit and power of a Church.

b. Then, too, Christianity crosses its lance with *error*. It joins issue with all the hosts of darkness. It proclaims an unyielding opposition to every form of falsehood. Its Author and Founder came "a light into the world." He is himself "the truth," as against every delusion which the human mind may cherish. It is well for us, perhaps, to make this declaration afresh, and to dwell upon it with something more than the usual emphasis, since it has become so common of late, in very respectable quarters, to charge the Church, and even the religion that is enshrined in the Church, with all the ignorance, and all the bigotry, and all the opposition to the progress of discovery, that have baffled the apostles of knowledge since the dawn of speculative science. There never was a position taken more unfounded. It is an historical fact that the Christian Church, in every century of its existence, has not only held up the banner of knowledge, but has been the advanced guard that has carried it forward to new fields, where it waves in glorious beauty to this day. That there has been much shameful bigotry in the Church of all ages, we freely admit. But it never found sanction in the teachings of Christ or his holy Apostles. Bigotry, be it remembered, springs

out of the inherent devilishness of human nature, and hence appears more frequently in the heart of the sceptic, than in the soul of the devout believer. The grandest schemes for human enlightment which the world knows, were conceived and born in the Church. Why, the very schools in which the new disciples of materialism—the latest revilers of the Church, received their training, to which they even now go to have the fire of intelligence rekindled, when it burns low on the altar of the mind, had their foundations laid, the most precious stores of their great libraries gathered, and the methods of study which are pursued in them, elaborated by the hands of pious ecclesiastics away back in the frowning shadows of what we call the dark ages of the world.

If now we turn, from these general aspects of the struggle, to that particular movement, which our own religious body has been commissioned to conduct, we shall see in it, with equal distinctness, the same old conflict between truth and falsehood. Indeed the warfare of Universalism, from the beginning, has been in all essential particulars, a warfare of light and darkness. It has been its province to attack, with unsparing severity, those forms of heathen error which had established themselves among the living verities of the word of God; and it has fought the battle with such uncompromising earnestness that, already, its foes are fast disappearing from the field. Do not suppose, however, dear brethren, that the contest is nearly ended. Error exists in countless forms of which we have not yet even discerned the shape, and it behooves a church, which was born in such fierce necessities of truth, to set its face like flint against every kind of doctrinal corruption, and even rigidly to examine its own definitions, that it may be the guardian and dispenser of the sincere miek of the Word. Let us not forget that our position among the sects of Christendom signifies a return to the teachings of Christ and the primitive Church on the grand subject of human destiny; and it may be our privilege, in the providence of God, on all the chief points of doctrinal dispute, to lead the religious world back to the simplicity of the New Testament. Moreover, it should be borne in mind that all sin is rooted in error, and only as we sweep away the soil on which it flourishes, can we have a clear field for the great harvest of righteousness.

c. Again. There is no bitterer, or meaner foe of Christian progress, than *prejudice*. It has disputed every step that the Gospel has attempted to take with a determination worthy of a better cause; and it has never failed to employ any device, however cruel, that promised to arrest the object of its hate. It was prejudice that awakened the malice of the Pharisees against the person of our divine Lord, and prompted those pitiless measures which culminated in the crucifixion. It was prejudice which shut the doors of the synagogue against the preaching of the Apostles, and drove them from city to city through all the provinces of the empire. It is prejudice that has perpetually mounted guard against every fresh interpretation of Christianity, and hurled its missiles, with remorseless fury, at the heads of all who have dared to announce any new truths out of the volume of divine inspiration. No phase of Christian effort has ever felt more keenly the edge of its enmity

than that which has been put forth under the auspices of the Church. There is reason for devout thankfulness that the asperities of this conflict are rapidly giving away; that we have happened upon an age of wider tolerance. when men are judged not altogether by the opinions they hold; and that the world is now beginning to decide all questions, without passion, on the basis of positive facts and in the light of actual experience.

We have not, however, entirely escaped all the perils of this class. While the Evangelical Alliance rudely shuts its doors in our face, while the great fraternity of orthodox Churches deny us the Christian name, while entire divisions of the vast army of Christendom, in different quarters of the world affect to be ignorant of our existence, though there may be an intense eagerness to secure the fellowship of our individual members, and many direct solicitations for the services of our abler ministers, there are still those who would, if they dared, trample the hated doctriue in the dust. Under such circumstances, therefore, it is clearly our duty to stand by our faith as the Apostle did in Ephesus and Corinth, at Jerusalem and Rome. There may be odium connected with the Universalist name, but it covers truths for which our denominational fathers suffered reproach without complaint; nay, and truths for which the noblest martyrs of the Church offered up their lives. We ought, therefore, to count it a blessed privilege, not only to believe the the precious doctrine, but also to suffer for its sake.

At every hazard the fight must go on against sin, against error, against prejudice, and every foe that resists the authority of Christ, until there are none left to dispute his sway.

2. Thus I am led, in the second place, to speak of the SCOPE OF THIS CONTEST. This is no petty warfare. It is not confined to the boundaries of a single province, nor are its issues of a temporary and transient character. The scenes of its operations are so vast, and the questions intrusted to it are of such lasting import, that we cannot afford to pass them lightly by.

a. To begin with, we perceive that the struggle is *co-extensive with humanity.* The hostility of the Jews was awakened, at the outset, because the infant Church had overleaped the barriers of the one people, which, up to that time, had been the sole depository of the oracles of God, and stretched out its arms with motherly tenderness to men of every nation under heaven. This is the peculiarity of Christianity to-day; it is this which differences it from all other religions that have ever been in the world. It is not a religion for special races or classes; it is not for the proud, nor the rich, nor even for the holy. No saintly aristocrocy, here or hereafter, will be permitted to monopolize the infinite grace of God. Wherever there is a poor man, wherever there is a sinful soul, or a soul benighted, Christ offers his blessed ministries. He looks with equal tenderness on the loathsome beggar, who stands at the corner of the street, and the beautiful woman who rolls by him in luxurious disdain; on the dwellers in the filthiest slums of this great metropolis, and the occupant of its costliest palace. He does not spurn either the skulking thief or the hardened prostitute; he even reaches forth His hand to take the heathen for an inheritance.

No single communion has ever proclaimed this truth with such distinct-

ness, or set it forth with such wealth of illustration as ours. But what have we done towards making this view of the Gospel a living and active force among men? May it not be that some branches of the Church whose interpretations are straiter than ours can teach us a lesson of practical charity? Look at the Roman Catholic Church. The doors of its vast cathedrals in every land stand open day and night. No sentinel is needed to guard the treasures on their altars. The most dangerous classes of society are awed under their lofty arches, and not even the haughty prince, who musters armies, and pours out treasure in the service of the Church, dares press before the mendicant child at the altar-rail to receive the Sacrament. Surely a Church which thus cares for the poor and the outcast, whatever may be its errors of doctrine, or the spots that stain the pages of its history, may, with some justice, claim that it has the keys of the kingdom of heaven and that the gates of hell shall not prevail against it. Look, also, at those branches of the Protestant Church, which, while their theories of divine grace are positively revolting, have sent their missionaries to labor in the most remote and perilous regions of the earth, under tropic suns, amidst polar ice, among tribes so fierce that they cannot look upon the face of a white man without thirsting for his blood. The persistency with which they go after the wandering sheep suggests the tender patience and fidelity of the master. In the light of such facts, with all our breadth of view, what can we plead, when we have scarcely an organized charity designed to meet the wants of the poor, and no special machinery to restrain the violent and tame the vicious? What shall we offer in token that our warfare is mantully accomplished, when we not only have no missionary in foreign lands, but do not even cultivate the fields that lie at our very doors, nor furnish the children that go from our established parishes into strange places with the means of worship?

We must rouse ourselves, therefore, to a full sense of the magnitude of this conflict which embraces every form of human life and every individual soul. Not only so, but we must accept for ourselves the responsibilities and hardships of that conflict, or there will be no place for us in the ranks of those, who, at every point of the actual struggle are rendering such valiant service to the Lord.

b. But the warfare, which is world-wide, is likewise *unceasing*. It runs through all time and even invades the portals of Eternity. This is a comforting reflection for those who perceive that the conquests of the Church are imperfect and partial, and that the most persistent strivings of the soul fall infinitely short of its aspirations. Fortunately the possible developments of civilization are not confined to a single generation, nor even to a single cycle. So long as man exists there will be room for improvement. Fortunately, too, the opportunities of the soul are not all shut up within the narrow boundaries of mortality; they may even exist in that realm which the disembodied spirit inhabits. It is a necessary corollary of the Christian doctrine of immortality, that we take with us, when we go out of this world, our moral nature; and that this nature is subject there to the same principles which rule it here. We awake in the new life with our MANHOOD

such as we have made it. It may be scarred and shattered; it may be glorified and crowned. But whatever it is, there will be room to go forward, and the voice of Christ will summon unceasingly to the loftiest attainments of God-like purity and divine perfection. This renders the conflict absolutely endless. Forever and forever the cry of the soul will be: "Not as though I had already attained, but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus." It belongs to the Universalist Church, I verily believe, to take up this latest phase of doctrinal development and press it to its legitimate conclusions.

Such, then, is the nature of the conflict which Christianity is waging. It is a conflict with every kind of opposition that dares to raise its head against the progress of the truth; and it is everlasting and universal.

II. We turn now to consider briefly the WEAPONS with which this warfare is to be conducted. No great movement of human society can be carried forward without the aid of appropriate machinery. No great battle can be fought without implements adapted to the service. It is believed that in more than one instance recently, some of the leading nations of the world have maintained their supremacy, not by the strength and discipline of their armies merely, but by the kind and quality of the weapons which they have employed against their enemies.

1. From the nature of the struggle in which the Church is engaged, as well as from the explicit declaration of the Apostle, we perceive that it *cannot rely*, with any promise of success, upon *carnal weapons;* that is, upon weapons which are even in a remote degree, the offspring of either flesh or sense. It is scarcely necessary that I should attempt to describe more fully what such weapons are. You have only to reflect how St. Paul, in carrying the Gospel to the Gentiles, had to make his way against wealth, against power, and against institutions, against even the provincial magistrate, who, with all the resources of the empire behind him, was appointed, not to execute justice between man and man, but to maintain order, suppress public tumults, and whatever might lead to civil commotion and popular revolt. In his poverty and weakness the valiant leader of what must then have seemed a forlorn hope among the spiritual forces of mankind, could declare that the Church of Jesus Christ was mightier than these things.

But the imagery of the apostle applies with equal force to the entire course of Christian experience. In every time the Church has had to move forward in its toilsome way against riches, against the arrogant conceits of human greatness, against mighty organisms which have risen up to resist it with all the insolence of power. In like manner, the religion of the Church, in attaining its sway over the individual soul, has been forced to contend with the seductive influences which these things were able to exert. Of course, I would not seem to forget that all these agencies have been consecrated to the service of religion; neither am I unwilling to admit the countless instances in which they have accomplished great results in the cause to which they have been devoted. No one will deny the immense potency of money in building churches, in sustaining the ministry, in founding charities, in promoting learning, and in opening a way for the

heralds of the Gospel. Nor can any one with any grace dispute the help which the Church has received from the sanction of great and learned men, and from those powerful organisms through which its work has been silently performed. But be it remembered, after all, that the church is chiefly indebted to the efforts and sacrifices of poor and humble men, and that it is an open question, to this day, whether it has gained more than it has suffered from the patronage of power; whether the adoption of Christianity by Constantine, as the religion of the Empire, was not a positive misfortune to the Church, from which it has not yet recovered.

We need, therefore, to be on our guard lest we lean too exclusively on these frail supports of time and sense. With our rapidly increasing wealth as a religious body, with our marked advance in social position, with men of high culture and great natural endowments pressing into our ranks and working with us, with our institutions already vigorous and full of promise, there is danger that we may become too confident of our position, and so omit to employ those vital agencies, without which, we cannot command the blessing and help of God. No, friends, these things can have little to do in securing even the outward and permanent triumph of the Gospel; and if we count the causes which help to install religion as a constant though silent force in the human soul, they are almost wholly insignificant. What can money do to recall the stubborn and intractable sinner from the error of his ways? What can the authority of an august reputation do to remove doubts which the actual experiences of life have raised in the mind of the unbeliever? What can the powerful sanction of the state do to mitigate the agony of personal affliction, or dissipate the awful shadows which envelope all our speculations of the future? In the serious and critical emergencies of our being, these things serve only to irritate and annoy. What the soul wants when it is wrestling with demons, or trembling with doubt, or quivering with sorrow, is the unseen presence of the Holy Ghost, and the tender voice of the Redeemer, saying: "PEACE I LEAVE WITH YOU, MY PEACE I GIVE UNTO YOU."

2. Christianity, then, must forever rely for its genuine triumphs, mainly, on *spiritual weapons*. In other words, it rises into a new, into an unseen realm, for the implements which are to render the truth a living power in the hearts of men. But what are spiritual weapons? They are whatever is derived from the mind, the conscience, or the experiences of the soul. Let us see how this is verified.

a. In the first place, Christianity *makes its appeal to reason, and it employs reason in enforcing its claims*. It is not a philosophy, to be sure, nor does it depend chiefly upon the "enticing words of man's wisdom" for its support. Yet it makes deeper soundings in the heart and life than any philosophy, and overcomes difficulties which no amount of speculation could ever surmount; at the same time, it does no violence to the understanding, but is in perfect accord with the coolest and clearest judgment. In the nature of things, as a revelation from God, it brought to light some things which reason alone would be powerless to discover. But it is not, on

that account, a foolish religion. It is God's answer rather to the reasonable wants of his offspring. Not only does it commend itself to the highest intelligence, but it demands a constant tribute from the faculties

The early Apostles were mighty men. They wielded the weapons of the understanding with tremendous force. St Paul "reasoned from the Scriptures" to convince the Jews, and since the world began there never has been an human teacher so profound, so deeply versed in all the mysteries of argument, or so successful in applying the resources of intelligence to the art of preaching the Gospel. But what St. Paul and his compeers accomplished by the use of reason was only an indication of what was to de effected constantly through the same instrumentality. The work of our own Church in this department of effort will bear favorable comparison with the grandest intellectual achievements of the past. It is certainly a matter for just pride, that he, whom we all style, by rightful pre-eminence, the father of our Church, the man who elaborated for us our doctrinal system, so that it remains to this hour in all essential respects unchanged, though he was without books, and without any of the arts or graces of scholastic learning, performed a work in speculative Chritianity which, for soundness and originality places him high up in the great theological triumvirate of the ages, along with John Calvin and St. Augustine. The theology of New England at the beginning of this century was a terrible thing to encounter. It was literally iron-clad. But Father Ballou, with unerring instinct, found the weak spots in that coat of mail, through which he thrust his remorseless lance To-day the monster has vanished. There is left but the ghost of its former self in all the churches of this Continent.

But the demand for the highest intelligence in the pulpit, and in the pews as well, is not diminished in any respect. New questions arise with every generation, which require a profound, sober and discriminative treatment. Nor have we any right to imagine, because our greatest leader was deprived through the hard accidents of fortune, of the means of culture, that we can safely dispense with them. The remark of Dr. Ballou, in what I may call without disparagement of any of my brethren in this office, probably the ablest and certainly the most fruitful sermon ever preached before an Universalist Convention, is as pertinent now as it was twenty-seven years ago He said: "As a matter of fact, permanent religous life has always been attended with corresponding activity in the cause of intellectual discipline and of human learning. So far as I have read, there never has been a Christian sec that succeeded in maintaining the former for any long period, unless it dili gently cherished the latter, made provision for it, and labored in the work with untiring assiduity. When this has been neglected, from the first to the last, the sect has died out, dissolved, after two or three generations" We have made now the provisions for this culture, how largely as the direct result of that discourse only God knows. What we still need is a deeper sense of the importance of the best and most thorough mental training in the hearts of the people, a revival of learning, sweeping like a flame from the Atlantic seaboard through the Middle States, and across vast prairies of the West

even to the Pacific Ocean. It is safe to assert that we could care for at least four times as many pupils as we now have, without adding to the machinery we already posess, or increasing, in any material respect, the expenses we are under for the maintainance of our schools. Alas, that there should be a voice anywhere, and especially that it should come to us strengthened by the authority of high scholarship and large experience in teaching, tending to discourage our youth from embracing every opportunity for sound discipline and high culture; and, most of all, alas, that this voice should be designed to affect the young men by whom our ministry must be recruited!

Why, think for a moment of the intellectual responsibilities of our time. There never was an age of such general activity in every department of thought. There never was an age when knowledge was so little specialized, when men of more than ordinary attainments were required to know so much of every subject. Without mental powers, well balanced, thoroughly trained and disciplined, and furnished with the ripest knowledge, the public teacher of religion makes up a sorry figure in the world. Listen, if you please, to the declaration which comes to us from over the water, a declaration which seems to strike at the very foundation of the things which we have been accustomed to consider vital to the hope and peace of man, a declaration which, considering the source from which it emanates, and the circumstances under which it is uttered, is the most appalling that the human mind has ever been summoned to entertain. It is, that we have "in that matter which we, in our ignorance, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of every form and quality of life." At the same time, to be sure, there comes to us the warning that ministers are not to deal with the question. But the minister must deal with it. It is borne by the daily newspaper on the wings of the morning, across the threshold of every Christian home. The minister will be forced to discuss it in the parlors of his parishioners, as well as often incidentally, and sometimes specifically, in his pulpit ministrations. But I do not hesitate to affirm that, appalling as this statement is, it is not half so dangerous as the fact that it may be ignorantly and stupidly handled. If it is true, the blind ravings of mistaken zeal will not make it untrue. If it is true, the Christian religion which is not thereby proved, nor, so far as I know, claimed to be false, will have to be readjusted to meet the altered state of human knowledge. But if the doctrine itself be false, its falsehood can only be demonstrated by the most discreet and searching investigation.

In the face of such responsibilities, therefore, I do protest, with all the energy of my nature, against any short cuts to the ministry, against a superficial, or merely special and technical training, in any department of our Church. If we have only a large and generous culture, along with the truth which it is our privilege to expound, all the gates of the future will swing wide at our approach.

b. In the second place, Christianity *takes root in the noblest moral instincts of the world.* Its ethical principles are perfectly pure—like mountain snow for whiteness—nay, they are Divine. Nor is it enough to reply to this assumption that though this religion has been in the world for eighteen hundred years there are still immoralities among men, or even to affirm that the Church

itself and the professed followers of the Redeemer are not entirely above reproach. The only real test of the morality of the Gospel is in tracing the progress of moral sentiments and convictions during the Christian era, in comparing the morality of the Church and the individual believers with the horrible practices that prevailed in the Apostle's time, and which not only derived sanction from the general customs of society, but met with no rebuke even, in the teachings of the foremost men. The morality of the Saviour rises into the sublime region where saintly and glorified spirits of men rejoice and sing praises in the presence of the Most High, and it only needs that men in their earthly estate should adopt this morality to bring the kingdom of God down to dwell among us. This morality, moreover, it is given to us, in common with every Church that bears the name of Christ, to unfold and illustrate

c. The Christian religion also employs the highest range of *spiritual experience.* It gives the promise of a divine and perfect life to every soul that embraces it. Men are called by it to forsake the works and ways of the flesh, and walk with their hearts and their eyes fixed on the glories of the world to come. All the pages of Christian history teem with evidences of abounding bliss which have come from obeying this summons. But time prevents me from unfolding this point as I had intended in the beginning. I can only remark, in passing, that we require for that high spiritual development which has been, perhaps, our greatest need in the past, a more orderly worship,—a worship that shall enlist the services of the people not less than the minister, a more reverent and prayerful spirit pervading every department of our work, more devout practices in the home, the Sunday School and the Church, a regular observance of all those methods of spiritual culture which have received the sanction of Christian experience from the most ancient times. All honor to Dr. Brooks for his fearless and searching treatment of this subject. God grant that the words of his noble book may take root in the hearts of the people, and bring forth that harvest in the new life for which we have all waited with anxious hope.

Such are the weapons of our faith. With these it puts everything with which it comes in contact to an inexorable test ; every doctrine, every thought, every habit, every organism, every human aspiration.

III. With these weapons, I observe, finally, it CONQUERS. Whichever way it turns, victory perches on its banners. It moves foward like an invincible army. It fights in the might of God, and it never fails. The most terrible obstacles vanish before it. If mountains rise in its path it cuts its way through them like Hannibal. If gulfs yawn in its course it bridges them over like Cæsar. Nothing can effectually stay its onward march, or delay its triumph for a single hour. Taken by itself, this language may sound like the extravagance of enthusiasm. But its truthfulness is proclaimed by unimpeachable facts of history. The confidence of the Apostle has been abundantly verified. Indeed, no story of fiction is so strange as the truthful story of the Gospel. Before the words of my text were penned, the Apostle waited at Philippi in dejection and anxiety of spirit for the coming of Titus. Without were fightings and within were fears. One after another his friends were falling away from him. Greedy eyes were watching his movements in every city of the empire, from Rome Jerusale Faithless men were plotting for his blood. The

scheme was fast ripening which would lead to his final arrest and execution. But the steadfast servant of Jesus Christ, so weak in the flesh, so poor in worldly substance, so bereft of sympathy and help, was mightier than all his foes. The gorgeous capital in which he twice suffered imprisonment is little better than an heap of ruins. The pompous basilica in which his trial occurred has crumbled to ashes. The Way over which he was led to martyrdom is scarcely distinguishable; and not only has the soldier who drew the sword of execution perished, but the very power at whose behests the deed was done has perished likewise. But the religion of which St Paul was a faithful witness has survived. It has swept over that proud nation like a wave of the sea, breaking down its ramparts, overturning its monuments, leaving its infamy exposed to the loathing execration of mankind. Among the grandest of her citizens not one has obtained a glory which his does not eclipse, and the most splendid achievements of the empire are pale and trivial beside the triumphs of that cause for which his blood was shed.

But what is so strikingly illustrated in this instance finds its counterpart in every epoch of Christendom. There is, there can be, but one result to this contest between the Church and the world. Though the weapons of the Church are only spiritual, they are, nevertheless, through the help which God gives, effectual in their might Every stronghold of wrong must tremble and fall before the gigantic movements of the hosts of Jesus Christ. Herein the oft-dejected Church finds its grandest lessons of encouragement—that its hour is coming, and that its victory, will yet be universal and complete. In this encouragement we have the largest share. Some of us have waited long for the doctrine of Infinite Love to assume its rightfull ascendancy over the man-made creeds which have received, hitherto, the assent of the faithful, and to behold the despised organism which carries the Universalist banner take its legitimate place beside the great and powerful sects of the world But while we wait, hope dies in our souls. New obstacles perpetually arise to defeat the cherished expectations. But hour by hour the vision widens and the Divine promise approaches its fulfillment. Dr. Warren may class our faith with Spiritualism, Socialism, Comeouterism and Infidelity. But there are hundreds all around him, more than his peers in learning and Christian courtesy, whose orthodoxy has never been questioned, who cherish the hated dogma in their hearts; and its march is onward still.

It may be that our Church has nearly reached the limits of its growth and power—though the most of us will accept this conclusion with reluctance while the future seems so bright with promise. It may be that we are not to have a leading influence among those vital agencies which are to mould the character of coming times—though even this we have power to determine for ourselves. If only we would maintain a steadfast loyalty to our convictons; if only we would all, East and West alike, render a cordial and manly obedience to the regulary constituted authorities among us, using as best we may the means which the united wisdom of all has provided; if only we would abandon all vain rivalries, all mean jealousies and petty strifes, and promote the glory of our Church, there is no position which we might not achieve for it. I boldly affirm, that it only needs that we should exhibit the same fearless, determined, self-denying, consecrated spirit that the Apostles

ever manifested, to make the Universalist Church coincident with Christendom. But whatever the issue as regards the Church, the power of its doctrine nothing can restrain. That is the truth of God and hence is sure to triumph. It may not be in your day, or in mine, but generations hence, when all of us are under the sod, when the walls of sectarian prejudice shall have been beaten down, when all pride of opinion shall have been cast out, and the creeds of the world fused together under the powerful rays of infinite truth, the song of Humanity will be the song of universal and redeeming Love.

MINUTES

OF THE

Universalist General Convention

ANNUAL SESSION

HELD AT

LYNN, MASSACHUSETTS.

1875.

NEW YORK:
WM. TURNER & CO., BOOK AND JOB PRINTERS,
149 CHAMBERS & 131 READE STS.

1875.

Universalist General Convention.

Office, 551 Sixth Ave., Cor. 33d St., N. Y.

The system of ***Family Missionary Boxes*** was suggested to the late Secretary of the convention, Dr. Brooks, by D. L. Holden, Esq., of Bergen, N. J., as a simple and inexpensive plan, by which all who love Universalism, as the Gospel of Christ, could contribute directly to the Missionary Fund of the Denomination. The plan was approved by the General Convention, at the Providence Session, September, 1868, and by a unanimous vote, "earnestly commended to the Denomination."

The Missionary Boxes will be sent free to any responsible person. The desire is to place one in every Universalist home; and all who love the cause are requested to aid in this work. Faithfully carried out, this plan, while burdening no one, will give the Convention great and constant aid in carrying on its Missionary work.

Form of a Devise or Bequest to the Universalist General Convention.

FORM OF BEQUEST.

I give and bequeath to The Universalist General Convention, a corporation created in the year 1866, under the laws of the State of New York, or to the Treasurer thereof for the time being, for its corporate purposes, the sum of Dollars.

FORM OF DEVISE OF REAL ESTATE.

I give and devise to The Universalist General Convention a corporation created in the year 1866, under the laws of the State of New York, their successors and assigns, for the corporate purposes of said Board of Trustees, all that, &c., (here describe the property.)

It should be noted that the "Corporate purposes" of the Board are "The diffusion of Christian knowledge, by means of Missionaries, Publications, and other agencies." If Donors have any choice as to the manner in which their Bequests or Devises shall be appropriated, it must be especially mentioned; otherwise, the Board of Trustees will be at liberty to use them for whatever of their "Corporate Purposes" may seem to be in greatest need.

MINUTES

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1875.

UNIVERSALIST GENERAL CONVENTION.

MINUTES OF THE SESSION OF 1875, HELD IN LYNN, MASS.

MEMBERS PRESENT:

MAINE.—Hon. Sidney Perham, *President State Convention*: Rev. S. J. Mead *Secretary State Convention*. *Clerical*: Geo. N. Quinby, D. D., J. C. Snow, H. C. Munson. *Lay*: Jeremiah Howe, Kilbon Buffum, Asa Cushman, Harvey Dillingham.

NEW HAMPSHIRE.—Rev. E. L. Conger, *President State Convention*; Rev. G. L. Demarest, *Secretary State Convention*. *Clerical*: J. P. Atkinson. *Lay*: W. E. Stevens, W. T. Parker.

VERMONT.—Rev. B. M. Tillotson, *Vice-President State Convention*. *Clerical*: S. A. Parker, R. A. Green. *Lay*: A. T. Foster.

MASSACHUSETTS.—Rev. A. J. Patterson D. D., *President State Convention*; Rev. W. A. Start, *Secretary State Convention*. *Clerical*: G. T. Flanders, D. D., A. A. Miner, D. D., I. M. Atwood, Richard Eddy, E. H. Capen. *Lay*: Chas. Foster, Joseph Day, Franklin Williams, Eliphalet Trask, Nicholas Chapman, Chas. Caverly, Jr., Mrs. Jeannette Babbit, Mrs. T. O. Hill, Mrs. A. E. Fellows.

RHODE ISLAND.—Rev. H. W. Rugg, *President State Convention*; Wm. S. Johnson, *Secretary State Convention*. *Clerical*: H. A. Philbrook. *Lay*: Charles E. Carpenter, Alonzo D. Vose.

CONNECTICUT.—Rev. Chas. A. Skinner, *President State Convention*; John S. Hussey, *Secretary State Convention*. *Clerical*: J. Smith Dodge, Jr. *Lay*: B. J. Daskum, I. C. Lewis.

NEW YORK.—Rev. L. J. Fletcher, *President State Convention*; Rev Chas. F. Lee, *Secretary State Convention*. *Clerical*; Thos. Borden, H. R. Nye, Jas. M. Pullman, L. P. Blackford, C. W. Tomlinson. *Lay*: M. S. Laird, S. G. Hull, S. A. Porter, Lyman Bickford, Nathl. Cheney, C. G. Lippincott, G. L. Stickney, D. P. Gardner.

NEW JERSEY.—D. L. Holden, *President State Convention*; Rev. Phebe A. Hanaford, *Secretary State Convention*. *Clerical*; F. Hitchcock. *Lay*: Mrs. Annie E. Hitchcock. Jas. T. Hough.

PENNSYLVANIA.—Henry E. Busch, *President State Convention*; Mrs. M. Louise Thomas, *Secretary State Convention*. *Clerical*: B. F. Bowles, *Lay*: John A. Nightengale, Jos. Buffum, Mrs. H. E. Busch.

OHIO.—*Clerical*: S. H. McCollester, D. D., W. S. Ralph. *Lay*; Mrs. M. A. Adams.

INDIANA.—*Lay*: George Rodgers.

MICHIGAN.—*Clerical:* J. B. Gilman.
ILLINOIS.—Rev. Jas. Gorton, *Secretary State Convention. Clerical:* W. H. Ryder, D. D., J. W. Hanson, *Lay*: D. H. Tripp, Benj. Lombard, Jr.
DISTRICT OF COLUMBIA.—*Clerical:* C. H. Fay.
MARYLAND.—*Clerical:* Geo. W. Powell.

MINUTES.

The UNIVERSALIST GENERAL CONVENTION met at Lynn, Mass., Wednesday, Oct 20, 1875, and in the absence of the President and Vice President, was called to order at 10 a. m,, by the Permanent Secretary, Rev. James M. Pullman, of New York.

The Roll of Delegates was called, and a quorum found to be present.

Prayer was offered by Rev. Richard Eddy, of Mass.

The Convention then proceeded to permanent organization.

W. S. Johnson of R. I. and Rev. W. A. Start, of Mass., were appointed tellers.

An informal ballot being taken for President, it was found that HON. SIDNEY PERHAM, of Maine, had a majority of the votes, whereupon it was *voted* that Rev. Richard Eddy, of Mass., cast the ballot of the Convention for President, which he proceeded to do, and Mr. Perham was declared duly elected, and took the chair.

An informal ballot being taken for Vice-President, it appeard that a majority of ballots had been cast for REV. J. SMITH DODGE, JR, of Ct., whereupon it was *voted* that B. J. Daskum, of Ct., cast the ballot of the Convention for Vice-President, which he proceeded to do and Mr. Dodge was declared duly elected.

S. A. Briggs, of Illinois, and Rev. Washington W. Hooper, of New York were appointed *Assistant Secretaries.*

The minutes of 1874 were then read by title, and *on motion* of Rev. H. W. Rugg, of R. I., were approved as printed.

The Treasurer of the Convention, D. L. Holden., Esq., of N. J., then read his Annual Report, which *on motion* of Rev. G. L. Demarest, of N. H., was accepted and laid on the table temporarily.

The Report of the Board of Trustees was then read by the Permanent Secretary. The Report was accepted, and *on motion* of Rev. Richard Eddy, of Mass., was referred to a special committee of five, to be appointed by the President. On motion of Rev. G. L. Demarest, of N. H., the Report of the Treasurer was then taken from the table, and referred to the same Committee, which was also instructed to report the Appropriations for the ensuing year.

The President then announced the following *Committees of the Session:*—

On Elections—Rev. L. J. Fletcher, of N. Y.; Rev. J. W. Hanson, of Ill.; Hon. E. Trask, of Mass.

On Religious Services—Rev. C. W. Biddle, of Mass., Rev. H. W. Rugg, of R. I.; Rev. Phebe A. Hanaford, of N. J.

On Unfinished Business—Rev. G. L. Demarest, of N. H.; Mrs. M. Louise Thomas, of Penn.; Rev. James Gorton, of Ill.

On Motion of Rev. G. L. Demarest, of N. H., it was voted that the morning sessions of the Convention close at 12 m., and the afternoon sessions begin at 2 p. m.

The Convention then adjourned.

2 o'clock p.m.

The Convention was called to order by the President, and the Roll of Delegates being called by the Permanent Secretary, a quorum was found present.

The President appointed as Committee on the Annual Reports, Rev. Richard Eddy, of Mass.; Rev. W. H. Ryder, D. D. of Ill.; Charles E. Carpenter, Esq. of R. I.; Rev. A. A. Miner, D. D. of Mass.; Charles L. Stickney, Esq., of N. Y.

Rev. B. F. Bowles, of Penn., offered the following and moved its adoption.

Resolved—That Henry E. Busch, of Philadelphia, be empowered to legally receive in behalf of the Universalist General Convention the Church at Chesapeak City, Md., the same having been tendered to this Convention.

After discussion, *on motion* of M. S. Laird, of New York, the whole subject was referred to the Board of Trustees.

On motion of Rev. G. L. Demarest, the President was requested to appoint a Memorial Committee.

The Occasional Sermon was then delivered by Rev. S. H. McCollester, D. D., of Ohio.; Rev. W. S. Ralph, of Ohio, and Rev. E. L. Conger, of New Hampshire, assisting in the services of the hour.

The Committee on Religious Services made announcements for the services of Thursday, which were approved.

The Committee on Elections reported additional delegates present, and sundry changes in delegations. Their report was adopted.

On motion of Rev. Richard Eddy, of Mass., it was voted to hold the meeting of the Historical Society in the vestry, instead of in the Second Church.

The President appointed as the *Committee on Nominations*:—Rev. W. H. Ryder, D.D., of Illinois; William S. Johnson, of R. I.; and Rev. J. C. Snow, of Maine.

The Committee on Unfinished Business reported, as lying over from last year, two reports on the subject of holding only Biennial Sessions of this Convention. M. S. Laird, of New York, moved the adoption of the majority report, when *on motion* of Rev. L. J. Fletcher, of New York, the whole subject was indefinitely postponed.

D. L. Holden, of New Jersey, asked for time during to-morrow's session to present the plans of the New Jersey Convention for preserving to the Denomination the Potter Church at Good Luck, N. J., which was granted.

The Convention then adjourned.

THURSDAY, October 21.

The Convention was called to order by the President at 10 A. M.

Prayer was offered by Rev. I. M. Atwood, of Mass.

The Roll of Delegates was called, the additional delegates answered to their names and a quorum was found present.

The President appointed as the *Memorial Committee*, Rev. G. L. Demarest, of N. H.; Rev. George W. Quinby, D. D. of Me.: and Mrs. Jeannette P. Babbitt, of Mass.

Rev. L. J. Fletcher, of New York, presented a memorial of the Society at Nunda, N. Y. for aid, which on his motion, was referred to the Board of Trustees.

D. L. Holden, of N. J., presented and read a circular showing the objects and plans of the Good Luck Association, and announced his willingness to receive additional memberships at the close of this session, after which

The Convention adjourned.

2 o'clock p. m.

The Convention was called to order by the President.

The hour was filled with a discussion, which resulted in no motion of record, and at 3 p. m., the Convention suspended business to participate in a Praise meeting, conducted by Henry B. Metcalf of Rhode Island.

Business being resumed the *Committee on Nominations* made its report through the Rev. J. C. Snow, of Maine, as follows:

The Committee on Elections beg leave to submit the following nominations:

For Occasional Preacher, 1876—Rev. T. J. Sawyer, D. D.

For Trustees to fill the vacancies occasioned by expiration of terms of service:

REV. E. G. BROOKS, D. D., of Penn.
J. C. WELLINGTON, ESQ., of Mass.
REV. J. SMITH DODGE, JR., of Conn.
HON. J. R. BUCHTEL, of Ohio.
RUSSELL L. BLAKELY, ESQ., of Minn.

To fill the unexpired term of S. A. BRIGGS, ESQ., of Ill.:

REV. J. STRAUB, of Mich.

The report was accepted, and the Convention proceeded to ballot, W. S. Johnson, of R. I., and Rev. W. A. Start, of Mass., acting as Tellers.

Rev. Phebe A. Hanaford, nominated as Trustee, Mrs. M. Louise Thomas, of Pennsylvania.

Pending the report of the Tellers on the ballot,

On motion, so much of the report of the *Committee on Nominations* as refers to the preacher of the Occasional Sermon, was adopted.

The *Memorial Committee* submitted the following report, which was adopted:

To the Universalist General Convention:

"The Committee appointed to report suitable action regarding clergymen deceased during the year, recommend that the following minutes be entered upon the record of proceedings.

G. L. DEMAREST,
GEO. W. QUINBY,
JEANNETTE P. BABBIT. } *Committee.*

IN MEMORIAM.

During the year past there have passed away from our earthly fellowship the following Ministerial laborers: Warren Skinner, of Vt., Edward A. Drew, of Mass., Robert G. Harris, of Ill., Justus Gage, of Mich., Daniel Tenney, of O., Thomas Browning, of Vt., Lewis F. W. Andrews, of Ga., Alphens F. Root, of Ill., John W. Lamoine, of N. Y., Fanny U. Roberts, of Me. They being dead, yet speak, reminding us that we must work while it is day; when the night cometh, no man can work. We feel our loss, and deeply sympathize with their friends in their bereavement. But the hope that anchors the soul comforts us, and suggests the final regathering of all divided families, and friendly and religious circles, when sorrow and tears and sin shall forever pass away."

Rev. A. J. Patterson, D. D., of Massachusetts, presented a memorial from the Kittery, Me., parish, which was referred to the Board of Trustees.

On motion it was voted that when this Convention adjourns, it be to meet at 8.30 a. m. to-morrow morning.

The Tellers then reported the result of the balloting, and the following named persons were declared duly elected Trustees:

For Four Years:

REV. E. G. BROOKS, D. D., of Penn.
J. C. WELLINGTON, of Mass.
REV. J. SMITH DODGE, JR., of Ct.
HON. J. R. BUCHTEL, of Ohio.
RUSSELL L. BLAKELY, of Minn.

For Two Years:

REV. J. STRAUB, of Mich.

The Convention then adjourned.

FRIDAY, October 22.

The Convention met at 8.30 a. m., pursuant to adjournment, and was called to order by the President.

Prayer was offered by Rev. C. H. Fay, of Washington.

On motion, the call of the Roll was dispensed with.

The minutes of Thursday were read and approved.

Rev. Richard Eddy, of Mass., Chairman of the Committee to whom was referred the reports of the Board of Trustees, and Treasurer, made a report, which,

On motion of D. P. Gardner, of New York, was accepted.

On motion, the report was then taken up by sections, and discussed; the seventh section was amended by substituting the words *"financially productive,"* in place of *"substantially self-supporting,"* and the report as thus amended was then adopted, as follows:

"The Committee to whom was referred the Reports of the Board of Trustees and the Treasurer, submit the following:

It is due to the Board of Trustees and the Treasurer that this Convention, whatever individual opinions may be entertained with regard to particular methods of operation during the past year, give them an emphatic expression of its gratitude for their personal sacrifices, and for their faithful services in conducting the affairs of our Church.

We submit the following recommendations:

1. That as the Ballou Fund exists solely in the form of a promissory note, made by one, who since giving it, has met with business reverses which have prevented the payment of any portion of the obligation, no further mention of it need be made by the Trustees or the Treasurer.

2. THE MISSIONARY BOXES.—We desire to call the attention of the Convention to the significance of the fact that, from an expenditure of $182.17 for the construction of Boxes, we have received and used in the prosecution of our work, the sum of $3,119.22, such a result from an outlay so insignificant ought to be a more effective plea for the more extended use of the Missionary Boxes than any words that we can frame. Should not this fact incite all the members of our Church to a deeper interest in, and a more faithful use of this so fruitful and inexpensive source of income? The Convention will do well to emphasize this thought.

3. THE ANNUAL COLLECTIONS.—What can be done to make these contributions more general? The response has not been large from any state, and from some it has been very meagre. Evidently the matter is not understood, certainly it is not appreciated. Cannot each Parish be incited to do something, that from a multitude of rills we may obtain the great river so indispensable to floating and carrying successfully forward our important and greatly needed enterprises? Cannot our preachers, whose request for collections for such purposes not one of our churches will turn a deaf ear to, be persuaded to discharge their duty to the Convention by the exercise of their privilege? Various means have been employed for the purpose of raising money for other than the ordinary expenses of our parishes, and the Convention should call upon all our Churches to either use some of these or to invent and use others. Some parishes find it most fruitful in desired results to raise money by special subscriptions; some by special collections; others by collections taken up every Sabbath; the latter thus putting themselves in constant possession of a fund on which they may draw for all purposes which they desire to aid. We should insist that it is the duty of each parish to do something in response to the yearly demand of the Convention, and leave each to determine what seems to it to be the best and easiest way of making the response.

4. The Convention should sanction the action of the Board of Trustees in its use of the sum of $2,160 in excess of the appropriation of last year for Scholarships. They seem to have simply obeyed the call of imperative necessity.

5. It is a source of encouragement and congratulation that $1,049.10 have been received from Beneficiaries in payment of the obligations made by them at the time of receiving the Scholarships. It is hoped that all the Beneficiaries so appreciate the favors received that they will at the earliest possible moment redeem their promises of repayment, that others in waiting for like aid may be able to receive it. The sum now annually due from Beneficiaries is sufficient to meet a large portion of the new demands.

6. THE WASHINGTON MOVEMENT.—It is hoped that the Trustees may be able to conserve the interests of the parish at Washington, till such time as the revival of business and commercial prosperity shall justify a renewal of effort in appealing to our people for aid in the erection of the Memorial Church.

7. We recognize the wisdom of the provision in our laws for the appointment of a General Secretary by the Board of Trustees, but are convinced that the office of General Secretary should be financially productive, and that in defining the duties of that officer the Board of Trustees be requested to insist on the importance and necessity of his giving no small share of time and attention to the financial needs af the Convention, and of vigorously seconding their efforts to increase its financial ability.

8. The suggestion of the Treasurer, "that those State Conventions which are still in arrears upon the assessment for the Murray Centenary Fund, be urged to forward to the Secretary their obligations in the form of notes, bearing interest at the rate of seven per cent. per annum, until they are paid, that the Convention may have the full benefit of the fund," should be adopted by the Convention.

9. Recognizing the wisdom of the suggestion of the Treasurer with reference to the necessity of reducing the Convention's debt, and the means to be used for that end, the Convention should make the following disposition of the income of the Murray Centenary Fund during the coming year: Appropriate $5,000 to the reduction of the debt, $3,000 for Scholarships, and the balance for the payment of interest on the debt.

10. As it is not prudent for us to risk any calculation on our needing less money in the coming year than was used in the past, the Convention should appropriate the sum of $25,000 to be raised by the Board of Trustees from Annual Collections, Missionary Boxes, and such other sources as they can obtain funds from for the general expenses of the year, including additional Scholarships, the preparation of the parish books ordered last year, and whatever else may be necessary in prosecuting the work committed to them by the Convention. But under no circumstances shall the the debt of the Convention be increased.

Grateful to God for the prosperity granted us notwithstanding the embarrassment and pressure so severly felt in all the avenues of trade, and for the evidences of increased spiritual life and zeal in our Churches, and with confidence in the fidelity of those who serve us, the difficulties which still confront us and them will be overcome, if the Convention, through its Ministers, Churches and Members shall more faithfully pray and labor."

Respectfully submitted,

RICHARD EDDY,
C. L. STICKNEY,
CHAS. E. CARPENTER,
W. H. RYDER,
A. A. MINER.
} *Committee.*

Pending the consideration of the above Report, the President left the chair and it was taken by the Vice President.

On motion of Rev. A. A. Miner, D. D., of Mass., the following resolution was adopted:

Resolved, That the Board of Trustees be instructed to carefully consider the matured claims of the Convention against beneficiaries, and take such action as Christian charity to these beneficiares and fidelity to their trusts may suggest and report their success.

On motion of Rev. L. J. Fletcher, D. D., of New York, the following resolution was adopted:

Whereas, An appeal to arms in the settlement of national difficulties is not sanctioned by the letter or spirit of the Gospel of Christ, but is demoralizing in its influence upon individual and national character, and destructive of life, property, and all the agencies that contribute to the prosperity of governments and peoples,

Therefore, Resolved, That this General Convention of the Universalist Church in America, heartily endorses the principal of *Arbitration* in the adjustment of difficulties between different nations, and rejoices in the hope of a day of universal peace, of which prophets have prophesied and poets sung, and which is foreshadowed in recent acts and words at Washington and Geneva.

On motion of Rev. A. J. Patterson, D. D., the following resolution was adopted:

Whereas, The sale and use of intoxicating liquors do seriously menace the Church, the Sunday-school, the home, and all high interests,

Resolved, That this Christian Convention does hereby declare its conviction that sobriety and righteousness demand our prayers and toils, our example, our influence and our votes, in favor of total abstinence from the use and prohibition of the sale of intoxicating liquors as beverages.

On motion of Rev. J. C. Snow, of Me., the following resolution was unanimously adopted:

Resolved, That the cordial manner in which this Convention has been welcomed and entertained by the Universalist and other parishes of Lynn, and the citizens generally, and the very complete and satisfactory details arranged for its accommodation by the Pastor and Committee of the Nahant Street Parish, in which Church we are assembled, call for and do receive this expression of our hearty appreciation and thanks.

Rev. A. A. Miner, D. D., of Mass., presented a memorial signed by several members of the parish at Washington, D. C., and

On his *motion* it was referred to the Board of Trustees.

On motion of Rev. G. L. Demarest, of N. H., the thanks of the Convention were tendered to those railroads which generously reduced the fare of persons attending.

On motion of Rev. A. A. Miner, D. D., of Mass., proffers of parishes for the holding of the next annual session of this Convention, were referred to the Board of Trustees.

The minutes of Friday's session were then read, and approved, and,

On motion of D. P. Gardner, of New York, the Convention then adjourned, to meet according to the provisions of the Constitution.

SIDNEY PERHAM,
President.

J. M. PULLMAN,
Permanent Secretary.

S. A. BRIGGS, *Assistant Secretary.*

REPORT

OF THE

BOARD OF TRUSTEES.

To the Universalist General Convention, in session at Lynn, Mass., Oct. 20, 1875.

The Board of Trustees herewith present their TENTH ANNUAL REPORT.

Four meetings have been held during the year. Two Trustees have resigned, viz: S. A. Briggs, Esq., of Illinois, and Rev. E. L. Rexford, D.D., of California.

The vacancies thus caused were filled by the election of Hon. John R. Buchtel of Ohio, and Rev. W. H. Ryder, D.D., of Illinois. Dr. Ryder having declined to serve, the vacancy remains.

The terms of service of the following-named Trustees will expire at this session, viz: Rev. E. G. Brooks, D.D., of Pennsylvania; J. C. Wellington, Esq., of Mass.; Rev. J. Smith Dodge, Jr. of Conn.; Hon. J. R. Buchtel, of Ohio, and Russell Blakely, Esq., of Minnesota.

FINANCIAL CONDITION.

The Permanent Funds belonging to the Convention are three, viz: ***The Murray Fund, The Gunn Ministerial Relief Fund, and The Ballou Centenary Fund.***

1. THE MURRAY FUND.

This Fund now amounts to $120,691 10. Full details of the manner of its investment and its earnings will be found in the Treasurer's Report.

The following table shows the quotas and credits of the respective States on account of this Fund:

Quota.	State.	Credits.	Balance Due.
10,000	Maine	$5,341 77	$4,658 23
6,000	New Hampshire	3,931 16	2,068 84
	Vermont	3,617 37	
50,000	Massachusetts	50,000 00	
5,000	Rhode Island	5,640 30	
5,000	Connecticut	5,475 62	
20,000	New York	26,212 29	
	New Jersey	401 94	
	Pennsylvania	3,050 30	
	West Virginia	27 83	
10,000	Ohio	1,334 84	8,665 16
5,000	Indiana	1,334 00	3,666 00
10,000	Illinois	5,204 28	4,795 72
	Michigan	684 61	
3,000	Wisconsin	672 83	2,327 17
	Iowa	762 32	
5,000	Minnesota	5,000 27	

THE GUNN MINISTERIAL FUND.

This Fund is $8,000, and accrued interest $645.

Appropriations have been made during the year to the amount of $275.

THE BALLOU CENTENARY FUND.

This Fund remains as last year, being the note of its founder for $100 with compound interest from Sept. 30, 1870.

THE GENERAL FUND.

The following is a statement of the actual receipts and expenditures for the current year. It should be remembered that owing to the change in the time of holding the annual session, the present fiscal year embraces nearly thirteen months.

RECEIPTS.

Balance, October 1, 1874		$2,672 06
Loans		32,500 00
Interest from Murray Fund	10,304 11	
Annual Collections	4,106 24	
Missionary Boxes	3,119 22	
Special Fund	681 57	
Scholarship Loans repaid	1,049 10	19,260 24
		$54,432 30

EXPENDITURES.

SCHOLARSHIPS:—		
Canton	$4,620 00	
Tufts	3,540 00	$8,160 00
MISSIONS:—		
Washington	1,539 58	
San Francisco (Special Agent's Expenses)	620 66	
Lawrence	1,650 00	
Oregon	200 00	
Iowa City	50 00	
Des Moines	187 50	
Chesapeake City	20 00	
Clinton	292 76	
Lincoln	25 00	4,585 50
GENERAL SECRETARY:—		
Salary	3,494 38	
Traveling Expenses	1,046 42	4,540 80
INTEREST ACCOUNT:—		
Temporary Loans		1,788 22
MISSIONARY BOXES:		
Printing, and Expenses of Committee		182 17
SECRETARY'S OFFICE:—		
Rent	400 00	
Clerk	664 00	
Stationery, Postage and other incidentals	524 85	1,588 85
CONTINGENT:—		
Traveling Expenses Board of Trustees	899 50	
Agent to Chicago (Investment Committee)	70 00	
Printing Minutes New York Convention	250 00	
Printing Blanks for Com. of F. O. & D.	58 00	
Other Printing	60 55	
Treasurer's Office	15 91	1,353 96
LOAN ACCOUNT:—		22,199 50
Temporary Loans		24,670 60
Clinton obligation paid		4,000 00
Balance		3,562 20
		$54,432 30

ANNUAL COLLECTIONS

The annual collections of the parishes, received up to the time of the close of the fiscal year amount to $4,106.24. The sums received from each parish have been published from time to time in the denominational papers, and will also appear as an appendix to this Report. The credits of each State are as follows:

Maine	$140 89
New Hampshire	106 55
Vermont	178 00
Massachusetts	971 41
Rhode Island	487 56
Connecticut	127 77
New York	891 07
New Jersey	33 50
Pennsylvania	632 51
Maryland	20 00
District of Columbia	14 12
Ohio	51 00
Indiana	57 55
Illinois	201 65
Michigan	55 71
Wisconsin	18 75
Minnesota	16 00
Iowa	38 70
Personal Contributions	63 50
	$4,106 24

THE SPECIAL FUND.

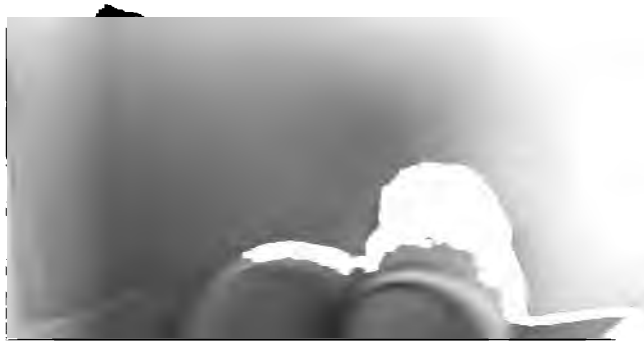
This Fund was authorized by the Philadelphia Convention, 1871, to be raised by the apportionment among the respective States of $40,000, one-half to be retained by the States for local work.

The following table shows the apportionments and credits of the respective States on account of this Fund:

	Apportionment. Convention Half.	Credits.	Balance Due.
Maine	$1,000 00		$1,000 00
New Hampshire	500 00	$371 00	129 00
Vermont	500 00	424 50	75 50
Massachusetts	5,000 00	3,915 40	1,084 60
Rhode Island	500 00	590 00	
Connecticut	1,000 00	1,000 00	
New York	5,000 00	1,645 53	3,354 47
New Jersey	250 00		250 00
Pennsylvania	800 00	872 00	
Ohio	1,000 00	512 00	488 00
Michigan	500 00	181 57	318 43
Indiana	500 00	110 00	390 00
Illinois	2,000 00	541 94	1,458 06
Wisconsin	250 00		250 00
Minnesota	500 00	222 05	277 95
Iowa	500 00	116 57	388 43
Kansas	25 00		25 00
West Virginia	50 00		50 00
District of Columbia	50 00		50 00
New Orleans	100 00		100 00
Missouri			

EXPENDITURES.

SCHOLARSHIPS:—		
Canton	[illegible]	[illegible]
Tufts	[illegible]	
MISSIONS:—		
Washington	[illegible]	
San Francisco (Special Agent's Exp[illegible]	[illegible]	
Lawrence	[illegible]	
Oregon	[illegible]	
Iowa City	[illegible]	
Des Moines	[illegible]	
Chesapeake City	[illegible]	
Clinton	[illegible]	[illegible]
Lincoln	[illegible]	
GENERAL SECRETARY:—		
Salary	[illegible]	
Traveling Expenses	[illegible]	[illegible]
INTEREST ACCOUNT:—		
Temporary Loans		[illegible]
MISSIONARY BOXES:		
Printing, and Expenses of Committee		1[illegible] 17
SECRETARY'S OFFICE:—		
Rent	[illegible]	
Clerk	[illegible]	
Stationery, Postage and other [illegible]	[illegible]	[illegible]
CONTINGENT:—		
Traveling Expenses Board of Trustees	[illegible]	
Agent to Chicago (Investment Committee)	[illegible]	
Printing Minutes New York Convention	[illegible]	
Printing Blanks for Com. of F. O. & E.	[illegible]	
Other Printing	[illegible]	
Treasurer's Office	[illegible]	[illegible]
LOAN ACCOUNT:—		
Temporary Loans		[illegible]
Clinton obligation paid		[illegible]
Balance		[illegible]
		[illegible]



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dition. And if money is to be had, it must be had directly from the pockets of our people. The Murray Fund is the only fund available for the purposes of the Convention; but what this yields, as above appears, only a little more than suffices for the education of ministers the past year. Our only reliance, therefore, if the Convention is to be a living and effective body, is on the thoughtfulness and generosity of our people. The question now pressed upon the Universalists of America, then, is, Will you give, that the work of your Church may go forward, and the field we are invited to till be harvested, or will you withhold your gifts, and allow the Universalist Church to languish and die with all its possibilities unfulfilled? This is the question of the hour. How is it to be answered?

Our system for raising funds is the result of years of experience and experiment. It is very simple, consisting only of our Missionary Boxes and our Annual Collections, and if it could be carried out would be very productive. There are those who criticise it, pronouncing it a failure and clamoring for something else. When they suggest something better, their criticisms will be entitled to a hearing, and their better plans will justly deserve serious consideration. For the present, there is nothing for us but the success of our existing system, or—death. This being the alternative, we cannot doubt what the decision of our people will be if they can once be aroused to see that this alternative is really pressing upon us. The problem is, Can they be so aroused? That we do not obtain the full aggregate we need is the fault, not of our system, but of those among our ministers and people who fail to perceive the imperativeness of this alternative, and so fail to answer the reasonable demands which, under our rules, rest upon them. Some of them do all that can be asked, and the fact already referred to is not to be forgotten—viz.: that our Missionary Boxes and our Collections have yielded larger returns during the past year than ever before (except the yield of the Missionary Boxes during our Centennial year). Considering the financial condition of the country, this is encouraging; but it only hints what *ought* to be, and what *would* be, if all would do as well as the some of whom we speak. Were this done, our Treasury would be full, and we should have means to answer all deserving calls. As it is, your Board is constantly hampered for lack of means; much of its time is spent over the problem of carrying the debt, and meeting accruing obligations; we are compelled to turn a deaf ear to numerous pleas for help, only to be criticised and blamed for not doing what is impossible; and our Convention, to a lamentable degree, has only the appearance of doing, instead of really doing as it should.

Under these circumstances, we must be excused for urging this financial side of our affairs with all possible emphasis upon your attention. It has been urged in former Reports. It is now the one imperious thing which, in an important sense, overtops and outweighs every thing else, in its claim upon your consideration.

The appropriations of last year amounted to $19,500. Your Board found it necessary to exceed the Scholarship appropriation for reasons stated under the appropriate head, and is obliged to report an increase of debt of about the amount of this excess. And, unpleasant as it is to make the revelation, the fact should not be concealed from your knowledge that, for a longer period than during the past year, the credit of the Convention

has been maintained, and the means requisite to carry forward even the little that has been done, only because members of this Board have consented to give their names, and to make themselves personally liable, on the Convention's paper. Is this as it should be? or should this state of things be permitted to continue? We have undiminished faith in the future of this Convention, and have no idea that it has come, or is to come, to a pause in its existence or work; but is it not time to reflect whether it is worth while to keep up the forms of life if we cannot more truly live, or whether it can be expected that men competent for the place, with the demands of their own business, or parish duties, pressing upon them, will long consent to take office on this Board, and thus to become the targets for general criticism and fault-finding in their efforts to serve the Church, if they can only go through the forms of work, or if they must personally assume the Convention's pecuniary obligations with no sufficient guaranty of repayment?

SCHOLARSHIPS.

Fifty-six Scholarships have been in force during the year, and the amount paid on this account is $8,160.

Sixteen Beneficiaries have been graduated—seven at Canton, and nine at Tufts.

$1,049,10 have been received in re-payments.

At the beginning of the year, your Board had to confront the fact that the demand for Scholarships was in excess of the appropriation made by the Convention for this purpose. But two courses were open—either to turn away twelve of the young men who were seeking to enter our ministry, or to exceed the appropriation. Regarding the advent of so many more students than usual in our Theological Schools as a very hopeful sign, your Board believed that this Convention would by no means justify us in turning them away; and knowing that the amount appropriated was not arbitrarily fixed by the Committee, but only set down as the probable need, we decided to grant the applications, more especially as the candidates were found very worthy and promising. The appropriation was $6,000. We have paid out $8,160, an excess of $2,160; and we submit our action to the Convention.

Special measures have been taken during the year to ascertain the character, acquirements and general fitness of the Beneficiaries, with very satisfactory results.

Your Board is also encouraged by the response of the Beneficiaries to the appeal for repayment. Most of them seem to fully realize their obligations and manifest an earnest disposition to repay the loans.

WOMAN'S CENTENARY ASSOCIATION.

At the first meeting of the Board after the last annual session a committee, consisting of the Hon. Sidney Perham and the General Secretary, was raised to confer with the Woman's Centenary Association as to plans of work. The Committee report as follows:

"We have been unable to meet with any Committee from the Woman's Centenary Association, none, to our knowledge, having been appointed. One member of your Committee met Mrs. C. A. Soule, President of the Woman's Cente-

nary Association, and arranged time and place for a meeting for conference with her, but sickness unfortunately prevented her fulfillment of the engagement, and this sickness, and her absence from the country, have prevented the holding of any regular conference for the purposes for which we were made a Committee. We may say, however, that in informal conversations with Mrs. Soule, and Mrs. J. G. Adams, the Treasurer, the work of the Scottish Mission was freely discussed, and that charge of this Mission, among other work, would undoubtedly have been arranged for the Woman's Centenary Association, had the proposed conference been held.

We beg to be allowed to express our hope that no similar misfortune will prevent a conference of committees to carry out the amicable arrangement so heartily endorsed by the General Convention and the Woman's Centenary Association."

WASHINGTON.

Acting under the direct and repeated instructions of the Convention, your Board, though with the means at its command not able to do all it would have been glad to do, has yet endeavored to give aid and encouragement to the movement looking to the establishing, on a permanent foundation, of a Universalist Church at the National Capital. The building of a suitable Church edifice having been resolved upon by the Convention, the Board was especially charged with the prosecution of this enterprise. Early in the year your Trustees agreed upon a plan of operations, appointing a Committee of the Board to conduct a canvass for funds to build the Church. The Committee communicated with prominent ministers and laymen of the denomination, sending out letters and circulars, and using others means of acquiring information, in order that they might understand what is the real disposition of our people in regard to contributing for such an enterprise. Their work made apparent a good deal of apathy and indifference as to the movement, though no considerable opposition. The next step taken was the employment of Rev. C. H. Fay as agent and canvasser. Mr. Fay took the field in the early spring, giving several weeks to the visiting of those communities where, it was anticipated, subscriptions to a considerable amount could be obtained. The earnest efforts of Mr. Fay to secure funds were not as successful as could have been desired. The depression of business, the claims of local enterprises, and many other causes operated disadvantageously to his canvass; but the lukewarmness of the people was the chief obstacle in the way. It is useless to disguise the fact that the movement did not meet with that general and hearty favor which it was supposed would have been accorded after the emphatic endorsement of the Convention, at the sessions of 1873 and 1874. The entire amount of subscriptions obtained by Mr. Fay was but little more than six thousand dollars. Some who had been counted on for large donations refused to give anything; others would promise but slight aid, so that, after the diligent endeavors of Mr. Fay, both the Committee and the Board were forced to the conclusion that neither the *times* nor the *disposition* of our people were favorable to the further prosecution of the canvass.

The Trustees make this statement with regret, lamenting the condition of affairs which combine to retard this work. They are of the opinion that the build-

ing of a Memorial Church, at the National Capital, would ensure the firmest a lishment of the cause in that city; would open its way to advance the interest of Universalism in that section, while it would also prove an enduring token of the zeal and liberality of our people. But the Board has no power to change the conditions that seem to oppose the carrying out of the resolutions of the Convention, nor to overcome the apathy which appears to be so general and so deeply seated. It can only submit this statement of what has been done, and attempted to be done, in the effort to carry out the expressed wishes of the Convention.

Notwithstanding some reverses, together with the natural feeling of discouragement occasioned by the failure to obtain funds for the building of the "Memorial Church," the parish at Washington has held steadily to its work and worship. The pastor's faithful labors have been attended with some gratifying results; there has been a larger attendance on religious services, and no abatement of interest in any department of parish activity. The little band appear to have been as ready to work and to make sacrifices, for the cause, during the year just closed as in any year since organization of the Murray Universalist Society.

It is a question, however, whether this condition can be maintained if the denomination shall abandon the movement for the erection of a church edifice. If we determine merely to hold the position now gained we shall surely retrograde. We must go forward in this missionary field that we have tilled so long, or be content to lose the best results which are contingent on our permanent occupancy. Shall we abandon the enterprise so long fostered and sustained by Convention aid, or shall we devise means to put into effect the resolves of former years?

EDUCATION.

The history of the year offers no important change in our educational institutions. They seem to have passed for the most part from the state of excitement which naturally marks the beginning of important enterprises to that steady uneventful work, by which their usefulness must mainly be achieved. It is to be hoped that this fact will not withdraw them from the notice of those Universalists who have money or patronage to bestow. In number and variety of location, the denomination is sufficiently supplied with schools and colleges for its present needs. But they are rather outlined than completed. Our denominational investment in educational institutions, considerably exceeds $3,000,000, And yet there is not one of them which does not feel its usefulness curtailed in various directions by lack of means; and it is to be hoped that for some years to come the zeal of our people will tend to increase the efficiency of established institutions by gift of buildings, endowments, libraries, apparatus, etc., rather than by originating any new ones.

SUNDAY SCHOOLS.

The same remark may be made of these as of our secular schools. We no longer see quite the same degree of excitement as a few years ago, when we were introducing new methods everywhere. But it is believed that this only

indicates a steadier devotion to work. Certainly the subject is constantly presented in quiet ways to our conventions and in our papers. The Helper and the System which it represents, seem to maintain their hold upon the esteem of our people; and the managers of that publication deserve our cordial commendation for their labors.

But your Trustees desire to suggest that one of the best uses of the Sunday School is little regarded among our people. This institution is peculiarly fitted to do pioneer work. We hear, at every meeting of the Board, of little groups of Universalists who might form a church if they had a minister; but we seldom hear that these people already have a flourishing Sunday School, and yet the cases have been numerous where strong parishes have begun in this way. There are no religious services more interesting to old or young than those of a vigorous Sunday School, however small it may be. No salaries need be paid, no meeting-house built, no costly or difficult preparations made. Simply a few children in the care of two or three earnest, spiritually-minded adults, with such provision of books and papers as can be afforded, and the seed is sown. God is doubtless better pleased with the simple exercises of many an unheard of Sunday School in the woods, than with the cold formalities of many an expensive church. The wide-spread use of the Sunday School in this humble but powerful way, is especially urged. It ought to be constantly remembered, both in new schools and in old, that these are the nurseries of the church. We can not keep our children in them many years, but those years are enough to lay such foundations of religious conviction and habit as shall ensure the building of a Christian life and a zealous love of the Christian Church.

STATE OF THE CHURCH.

A few words of encouragement, and only a few, can be said concerning the workings of our system of denominational unity during the past year. By slow degrees our parishes seem to be accepting in practice, those duties toward our Church which they have for some years recognized in theory. The annual collections will be found to be slightly greater in amount than last year, which, considering the financial condition of the country, is evidence of some progress. The Missionary Box is slowly extending its field, and by that steady expansion which promises to endure. Especially your Trustees emphasize as a sign of progress, the kindly and encouraging words which have, during the past year, been uttered in quarters where the General Convention had hitherto met with criticism almost hostile. When we turn to the vital aspects of our cause, of which those already named are only symptoms, we find a state of things more easily felt than put in words. The great mass meetings for religious exercises held in several of the Western States during the year, seem to prove that our people have at once a sense of insufficiency in their stated religious observances, and a keen relish for something more vivid. In this, our Church does but share the general feeling of the entire Christian Community. The spirit of the age, more and more, protests against that formalism into which stated observances of worship seem, almost of necessity, to run. There can be no thought on any hand of making these less regular or less frequent; but there certainly is a deep

longing for the opening of some spring of inward force which shall continually renew the freshness and efficacy of whatever outward methods we adopt. Every Christian understands that this renewal must come from the touch of the Divine Spirit on men's hearts; but none seem fully to understand how that experience, which is so grateful and familiar as an occasional blessing, may be made a permanent and all-pervading institution, the daily breath and vigor of the Church. That we may arrive at this blessed consummation, when a steady fulness of life will banish all need of revival, all will pray. But, for the present, we must certainly confess that a revival is our urgent need.

Your Trustees earnestly recommend to the careful consideration of our people everywhere, the series of religious mass meetings held in several Western States last winter. They are on all hands acknowledged to have been very useful. We do not forget the dangerous excesses into which meetings of similar origin have often run, nor the certainty of a disastrous relapse after too great excitement. But, with all this in mind, it is still worth considering whether we can not largely profit throughout the land, by soberly and wisely imitating our Western brethren. Such is the firm opinion of our General Secretary, to whose zealous and intelligent help those meetings owed much of their success. It is not indispensable that such meetings be large. The promise still holds good for two or three, and small communities need them quite as much as large. We do not hesitate to say that it is presumptive evidence of insincerity and coldness when a few Universalist neighbors live for years near each other, and hold no *occasional* religious services, because they are unable to provide regular ones. Let us hear of small mass meetings in a multitude of places where there are a few hearts to be warmed by them, a few lives to be made stronger. And, again, let it be understood that Christians have no such need of *ministers*, that they can not hold special or regular public worship without them.

After all, we doubt if anything comes so near the real root of our difficulties as the tendency to worship by proxy. The Christian ministry is indispensable to the complete work of the Church in the world; and we must not be understood as in any degree careless about the increase of its numbers and its activity. But it is heresy to imagine that in any given locality there can be no Universalist Church because there is no minister; or that doors must be shut and interest must flag in his temporary or permanent absence. If God will put it into the hearts of our people to find methods of worship and religious instruction applicable to numbers, great or small, who have no minister among them, we shall cease to hear of closed churches, and languishing societies, and shall wonder at the abundance of the new-found grace. Let our people be assured that the Church is pining, not so much for lack of ministers as for lack of that Christian manliness which can do without them.

GENERAL MISSIONARY WORK.

This most important branch of our Church work being carried on under the immediate supervision of the General Secretary, we embody here the chief points of his report to us of his labors during the year, as conveying the information gained by personal survey of the field. He makes the following state-

ments regarding the various missionary points which have engaged his attention during the year:

LAWRENCE, KANSAS.—Rev. Alfred Barnes enters upon his second year as pastor of this Parish. I do not deem it needful to repeat the history of our work, which resulted in placing the Lawrence parish in secure and peaceful possession of the Church property, and the installation of Bro. Barnes as pastor, but I may call your attention to the fact of a new enemy to the work, in the great scourge of grasshoppers which wrought wide spread ruin to large portions of the State of Kansas, demoralising its business, and depleting the citizenship of its towns and farming districts; affecting with serious damage all Missions and Church enterprises, our own forming no exception. So great was the damage that I had grave fears, at times, of final disaster to the work which had engaged so much of our attention, and in which our whole Church had come to feel so deep an interest. I am therefore profoundly gratified to be able to report that the parish survives, and under the consecrated ministrations of the pastor, enters upon new lease of life with brightening prospects, having added fifty per cent. to the size of the congregation. In this connection I desire to mention the Rev. Sarah Barnes, the wife of the Lawrence pastor, who in many fields is doing noble missionery work, and rendering to the cause in the State most valuable service.

TOPEKA, KANSAS.—The prospects are good for the permanent establishment of our cause in this city, and the organization of a parish in what is known as the South Side. Such attention as is possible I shall give to this movement.

DELPHOS, KANSAS.—The appropriation of one hundred dollars in aid of the work of that true evangelist and Christian minister, Rev. Joy Bishop, has been forwarded. I greatly fear the sum insufficient, even with the aid from other sources bestowed. To make secure the work which Bro. Bishop began, and for the success of which he has so earnestly labored, I deeply regret the lack of funds which forbids at present a larger appropriation. By your especial permission I have made appeals for money for this Mission, but without avail save in abundance of sympathy which, alas! cannot buy the material to complete Bro. Bishop's work, or supply the necessities of life to the workmen. I attribute the failure of raising funds, in this exceptional case, to the fact that in the regular way I have employed all the strength I have to bestow. There is no mission that so peculiarly appeals to our sympathy as this at Delphos. I pray that it may not be suffered utterly to fail.

LINCOLN, NEBRASKA.—Our parish at Lincoln has remained inactive during the year, the principal reason for such inactivity being the absence of a pastor; but there are active and devoted members who will not suffer the extinction of the parish, and who, with the aid of your Board, are determined to hold firm until the present calamities are over, and an acceptable pastor can be obtained. Correspondence is now being had with a most worthy brother, in every way suited to this field, and there is reasonable hope of his acceptance of this responsible pastorate.

BLACK RIVER FALLS, WISCONSIN.—The parish have called Rev. J. M. Getchell to the pastoral charge; but they have been moved to this action by assurances of such aid as your Board may have to bestow. If money aid cannot be given, I have promised to aid them by personal presence in the hope of stimulating such an interest, working with the pastor, as shall result in raising of sufficent funds to carry out the work of the parish.

DES MOINES, IOWA.—I have obtained a renewal of the lease of the ground upon which the Church stands, and shall proceed, subject to the approval of your Board, to utilize the property to the best advantage of the Convention, preventing loss by the investment made in the year 1870, by an appropriation from the General Fund.

IOWA CITY, IOWA.—The embarrassing situation of the Iowa City Parish threatens the final loss of the church-building. There is even now small space for redemption. I shall, however, do all within my power, as heretofore, to assist in saving the Church. This parish has a permanent income of about $900. Without this there would be no hope of recovery.

CLEVELAND, OHIO.—I have visited this City in aid of the Erie Street Parish. Held services on Sunday. I found the parish small, and not wealthy, but united. There is a debt of $8,000 secured by mortgage upon the Church, and a floating debt of about $2,000. I urged an effort to secure a pastor as the first requisite to the payment of the debt, and vital to the life of the parish. Several hundred dollars were subscribed, and the feeling was hopeful for an early resumption of religious services under the leadership of one who would work out success. Since my visit, I regret to report the friends have suffered themselves to fall into discouragement, and sufficient funds to warrant them in calling a pastor have not been raised. I have arranged for an early visit to them, and am confident that if I shall have time enough for work, funds can be raised to defray the current expenses, and some arrangement may be made in the matter of the debt.

TITUSVILLE, PA.—At the earnest solicitation of our parish, in this city, I visited the parish for the purpose of revival. A Mass Conference was held, and I remained over, preaching two Sundays, and through the week held prayer and business meetings with most gracious results. A pastor has been called to this important field of labor. The Church property is valued at about $2,200, upon which there is a small debt. In favorable times this debt can easily be paid.

DOVER, N. H.—I visited this town to confer with the brethren concerning the interests of their parish. At the Sunday Service a small, but highly intelligent congregation was assembled. A business meeting was held, and after a full and careful discussion of the situation, it was agreed to sell the present Church, which for various reasons had become unfit for public worship, and invest the proceeds, securely, until such time as it may be deemed wise to begin the erection of a new edifice. I am assured that the danger of a diversion of the proceeds, and consequent loss to Universalism is avoided.

NEW ORLEANS, LA.—At the last session of the General Convention, your Board was instructed to make an appropriation on certain conditions. By vote of your Board the matter was continued in my hands. Negotiations looking to the transfer of the property to a parish to be formed under the title of "First Universalist Parish of New Orleans," and also making provision for the payment of the interest on the debt went forward for some time; but in view of the civil outbreak in the city, and the alarm felt by many of the supporters of the movement, it was decided, after a full personal conference with Rev. Geo. H. Deere, the pastor of the Independent Parish, to abandon all effort for the present.

THE GERMAN MISSION.—For want of funds this movement, proposed under the immediate supervision of Rev. E. F. L. Gauss, has not been carried on, as it was hoped it might have been.

WASHINGTON, D. C.—This Mission, not having been under my charge during the past year, no report, I suppose, is expected of me in the case.

ALBANY, NEW YORK.—In May last, I recited before the Executive Board of the New York State Convention the full history of my missionary work in the Albany parish. In addition to the small appropriations conditionally made by your Board, the sum of $5,000 would be required to place the title of the Church property in the name of the parish, and secure prosperity to our cause in the State Capitol. The Executive Board accepted the charge of the work, and agreed to raise the sum of $5,000, and pay the same over to the Albany parish on agreed conditions, thus relieving me of especial responsibility. I regret to report that this pledge has not been redeemed, and that in consequence of this failure a great opportunity is in danger of passing unimproved. The Albany parish have resolved to maintain their organization through all adversity and trusting in God work, to pray for brighter days.

CHESAPEAKE CITY, Md.—Arrangements are being made to secure the passage of an Act in the legislature of Maryland empowering the General Convention to hold property in the State."

At the earnest solicitation of pastors and parishes, I have visited several places that can not be strictly called missionary, that I might help by counsel and words of encouragement, and have thus assisted in raising and paying over $25,000 of church debts beside a considerable sum for parish expenses. A large correspondence in this same line of work has been carried on through the year.

State Conventions.

"The changes made in the time of holding the sessions of several of these bodies have afforded me opportunity for attending a larger number this year than heretofore. I have been present at, and have addressed, fourteen Conventions during the year, and have been in communication with three others in relation to State and general missionary work. With but one, or possibly two, exceptions these Conventions were more largely attended than for many years previous, and several were the largest ever held in their States. Two, Ohio and New York, celebrated the semi-centennial of their organization.

The sessions of the various Conventions were notable also for their Christian character of zeal and harmony, and for an earnestness of purpose to do all things possible for the upbuilding and extension of the Church. Payments have been made by several States on their Murray and Special Fund quotas. Other States have promised, and, in one or two, funds are now being collected. No State hints at repudiation, and I am confident that there is a gracious spirit of revival abroad in the delinquent States that is certain to result, not only in a deeper religious life, but in a life that will bear fruit in the full discharge of every obligation, and in a large increase of the revenue for general missionary purposes.

Mass Conferences.

These meetings were held in six of the Western States during the winter; being called jointly by the Secretaries of State Conventions and myself. The programme of each conference was arranged with the single purpose of quickening the religious life of the people. They were graciously blessed of the Lord, and were seasons of refreshing from the Divine presence. The history of these meetings is too well known in the Church and to your Board to render it necessary for me to report upon them at any length in this place. It is sufficient to say they fully realized the highest hope concerning them, especially when the unprecedently severe weather at the time several of the conferences were held is taken into consideration.

To these meetings may be attributed, in large measure, the influence that secured to the Western Conventions the unusual attendance, and deepened the interest so marked in the Sessions of this year.

Nearly all the State Conventions have resolved to hold these Mass Conferences throughout their several jurisdictions, and, so far as it is possible, secure such unity of arrangement, each with the other, as will result in a general movement for the promotion of Christian life.

The unitary purpose of these Mass Meetings is a marked feature. Nothing is left to a hap-hazard selection of sermons by a half dozen ministers without regard to the relation of topics, but the programme is arranged with such care that, from the first act of devotion, the Christian influence is cumulative to the close. Nor are the people dismissed without a clear understanding of the practical work to which they are to put the spiritual strength they may have gained. This concluding topic is most vital. The heart all aglow demands expression in deeds. Just what to do, and how to do it is clearly pointed out. It may be church debts to pay; a minister's salary to raise, the christian work of the parish to be considered; charity to bestow; kind words to be spoken; the sick to be visited; the naked to be clothed; the family altar to be raised, and the children to be instructed. Love of God thus expressed, grows stronger and stronger, preventing all danger of any reaction from the enthusiasm of the Conference. The great need of our Church is a true and genuine Christian.

Revival.

No word in any of our Conventions has been more heartily received, or more warmly endorsed than this of *Revival.* From Maine to Minnesota the

people have but one voice concerning the need of a true revival of religion, and of righteonsness. In all our Conventions this year I have felt this spirit of the people, and so forcibly, that I am profoundly impressed with the conviction that the Lord, in answer to the prayers of saintly souls going up from every quarter of our Zion, from the family altar, and the house of worship, is graciously opening a door of opportunity to our Church for Christian work and religious experience as never before. I am so filled with the sense of it, and the consciousness of the sustaining spirit of the great multitudes of our people as expressed in Conventions and other assemblies, that I have addressed on the subject, that I beseech your Board to take earnest and timely action to encourage a movement so strong in promise of gracious results.

In a true revival of which I speak we shall find the only solution of the

Financial Problem.

Our revenue will be all-sufficient when the hearts of the people are warmed with the pulses of christian life. It is not for want of system or plan, for we have a system of organization almost perfect, and plans that are approved by our best and wisest financiers, but it is always a question of the heart. Plans will not work themselves, as locomotives will not move without steam. But people will give, and give freely and gladly, as grateful offerings when their hearts are touched and interested.

Unity of the Church.

In conclusion, I desire to call your attention to the action of the State Conventions as an evidence of the growth of interest in all the departments of general missionary work, and also as an evidence of the strong confidence of the people in the perfectness of our organization, and plans of work. The voice of all the Conventions is as the voice of one body, moved by one great animating purpose, and consecrated to one great work. The Universalists of this country thus represented are *One*. Such unity is significant: it is the unity of a liberty-loving people; it is the unity of a people who are independent enough, and bold enough to think, and act for themselves; it is the unity of a host with each unit marked with an intense individuality, and, because it is such a unity, it is strong in its fraternal relations, intelligently loyal to the bond of common union; it is a union that can be depended upon. The growth of this unity is a result of the untiring efforts that have been made to get all the facts before the people, to explain with great minuteness the principle of organization, and plans of work. This unity is the best record of missionary work, and is a promise of a future that shall honor the Church, and render it pre-eminently worthy of the great name it bears. By the grace of God it settles the question of the future that is before us, and gives abundant promise that, so long as there is Christian work to do, and a soul to save, the Universalist Church has a mission."

CONCLUSION.

In this report your Board has aimed to fully set forth the result of its labors for the year and the present condition of the Convention, and we now offer it in the hope and expectation that the present session will be harmonious, profitable and productive of wise measures; developing that zeal and fervor for all the best interests of our Church which alone appears necessary to secure the ample success which is the joint object of all our endeavors.

Respectfully submitted:

W. T. PARKER,
SIDNEY PERHAM,
E. G. BROOKS,
J. C. WELLINGTON,
HENRY W. RUGG,
F. S. BOAS,
JOHN R. BUCHTEL,
RUSSELL BLAKELEY,
J. SMITH DODGE, JR.,
J. M. PULLMAN,

Trustees.

Lynn, October 20th. 1875.

TREASURER'S REPORT.

To the Honorable, The Universalist General Convention :

BROTHER PRESIDENT AND DELEGATES,

I beg leave to present herewith my Sixth Annual Report with Accounts Current and Vouchers, together with statements showing the receipts and disbursements of the various Funds under your charge. The period included in the report is nearly thirteen months, owing to the change of time for holding the yearly session of your body, and the accounts in both the Secretary's and Treasurer's offices will, by a vote of the board of Trustees, close hereafter with the business of the first day of October in each year, which fixes the time of the fiscal year of the Convention for the future.

An abstract of the various accounts is here given, showing the transactions of the year, and the present condition of the Funds.

MURRAY CENTENARY FUND.

This Fund has been increased the past year by the sum of $90 from the following sources:

Gift of Lucy Boyd, of Humboldt, Ohio	$25.00
" B. F. Martin, of Hawley, Pa	50.00
From Wisconsin—quota, additional	15.00
	90.00

The premium account of the Fund has been charged $300 for partial loss on the note of J. L. G. for $500, which was surrendered in exchange for 10 shares of the stock of the Atlantic and Pacific Telegraph Company.

The Fund now amounts to $120,691.10 and is represented by the following securities:

Trustees Note, 1870	$10,000.00
Investments	104,328.75
Bills Receivable	5,661.83
Cash in Bank	700.52
	$120,691.10

I would again present the suggestion offered in my last annual report, that those State Conventions which are still in arrears upon the assessment for this Fund be urged to forward to the Secretary their obligations in the form of notes, bearing interest at the rate of seven per cent. per annum, until they are paid, that the Convention may have the full benefit of the fund.

THE JOHN G. GUNN MINISTERIAL RELIEF FUND.

The amount of this Fund is the same as last reported—$3,000. Donations from the income have been made to the amount of $375, and the Fund is doing excellent service. The balance of the income account is $645.

THE BALLOU CENTENARY FUND.

This Fund remains in its original form, and its amount, with compound interest, would be, on the 30th instant, $140 24.

GENERAL ACCOUNT.

RECEIPTS.

The Balance in Treasury at last report was		$2,672 06
Received for Interest on Murray Fund investments.		10,304 11
From J. M. Pullman, Secretary:		
Annual collections	$ 4,106 24	
Missionary Boxes	3,119 22	
Special Fund	681 57	
Scholarships refunded	1,049 10	
		8,956 13
Proceeds of Notes discounted:		
Note at Boston, June 19	1,470 25	
" at New York, July 1	2,438 75	
" at New York, July 24	3,901 22	
" at Woonsocket, October 1	3,951 00	
		11,761 22
		$33,693 52

DISBURSEMENTS.

Loans paid—Philadelphia	$ 500 00	
New York	1,170 60	
Boston	2,500 00	4,170 60
Mission		4,210 50
General Secretary Salary, &c		4,540 80
Interest outward		1,549 44
Office Expenses		1,588 85
Scholarships		8,160 00
Missionary Boxes		182 17
Printing		368 55
Contingent Expenses		903 41
		25,674 32
Balance in Bank		$8,019 20

The indebtedness of the Convention on the first day of October was as follows:

Note of Trustees due Murray Centenary Fund	$10.000 00
New York State Convention Note	2,000 00
B. F. Romaine, Esq., Note	3.000 00
Note discounted at Philadelphia	2,500 00
" " " Boston	1,500 00
" " " New York	2,500 00
" " " "	4,000 00
" " " Woonsocket, R. I.	4,000 00
	$29,500 00

This amount may be diminished by the

Balance in Treasury, October 1:

Not appropriated, say	$1,500 00	
New York State Convention's Note..		
To be received on account of.....		
Special Funds due by them	2,000 00	
		3,500 00
		$26,000 00

leaving the amount nearly the same as at the last annual report.

The subject of the reduction of this debt calls for your earnest and careful consideration, and although there might possibly be a saving of a few hundred dollars in expenses in one or another direction, such action would be of questionable utility, I believe the various interests are conducted as economically as they can be, considering the extent of the field sought to be cultivated, and I therefore seek for some other plan for its reduction.

I beg leave to suggest for your consideration whether a portion of the income of the Murray Fund should not be set apart for that purpose, and a portion for interest, until the debt is liquidated, reserving the balance of the income, say three thousand dollars, to be appropriated to aid students at the Theoligical Schools needing assistance; further sums being granted only upon such security as will insure the prompt repayment of the advances made.

I would urge this thought upon your attention, fearing as I do, that if the income of this Fund is not specifically appropriated from time to time, it will be thought by many sufficient for every want of the Convention, and that friends in all quarters of the land will be found who will close their ears to the appeals of your Board for help, and even to the mute appeal of the Missionary Box. Such Funds *can* be changed into millstones about the neck of a denomination; let us see to it that itb e not so with us.

I beg leave to ask for a renewal of the appropriation of eight hundred dollars made at the last annual session, to be used in the publication of books to be distributed to the State Conventions for the use of the parish Clerks, containing triple statements of statistics of the parish, one copy being retained, the others to be sent to the Secretary of the State, and General Conventions respectively. The advantages gained in uniformity of reports, with the opportunities it would give for reference, the book becoming not only a parish history,

but a reminder of duty to both Conventions, must commend itself at this time as a desirable method, when so many parishes seem to have forgotten that either of those organizations have an existence.

All of which is respectfully submitted.

D. L. HOLDEN,

NEW YORK, October 16th 1875. *Treasurer.*

AUDITING COMMITTEE'S CERTIFICATE.

NEW YORK, October 7, 1875.

The undersigned, appointed an Auditing Committee by the Board of Trustees of the General Convention, have carefully examined the accounts of the Secretary and Treasurer and compared them with the vouchers and securities, and find them correct throughout.

(Signed) E. G. BROOKS,
J. SMITH DODGE, JR.

GENERAL

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

1874				
Sept.	10	Balance on hand		$2,672 06
		Interest:		
"	14	Wm. F. Myrick	$900 00	
Oct.	6	P. T. Barnum	140 00	
	8	J. D. W. Joy, Treas	268 85	
	15	C. Busby	108 88	
Nov.	11	Jersey City Bonds	875 00	
	19	Josiah Barber,	49 00	
Dec.	15	Bayonne City Coupons,	350 00	
1875				
Jan.	7	C. Busby	244 44	
		Jersey City Bonds	105 00	
		Jacobs, Taylor & Talbot, Trustees	400 00	
	16	Murray Fund, Balances	46 54	
March	3	H. & E. M. Birdsall	14 00	
		Bayonne Bonds	23 40	
	8	H. Fosher	75 00	
		C. Busby	350 00	
		"	401 76	
	15	W. F. Myrick	900 00	
	29	P. T. Barnum	140 00	
April	21	M. D. Tillotson	530 00	
May	18	Jersey City Bonds	875 00	
	22	Rev. D. C. Tomlinson	7 00	
June	14	M. D. Tillotson	250 00	
July	12	Sawyer & Lombard	350 00	
	15	Bayonne Coupons	280 00	
1875		Jefferson Co. Coupons	17 50	
July	15	Jacobs and others, Trustees	400 00	
	20	Town of Wilna Coupons,	17 50	
	23	Murray Fund Balances	83 81	
Aug.	9	T. W. Townsend	360 00	
	12	Jersey City Bonds	105 00	
	14	Bayonne Bond	8 43	
	20	Jefferson Co. Coupons	17 50	
	12	J. Babcock	10 50	
	14	W. F. Myrick	900 00	
	20	Trustees' Note	700 00	10,304 11
	28			
Sept.	14	Received from J. M. Pullman, Sec'y:		
Oct.	1	Annual Collections	4,106 24	
		Missionary Boxes	3,119 22	
		Special Fund	681 57	
		Scholarships Refunded	1,049 10	8,956 13
		Proceeds Note Discounted at Boston, June 19, 1845		1,470 25
		Proceeds of Note Discounted at L. M. N. Bk. July 24, '75		3,901 22
		Proceeds of Note Discounted at Woonsocket, Oct. 1, '75		3,951 00
		Proceeds of Note Discounted at West Side Bank, July 1, '75		2,438 75
				$33,693 52

Oct. 1—To Balance: Cash in Bank $8,019 90

ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION. *Cr.*

1875			
October	By Loan account:		
	Paid C. H. Rogers on account	500 00	
	" Leather M. National Bank	1,170 60	
	" Boston	2,500 00	$4,170 60
	Missions:		
	Washington, D. C.	1,539 58	
	San Francisco, Cal.		
	Special Agents' Expenses	620 66	
	Lawrence, Kansas	1,275 00	
	Oregon	200 00	
	Iowa City, Iowa	50 00	
	Des Moines, "	187 50	
	Chesapeake City, Md.	20 00	
	Clinton, N. Y.	292 76	
	Lincoln, Neb.	25 00	4,210 50
	General Secretary:		
	Rev. R. H. Pullman, General Secretary	3,494 38	
	Traveling Expenses	1,046 42	4,540 80
	Interest—on Loans and Renewals.		1,549 44
	Office Expenses:		
	Rent	400 00	
	Clerk	664 00	
	Stationery, Postage, &c.	524 85	1,588 85
	Scholarships:		
	Dr. E. Fisher		
	Canton Theological School	4,620 00	
	Dr. T. J. Sawyer		
	Tuft's College	3,540 00	8,160 00
	Missionary Boxes:		
	Printing and Construction of Boxes.		182 17
	Session Minutes, 1874	250 00	
	Blanks	58 00	
	Other Printing	60 55	368 55
	Contingent Expenses:		
	Traveling Expenses—Trustees	817 50	
	Agent to Chicago Investment Committee	70 00	
	Stationery—Treasurer's Office	15 91	903 41
	Balance in Bank		8,019 20
			$33,693 52

E. E.

D. L. HOLDEN,
Treasurer.

New York, October 1, 1875.

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

1874.				
Sept. 10..	To Balance as per Annual Report 1874 .			
	Investments		$110,628 75	
	Bills Receivable		10,161 83	
	Cash in Bank		110 52	
				120,901 10
Oct. 14...	Cash from C. Busby for Loan			7,000 00
1875.				
March 3..	Cash for 2 Bayonne City Bonds			2,000 00
8..	" from C. Busby for Loan			7,000 00
29..	" from P. T. Barnum for Note			4,000 00
Aug. 14..	" for 1 Bayonne City Bond			1,000 00
Oct. 1....	" for J. M. Pullman, Secretary			90 00
				$141,991 10
Oct. 1....	To Balance—	Securities on hand	114,328 75	
		Bills Receivable	5,661 83	
		Cash	700 52	
				$120,691 10

FUND ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION. *Cr.*

1875			
Oct. 14..	By Loans and Bills Receivable, paid off the current year, viz.:		
	C. Busby, Loan		$ 7,000 00
	2 Bayonne City Bonds, sold		2,000 00
	C. Busby, Loan		7,000 00
	1 Bayonne City Bond, sold		1,000 00
	P. T. Barnum, Note		4,000 00
	Loss on J. L. G.'s Note for $500, Exchanged		
	Charged Premium account		300 00
	Balance:		
	Securities on hand as follows:		
	Trustees' Notes	$ 10,000 00	
	City of Bayonne Bonds	7,000 00	
	L. Hardwick, Bond and Mortgage	4,000 00	
	W. F. Myrick, "	18,000 00	
	Jersey City Bonds	28,000 00	
	H. Fosher, Bond and Mortgage	1,500 00	
	Town of Wilna, Bond, N. Y.	500 00	
	Jefferson Co. " "	500 00	
	Lake Ontario Shore R. R. Bond	1,000 00	
	First Universalist Church, Lawrence, Ks.	1,128 75	
	Jas. M. Jacobs and others, Trustees.	10,000 00	
	C. B. Sawyer and J. L. Lombard, Trust Deed	7,000 00	
	C. B. Sawyer and J. L. Lombard, Trust Deed	7,000 00	
	True M. Townsend, Bond and Mortgage	9,000 00	
	H. A. Skinner, Bond and Mortgage.	5,000 00	
	H. B. Fry, " "	4,500 00	
	10 Shares Atlantic & Pacific Tel. Stock, received in Exchange for J. L. G.'s Note, $500	200 00	
		114,328 75	
	Sundry Bills Receivable	5,661 83	
	Cash in Leather Mf's Nat'l Bank	700 52	
			120,691 10
			$141,991 10

E. E.

D. L. HOLDEN,
Treasurer.

New York, October 1st, 1875.

THE JOHN G. GUNN MINISTERIAL

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

PERMANENT

1875. Oct. 1....	To Balance as per Annual Report September 10, 1874:			
	T. F. Allen, Bond Mortgage		3,500	
	" " "		3,500	
	Loan on U. S. Bond		1,000	
				8,000

INCOME

1874 Sept.	10	To Balance as per Annual Report—		
	24	Interest from W. T. B. Storms to Oct. 1		460 00
Nov.	5	" " T. B. Smith, " ..		122 60
1875 March	31	" " W. T. B. Storms to Ap'l 1		122 50
Sept.	14	" " C. & R. to June 10.....		70 00
	29	" " W. T. B. Storms to Oct. 1		122 50
				$1,020 00

Oct. 1, To Balance—Cash in Bank $645 00

RELIEF FUND ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION. *Cr.*

FUND.

ACCOUNT.

1874			
Dec. 4	By Dft. No. 257		$ 100 00
1875			
Jan. 8	" No. 264		75 00
July 20	" No. 308		100 00
October 1	" No. 336		100 00
	Balance		645 00
			$1,020 00

New York, October 1, 1875.

E. E.

D. L. HOLDEN,

Treasurer.

ANNUAL COLLECTIONS.

PARISHES.

Date.	State and Parish.	Am't.
1874.	MAINE.	
Dec. 14	Portland (Congress Square)	51 00
1875.		
Jan. 4	Bridgton and Waterford	10 00
25	Dexter	15 00
Feb. 4	Mechanic's Falls	13 80
Apl. 13	Rockland	23 09
Jun. 21	Winthrop	5 50
	Readfield	6 50
July 13	Waterville	6 75
	West Waterville	9 25
1874	NEW HAMPSHIRE.	
Dec. 7	East Jaffrey	6 10
7	Enfield	8 25
14	South New Market	9 00
18	Portsmouth	40 00
1875		
Feb. 4	Marlboro	15 50
15	Hinsdale	7 70
July 1	Concord	20 00
	VERMONT, &c.	
1874		
Sept. 16	St. Johnsbury	5 00
Dec. 14	Barre	6 04
	Derby Lane	27 33
21	West Concord	5 70
28	Marshfield	4 00
	Plainfield	4 60
31	Cavendish	6 00
1875		
Jan. 4	Gaysville	8 00
	Chester	4 75
12	Springfield	19 00
16	West Burke	6 00
Feb. 9	Woodstock	9 68
17	Bethel	11 50
29	Brattleboro	50 00
June 14	Waterloo P. Q	3 40
July 5	Huntingville P. Q	7 00
1874	MASSACHUSETTS.	
Sept. 16	Lynn (1st Society)	50 00
Oct. 6	Fitchburg	8 00
Dec. 17	Newtonville	76 52
21	Canton	28 00
24	Medford	20 00
29	Gardner	5 00
1875		
Jan. 4	Peabody	31 00
21	North Adams	5 50
Feb. 1	North Attleboro	20 00
5	South Adams	12 50
13	Norwood	17 31
Mch. 2	Brocton	5 00
8	Salem	57 60
11	Jamaica Plain	20 00
25	Southbridge	11 50
Apl. 3	Boston (2d Society)	300 00
5	Plymouth	16 25
27	Lynn (2d Society)	13 00
May 4	Fitchburg	10 51
6	Danvers	12 15
31	Quincy	9 90
June 1	Provincetown	15 00
7	Oxford	6 47
	Webster	11 60
July 19	Franklin	25 00
Sept. 15	Cambridge (3rd Society)	83 60
20	Roxbury (1st Society	100 00
1874	RHODE ISLAND.	
Dec. 30		
	Providence (1st Society)	158 58
	(1st S. S Society)	78 88
1875		
Jan. 2	Woonsocket	68 00
May 1	Providence (Church of the Mediator)	105 00
13	Pawtucket	64 60
Aug. 2	Valley Falls	2 50
	Providence (Ladies Aid S. Church of the Mediator)	10 00
	CONNECTICUT.	
1874		
Sept. 17	Granby	5 00
Dec. 4	Stamford	50 00
28	Bridgeport	10 00
1875		
Jan. 18	Danbury	15 00
Feb. 2	Waterbury	10 00
Mch. 18	Middletown	9 27
Apl. 29	Norwich	6 50
16	Meriden	22 00
	NEW YORK.	
1874		
Aug. 25	Hume	4 00
Sept. 23	Alexander	4 00
Oct. 23	Columbus	2 50
Dec. 7	Brooklyn (Church of the Reconciliation)	7 07
8	Branchport	6 40
14	Perry	6 05
	Attica	5 80
	Troy	105 00
	Friendship	5 60
	Clarendon	3 25
21	Ripley	3 80
	Portland	2 40
	Clymer	3 70
	Haight's Corners	2 10
	Bristol	6 00
24	Newport	6 50
	Middleville	5 50
28	Whitesville	5 81
1875		
Jan. 2	Rochester	80 25

Date.	State and Parish.	Am't	Date.	State and Parish.	Am't.
Jan. 12	Watertown	12 42	Jan 25	Fairfield	3 00
18	Mexico	6 74	Feb. 16	Oakland	5 35
	Huntington	8 25	Mch. 18	Terre Haute	11 50
	New York City (3rd Society)	56 33	30	North Vernon	4 35
28	Potsdam	15 00	May 3	Muncie	9 00
	Canton	18 59	17	Dayton	1 00
Feb. 2	Webster	2 55	July 15	Dublin	3 25
11	Central Square	6 05	Aug. 31	Mt. Carmel	3 00
18	North Bloomfield	7 80			
10	LeRoy	3 90		ILLINOIS.	
Apl. 2	Clinton	12 20			
6	Buffalo (Ch. of Messiah)	41 25	1874		
May 17	New York City (4th Society)	210 86	Dec. 8	Belvidere	6 50
18	Brooklyn (Ch. of Our Father)	51 65	9	Aurora	10 00
20	Utica	11 40	10	Peoria	42 50
24	Hamilton	8 50	21	Macomb	4 50
June 3	Nunda	6 00	1875		
7	Hudson	30 00	Jan. 5	Urbana	10 00
21	Brooklyn E. D. (All Souls)	33 00	29	Apple Creek Prairie	7 45
	Clifton Springs	13 00	Feb. 2	Lafayette	5 70
	Newark	12 85	Mch. 31	Chicago (St. Paul's)	100 00
July 12	Cedarville	5 00	Apl. 18	Yates City	2 00
22	Hume	1 00	July 19	Galesburg	13 00
Aug. 5	Victor	14 75			
10	North Salem	15 00			
16	Little Falls	19 02		MICHIGAN.	
27	Afton	3 22	1874		
			Dec. 1	Decatur	7 77
	NEW JERSEY.		21	Portland	3 30
1874			28	Rochester	4 00
Nov. 18	Jersey City	25 00		Lapeer	3 00
1875			1875		
Mch. 8	Hightstown	8 50	Jan. 25	Concord	3 45
				Liberty	3 04
	PENNSYLVANIA.		Feb. 15	Manchester	3 00
1874				Lambertville	2 00
Nov. 20	Sheshequin	3 00	Apl. 13	Corunna	7 75
Dec. 31	Philadelphia (1st Society)	10 00	May 15	Tecumseh	6 00
1875			Sept. 6	Bay City	12 40
Jan. 25	Titusville	4 00			
Mch. 17	Philadelphia (Church of Restoration)	55 00		WISCONSIN.	
Apl. 13	Reading	51 36	1875		
May 3	Philadelphia (Ch. of Messiah	509 15	June 7	Neenah and Menasha	5 00
			July 12	Fort Atkinson	3 00
	OHIO.		Sept. 17	Racine	10 75
1874				MINNESOTA.	
Dec. 22	Oxford	5 55	1875		
28	Westfield	5 75	Jan. 6	Minneapolis	16 00
1875					
Feb. 1	Norwalk	8 00		IOWA.	
16	Middleport	5 50	1874		
23	Hamilton	8 00	Sept. 8	Eldora	4 25
Mch. 30	Mt. Carmel	2 85	1875		
Apl. 12	Conover	4 00	Jan. 29	Bloomfield	9 45
13	Newtown	5 85	Feb. 13	Dubuque	25 00
15	Cuba	2 50			
Sept. 6	El Dorado	3 00		MARYLAND.	
			May 25	Baltimore	20 00
	INDIANA.				
1874				DISTRICT OF COLUMBIA.	
Dec. 22	Union	9 85			
1875					
Jan. 18	Lafayette	7 25	Mch. 8	Washington	14 12

ANNUAL COLLECTIONS.

PERSONAL.

Date.		Am't.	Date.		Am't.
1874			1875		
Dec. 12	H. A. Wood, Pontiac, R. I..	1 00	Jan. 16	F. T. Jarvis, Hartwick Seminary, N. Y.....	1 00
28	Alex. S. Arnold, Pawtucket.	1 00			
	Mary L. Bacon, Auburn....	1 00	28	Rev. A. M. Mason, Mosherville, Mich.....	1 00
	A. J. Adams, Ellicottville.	1 00			
29	Mrs. P. M. Candee, Oran....	2 00	Feb. 1	D. T. Whittemore, Ayer.	1 06
31	Christopher Riggs, Malone,	1 00	22	"A Lady" Ayer, Mass.....	1 50
1875			Sept. 20	A. Bickford, Madison, N. Y.	50 00
Jan. 18	H. D. Landor, Seneca Falls.	2 00			

MISSIONARY BOX AGENTS.

1875.

STATE.	PARISH.	NAME.
MAINE	Bryant's Pond	Kilban Perham
	Belfast	Miss A. A. Hicks
	East Dixmont	Mrs. N. P. Tasker
	East Eddington	Miss S. J. Mills
	East Livermore	Mrs. T. F. Haynes
	Kittery	Mrs. M. W. McIntire
	Lewiston	Hon. John Smith
	Mechanics' Falls	Mrs. A. Reed
	No. Auburn	Geo. H. Dillingham
	New Gloucester	Mrs. Chas. Sampson
	Portland	Mrs. Dr. Ludwig
	Paris	Hon. S. Perham
	Winthrop	Rev. A. Bosserman
NEW HAMPSHIRE	Ashuelot	Mrs. J. L. Nickerson
	East Jaffrey	" P. Bigelow
	Enfield	" Idella Burleigh
	Hinsdale	Dr. O. J. Martin
	Lebanon	Mrs. Philena Davis
	Marlboro	Miss N. A. Whitcomb
	Nashua	F. B. Mayo
	No. Weare	Mrs. Chas. F. Chase
	So. New Market	Mrs. S. A. Paul
	Surry	Miss P. E. Harvey
VERMONT	Brattleboro	Rev. M. H. Harris
	Bethel	Mrs. G. W. Woodbury
	Chester	" E. J. C. Noble
	Cavendish	J. C. Spaulding
	Derby Line	Mrs. A. S. Young
	E. Montpelier	Miss Sarah Wheeler
	E. Barnard	Mrs. Augusta E. Graves
	Fair Haven	" Helen M. Cotton
	Gaysville	Miss Nellie P. Bigelow
	Jacksonville	Mrs. Philander Hall
	Marshfield	" Geo. E. Forbes
	Montpelier	" Levi Boutwell
	Rochester	Rev. G. S. Guernsey
	St. Albans	Mrs. R. Camp
	Springfield	Miss Ellen L. Adams
	West Concord	Mrs. S. E. Grant
	Woodstock	H. V. French
	West Burke	Mrs. Willard Smith

STATE.	PARISH.	NAME.
MASSACHUSETTS	Ayres Village	Miss Hattie Foster
	Beverly	Henrietta Mosman
	Boston, Col. Ave	Miss Ida Huckins
	Boston Highlands	Eben Alexander *and* Mrs. L. F. Richardson
	Boston, Shaw. Ave	Mrs. G. H. Davis
	Brockton	Miss M. K. Hayward
	Brewster	Rev. C. A. Bradley
	Canton	Mrs. A. J. Snow
	Cambridgeport	" Annie A. Fellows
	Chesire	Miss Julia Bowen
	Chicopee	" S. E. Robertson
	Charlton	Mrs. Simon Black
	Essex	Rev. E. F. Pember
	Franklin	Rev. St. John Chambre
	Foxboro	Sarah B. Doolittle
	Gardner	Mrs. L. W. Learned
	Haverhill	Miss Mary H. West
	Jamaica Plain	" A. M. F. Davis
	Lowell, 1st	Saml. I. Freeman
	Lynn, 1st	Benj. E. Porter
	" 2d	Mrs. F. Chase
	Leyden	David Mourey
	Millbury	Mrs W. H. Redding
	Marlboro	Rev. J. H. Weeks
	Mattapoisette	Mrs. Susan T. Tabor
	Medford	Miss Helen Gale
	Malden	Mrs. Chas. Sprauge
	No. Cambridge	Nellie Woodbridge
	No. Orange	Mrs. Elvira B Ballou
	Norwood	Rev. Geo. Hill
	Newtonville	Mortimer B. Allen
	No. Adams	Mrs. Abbie G. Richardson
	No. Attleboro	Rev. J. D. Pierce
	Oxford	Mrs. I. A. Putnam
	Peabody	Rev. S. P. Smith
	Plymouth	Desire G. Tribble
	Quincy	Mrs. E. S. Fellows
	Stoughton	Francis Capen
	Shirley Village	Mrs. M. A. Clark
	So. Adams	Mrs. S. A. Parker
	Salem	E. E. Dalton
	Springfield	Miss Amelia Lewis
	Shelburne Falls	Mrs. J. E. Stratton
	Tyngsboro	Miss M. J. Upton
	Waltham	Rev. M. R. Leonard
	Warren	D. A. Hathaway
	Webster	Miss Emma F. Woodard
	Worcester	Mrs. C. E, Black
	Westminster	Charlotte Derby
	Wakefield	Rev. Wm. F Potter
	Yarmouth Port	Rev. C. A. Bradley
CONNECTICUT	Bridgeport	Mrs. Wheeler Beers
	Middletown	Miss Emma Bacon
	Norwich	Chas. M. Tracy

STATE.	PARISH.	NAME.
CONNECTICUT—*continued*...	New Brittain	A. M. Bidwell
	New Haven	Mrs. Lucy M. Creemer
	Stamford	Miss Susan C. Daskam
	Scotland	Marietta C. Hebard
	Waterbury	Rev. J. H. Amies
RHODE ISLAND	Providence, 1st.....	Mrs. S. P. Blake *and* Alanson Pitcher
	Providence 2d.....	E. O. Richardson
	Woonsocket	L. W. Ballou
NEW YORK	Albany	Mrs. Kate Williamson
	Auburn	Miss Bell Ferris
	Alexander	Mrs. M. C. Walker
	Attica	" W. W. Dunbar
	Buffalo	" Niles Case
	Brockton	Miss L. H. Burton
	Branchport	Rev. H. K. White
	Bristol	W. Scott Hicks, M. D.
	Brooklyn, E. D	H. H. Robertson
	Carthage	Mrs. T. G. Morgan
	Clifton Springs.....	Rev. E. S. Corbin
	Clinton	Rev. W. R. Chamberlin
	Cuba	Miss Nellie Reynolds
	Columbus	Cornelia L. Clark
	Canton	Mrs. Wm. M. Pattie
	Cooperstown	Miss Emma Stone
	Corfu.....	H. P. Porter
	Cedarville	Miss Amelia D. Angell
	Delhi.....	A. W. Webb
	Dexter	Miss Mary L. Winn
	East Aurora	Mrs. Geo. Adams
	Edwards	Rev. J. S. Lee
	Friendship	Rev. F. M. Alvord
	Fosterville	Nancy W. Sanders
	Hudson	Miss C. A. Dingman
	Huntington	Juliet O. Hendrickson
	Hume	L. H. Pratt
	Hammond.....	Mrs. L. A. Sigourney
	Jamestown	Mrs. C. B. Albert
	Lockport	Rev. H. B. Smith
	Mexico	Mrs. Viola Vincent
	Middleport	Rev. H. H. Baker
	Minden	Mary Zoller
	Macedon	Mrs. H. M. Huffman
	Middleville	Mrs. H. L. Ward
	Nunda	W. Y. Robinson
	No. Chili	Geo. S. Farwell
	Newark	M. M. Kenyon
	Bleecker St., N. Y .	Miss. S. Whitney *and* Mrs. C. L. Ackerson
	New York 4th.....	Mrs. G. Kent
	New York 6th.....	Miss Jennie Reed
	Harlem.....	Lawrence B. Olney
	No. Salem.....	Miss Janette Titus
	No. Bloomfield.....	Mrs. A. H. Martin

STATE.	PARISH.	NAME.
NEW YORK—*continued*	Newport	Mrs. D. D. Crumby
	Nicholville	Miss Florence E. Ferris
	Oneonta	Mrs. L. A. Burnside
	Oran	Mrs. P M Candee
	Perry	Miss Sarah E. Bartlett
	Potsdam	Miss Ida Wait
	Rome	W. Kimball
	Rochester	Geo. B. Montgomery
	Richfield	Miss E M Churchill
	Syracuse 1st	Miss Etta Wilcox
	Syracuse 2d	Mrs. S Rouse
	Schuyler's Lake	Mrs. A. M. Baker
	Speedsville	Miss A. C. Lawrence
	Scriba	Mrs Wm. H. Wales
	Springfield Centre	Mrs. R M. Bigelow
	Troy	Henry Darling
	Theresa	Miss Ella Walradt
	Utica	Mrs. Jones
	Victor	" M. A. Boughton
	Watertown	L. R. Murray
	Webster	Mary E. Andrews
NEW JERSEY	Hammonton	H. T. Pressey
	Jersey City	Florence E. Hanaford
	Newark	Mrs. A. R. Hopping
	Orange	" D. Libby
PENNSYLVANIA	Athens	Mrs. J. C. Coleman
	Linesville Station	" S. C. Stratton
	Philadelphia 2d	Mrs. B. W. Herring
	Philadelphia 3d	John M. Shrigley
	Pittsburg	" H. A. Sprague
	Reading	Lewis Briner
	Tidioute	Mrs. Dr. D. S. Freeman
	Titusville	Miss Annette Titus
	West Springfield	Geo. W Gleason
OHIO	Belpre 2d	Miss Caroline Curtis
	Bryan	Mrs. J. M. Welker
	Conover	Miss Genie Hill
	Ciucinnati	Mrs. H. A. Manning
	Centrefield	J H. Littler
	Flint	Mrs. E. B. Johnson
	Goshen	C S. Laycock
	Hamilton	Miss Sallie Tucker
	London	Mrs. I. G. Peetry
	La Grange	J. H. Brown
	Lower Salem	Marcellus Twiggs
	Newtown	Hattie A, Durham
	Norwalk	Rev. H. L. Canfield
	Oxford	" R. T. Polk
	Peru	Mrs. Aaron Kellogg
	Springfied	Thos. Edmondson
INDIANA	Annapolis	Wm. McIntire
	Clayton	W. H. Ragan

STATE.	PARISH.	NAME.
INDIANA—*continued*	Dayton	Miss Salina Devoss
	Danville	Chas. F. Foley
	Dublin	Jacob Custer
	Fairfield	Rev. R. N. John
	Frankfort	Miss Mollie Hoover
	Huntington	Mrs. A. D. Turtelott
	La Fayette	W. H. Caulkins
	Logansport	Mrs. Lottie Sales
	Muncie	Rev. F. S. Guthrie
	Mt. Carmel	M. V. Simonson
	Manchester	Jasper Ross
	Quercus Grove	Miss Laura Keeney
	Rising Sun	Mrs. J. C. Wells
	Waldron	Sarah Cummins
ILLINOIS	Avon	Miss Kate Shawcross
	Aurora	" Flora Lillie
	Barrington	Mrs. W. G. Waterman
	Belvidere	Cephas Gardner
	Chicago, 1st	Mrs. G. C. Morton
	" 2d	" H. D. Frost
	Dayton	Miss Ida Green
	Delevan	Rev. M. W. Tabor
	Franklin Grove	Miss Hettie Hansen
	Mt. Pleasant	Matthew Stokes, Jr.
	Macomb	Mrs. Susan E. Wells
	Pingree Grove	" Hannah Pingree
	Peoria	" Frankie C. Smith
	Table Grove	" S. J. Young
	Yates City	" C. L. Stone
	Young America	Rev. T. H. Tabor
MICHIGAN	Bay City	Mrs. S A. Van Deusen
	Charlotte	" H. H. Gale
	Concord	Hattie Root
	Dowagiac	Mrs. Cushman
	Farmington	Mrs. B. B. Mosher
	Ingersoll	" Z. Cook
	Lambertville	" L. Farnham
	Liberty	Mrs. Benj. North
	Lansing	Mrs. H. B. Shank
	Muskegon	" M. F. Rainier
	New Hudson	Miss A. Button
	No. Irving	Allen Mathews
	Owasso	Mrs. A. H. Parkill
	Portland	Miss Mary E. Rice
	Rochester	" E. A. Woolley
	Skinner	Miss Della Bradford
	St. Charles	E. T. Ceggswell
	Tecumsah	Rev. W. Sisson
WISCONSIN	Appleton	H. C. Conant
	Black River Falls	Mrs. J. V. Wells
	Elkhorn	" W. P. Elsworth
	Fort Atkinson	Rev. J. Britton
	Lodi	Mrs. H. A. Hesselgrave

STATE.	PARISH	NAME.
WISCONSIN—*continued* ..	Mauston	Mrs. E. G. Dodge
	Neenah.....	Miss Fidelia Boardman
	Racine	Rev. A. C. Fish
MINNESOTA.....	Austin.....	Miss Flora Crane
	Owatona.....	Mrs. L. Andrews
MISSOURI.....	Brookfield	Mrs. I. G. Hull
	Coatsville	John Elliott
	Prospect Grove.....	Wm. Brookhart
	Unionville	Mrs. Zedah Creamer
IOWA.....	Bloomfield.....	Jennie L. Kister *and* Mrs. Bell Nulton
	Cedar Rapids	Rev. B. F. Rogers
	Chelsea.....	Mrs. Hannah Bomer
	Clarinda	John R. Morledge
	High Point.....	W. S. Ammerman
	Iowa City	Mrs. Julia A. Bacon
	Mt. Pleasant.....	" Susan Thompson
	Maquoketa	" M. A. Cannell
	Newton	Miss C. J. Lindley
	Osage	Mrs. Louisa Goodspeed
	Strawberry Point ..	Rev. W. J. Hicks
	Tipton	Miss Annie Shaw
	Woodbine	Mrs. E. J. Grove
NEBRASKA	Lincoln.....	Mrs. J. A. Fairbanks.
DISTRICT OF COLUMBIA	Washington.....	Miss N. L. White

STATISTICAL APPENDIX.

The Statistical Reports from the several Parishes throughout the United States are as yet incomplete. So far as received the reports present the following statistics as to the numerical and financial strength of our Church:

	Society.	Church.	Sunday School		CHURCH PROPERTY.		
STATES	No. of Families	No. of Members	No of Teachers	No. of Pupils.	Total value of Ch. Property.	Total Indebtedness	Current Expenses.
					$	$	$
Maine	2,726	4,020	360	3,981	407,550	20,056	43,409
New Hampshire	1,328	516	...	1,416	188,370	9,200	20,598
Vermont & Prov. Quebec.	2,660	1,471	298	2,876	279,600	9,100	23,038
Massachusetts	9,290	4,800	734	13,302	2,147,650	181,950	130,976
Connecticut	613	524	...	1,143	162,400	11,500	24,810
Rhode Island	732	568	120	1,163	263,000	63,000	23,399
New York	5,141	4,267	854	6,707	1,620,337	124,805	133,384
Pennsylvania	502	571	127	1,054	290,050	18,862	21,003
West Virginia	68	33	6	60	2,000	5	1,000
Ohio	1,579	2,938	393	3,542	284,585	19,390	22,695
Indiana	441	1,545	111	1,140	24,000	148	7,867
Michigan	412	307	...	728	51,500	1,335	8,679
Illinois	972	1,203	207	1,614	433,800	131,960	28,875
Wisconsin	482	240	69	615	70,200	2,641	10,000
Minnesota	373	252	45	595	127,225	20,900	4,855
Missouri	46	46	8	65	5,000	1,500	403
New Jersey	279	305	...	525	159,950	.....	.....

No reports have been received from the following States: Alabama, California, District of Columbia, Georgia, Kansas, Maryland, New Orleans and Oregon:

This recapitulation, which undoubtedly represents LESS THAN ONE-HALF OUR NUMERICAL STRENGTH, shows a total of ***27,365*** Families, ***20,501*** Church members, ***3,332*** Teachers, and ***40,001*** Pupils in the Sunday Schools, ***$6,357,267*** as the value of church property, the same having an indebtedness of ***$615,852*** and a current yearly expense of ***$504,191.*** The above returns have been received from the following Secretaries of the State Conventions:

Z. P. Vose, Maine; Rev. G. L. Demarest of New Hampshire; Rev. M. H. Harris, Vermont and Province of Quebec; Rev. Geo. J. Sanger, Massachusetts; John S. Hussey, Connecticut; Wm. S. Johnson, Rhode Island; Rev. Chas. Fluhrer, New York; Rev. Phebe A. Hanaford, New Jersey; Mrs. M. Louise Thomas, Pennsylvania; W. H. Enix, West Virginia; Rev. Thad. C. Druley, Ohio; Rev. M. Crosley, Indiana; Rev. M. B. Carpenter, Michigan; Rev. James Gorton, Illinois; Rev. A. C. Fish, Wisconsin; J. B. Chaney, Minnesota; W. T. Snow, Missouri.

OCCASIONAL SERMON.

THE SPIRITUAL LIFE.

By REV. S. H. McCOLLESTER, D. D., of Ohio.

"To be spiritually minded is life."—Romans viii. 6.

Friends and Brethren:—I feel we have come here as earnest soldiers of the cross with our banners furled, our swords sheathed that we may sit by our annual council fires so retrospecting prosperity that we may gather up new courage and strength to do the more faithful battle in the future under the Captain of our salvation. If I am so fortunate in attempting to fulfil the duty assigned me as to give expression to some sentiments which will meet with your approval I shall be glad. And as the theme of my thought I ask you to consider the words rendered in Romans viii. 6, "*to be spiritually minded is Life.*"

Oh! this beautiful church never would have sprung into being had it not been for spiritual working, praying, building in the spiritual.

The origin of life is mysterious; still many have sought to explore its arcana and reveal its secrets.

The scientist, after becoming fascinated with the study of the pebble, the plant and the star, has inferred that there can be nothing superior to the visible.

In dissecting the human body and being unable to discover any life-principle, he has doubted as to the existence of mind after death. He draws the conclusion, the body controls the soul. Hence comes the theories of Evolution, the Vestiges of Creation, the Darwinian Generation of Species. Their assumption is, conditions produce lives, or that the vital force has its origin in the atoms or molecules floating in the sap or blood; yet they fail to tell how the latter derive their vitality. Tracing existence down to a point or condition is not accounting for it. There is as much mystery about the life-principle of a flea, as that of an elephant. Let scholars reason as they may, I do not believe they can be content with the idea that simple conditions or molecular combinations produce lives, that the material can vitalize itself, that the mortal can make itself immortal. However, the reverse of this is true. Life gives shape. Lives create forms. The unseen controls the seen. The bird feeds upon corn, and some unseen power converts it into bone, muscle, nerve and plumage tipped with the most exquisite colors.

Now inertia tends to hold matter in the same position. Still, in the spring-time, how this law is overcome, as vital forces begin to act in the soil, sending down roots and lifting up blades, causing the fields to blossom in beauty and hum with activity.

Gravitation draws with its might all matter towards the centre of the earth, yet, in spite of this force, the acorn sends up its tiny stock, lengthening and enlarging, till the giant oak waves above hill and plain.

Thus as we see earth and air moving with objects which set at defiance the laws and conditions of matter, we are forced to the conclusion that the seen is controled by the unseen, that spirit is more than matter, that the soul is superior to the body. Even maturity in this October time is pleading for the truth of these assertions, assuring us that life is the agent which carves the fruit into such perfect shape and paints the apple with carmine and gold.

Whence this wondrous life? What if Lucretius, in the light of Grecian civilization, assumed it as the child of physical conditions? Plato, a grander philosopher, asserted, it is the gift of the gods, and the inspired Paul declares, "The spirit giveth life."

Plato speaks of man as consisting of spirit, soul and body. His idea seems to be that man not only has body like the stone, not only body and soul like plant and animal, but body, soul and spirit. Paul seems to recognize this definition in his letter to the church in Thessalonica, saying, "I pray God that your whole spirit, soul and body be preserved blameless to the coming of our Lord Jesus." He evidently felt that there is a divine power in man which enables him to perceive the spiritual, to seek the truth, to struggle for the right, to long for heaven, to commune with God, "to be spiritually minded," which "is life."

So Paul teaches it is not enough for man to live, being merely in full sympathy with nature through his body, or simply a living soul bound to the earth, but he must be raised out of the material into the spiritual, that he may become the temple of the Most High, the medium through which the Divine spirit may flow into the world. In this condition man believes much in God, heaven and humanity; knows the deep meaning of faith, hope, and charity; examines nature, science and philosophy in the light of immortality, becoming at length the possessor of the highest life, being spiritual minded.

But how is such an end to be gained? The Apostle answers, by following him "who is the author and finisher of our faith." Since no mortal hand can grasp the immortal, no natural eye discover the spiritual, no fleshy ear catch saintly music. Christ came to meet the demand, to be the Mediator between God and man. The order is, God, Christ, man.

I know some feel it is foolishness to talk about Christ's having power to save man, or that without him no one can become spiritually minded. Intellectual audacity has always been given to negation and denunciation. It has been bold to abrogate Moses and project a new Genesis. It has been free to assert with great positiveness, that the amœba has swelled up through the different stages of animal life and ultimated in man. It has christened such teachings which exhibit no divine image in man, rational philosophy. It makes him out little more than a remarkable animal, reducing his sin to an Epicurean mistake, or a Stoic misapprehension; or making his virtue of less value than Punic honesty or Arabic veracity. In such a state man is extremely selfish.

Now he cannot become spiritually minded, till he pushes the centre of his interest and love without himself, relying upon the Eternal One, feeling he is the great center towards which all hearts must gravitate, and around which all souls must revolve to be safe and happy.

To affect this is the special work of the Divine Teacher. Paul said "Through Christ strengthening me, I can do all things." It was Jesus who wrought a change in his own mind and heart, converting him from the material to the spiritual. It is not strange he should exclaim, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Thus Christ bending from the bosom of the Father, works for all, prays for all, vitalizing souls with the consciousness, "Lo, I am with you alway"! Why should not Bethlehem, Nazareth, Cana, Bethany, Olivet, Nain, Tabor, and Gethsemane, marked by his footsteps, be forever consecrated spots? Is not every child safer because he took little children in his arms and blessed them? Is not every home sweeter because he dwelt with his kindred? Is not every Christian service holier because he worshiped in synagogue and temple? What radiance has streamed into the sick-room, since he stood by the cold form of Jairus' daughter! The death angel brings little dread to the dying Christian since Christ declared, "I am the resurrection and the life."

Religion, too, has had a deeper meaning ever since that positive statement was made, "Except a man be born again he cannot see the kingdom of God."

How encouraging the statement to the burdened soul, "Be of good cheer, I have overcome the world"! How strengthening to the heart the promise, "If I go away I will come again and receive you unto myself." His spirit and vital presence are still in the world. These are no soulless echoes of the past. He abides with the faithful to-day, as much as he was with James and John and Mary.

In the light of Christ every believing soul can feel that since, "My Redeemer liveth so shall I live also."

Thus immortality becomes a fact to the Christian signifying union with God and progress in wisdom and love forever. What is this truth not worth? It renders labor, study and prayer significant. The thought not to be, has crushed the energy of many a soul, but all bowing at the feet of the Master, can realize that what blesses here, will bless in the undimmed light.

In view of such facts, it is evident "*to be spiritually minded is life*"; and in order to be spiritually minded we must dwell with Christ, be taught by him, know him and love him.

This work is to be affected by a specific process. It comes not by enchantment, mystical power, or marvellous spasms, but by faith and works. To gain a knowledge of botany we do not study trigonometry. To become acquainted with agriculture, we do not pursue astronomy. In practical life, it is known, if one wishes to become an adept in any particular vocation, he must devote his energies to that end. In our institutions of learning we have different departments for science, mathematics, and the classics, that students may have the opportunity of perfecting themselves in definite lines of thought. It is an acknowledged fact to gain special wisdom one must aim at it and strive for it.

To appreciate Christianity we must be acquainted with its principles and experience its benign influence. To know Christ we must be disciples in his school, the church.

So the church is a necessity. No religion has existed any time without its church. Feticism, Brahamism, Buddhism, the religion of Confucius, of Zoroaster, had their churches. The religions of Judea, Greece, Rome and Arabia have had their churches. These seemed to come forth in their natural order, preparing the way for something higher, the same as the inferior animals made ready the earth for the ingress of man. The ethnic religions paved the way for Christianity. The former were local; the latter is universal.

The church of Confucius belonged to China, that of Brahma to India, that of Zoroaster to Persia, that of Mahomet to Arabia. The church of Christ is cosmic. It is finding its way into all lands. It is the outgrowth of all that preceded it. It is the perfect fruitage from the budding and blossoming of the past. First the natural, afterwards the spiritual. The primitive Christian church was established not long after the ascension of Christ, based on the creed, faith in Jesus "as the Christ, the Son of God." Though errors soon entered it, still it was founded on truth and adapted to meet the wants of men as social beings. It was an institution for uniting man with man, spirit with spirit, and soul with God. Its atmosphere savored of love and freedom. In it the early disciples withdrawing from their cares and struggles, could find joy to their hearts, not the joy that comes simply from the unity of opinion, or ceremony, but from "the bond of the spirit." Its service did commemorate the wondrous deeds of its founder, making most active the apostles to seek and save the lost. They would have all grow up into Him who is their Head. Thus in the church they associate together, becoming spiritually minded, so learning and expressing Christianity, that in its organized forms it has lived through the centuries and overcome the greatest difficulties.

The first Christian church was planted on Judean soil. If its numbers were small, still in its early conflict with Judaism, it was more than conqueror. Being established in Asia Minor, Greece and Rome, it was forced to contend with Paganism. State and religion were against it. Tradition and mythology scorned it, yet it survived and waxed strong by the struggle.

Its next contest was with philosophy. So long as it dealt with Jewish and heathen superstitions, philosophers were disposed to pass it by unnoticed, but as it advanced upon scholastic ground, Celsus, Porphyry and Hierocles assailed its teachings, as vulgar impostures, provoking bloody persecutions. But in spite of worldly philosophy and bitter opposition, there sprung up in its time of greatest need, strong men in its defence. From the ranks of Plato came forth Justin Martyr wielding in its behalf the weapons of philosophy. This made way for Clement, the Christian Instructor, Origen, one of the fathers of the church, Eusebius, the ecclesiastical Historian, Cyril the Christian Philosopher, Lactantius, the Christian Cicero, and Augustine, the zealous writer, who rescued the church from the hands of the schoolmen, showing that true philosophy and Christianity are in accord.

In its next conflict with barbarism during the Dark Ages, though apparently shorn of earthly aid, the church of the Redeemer supplanted the rude relig-

ions of the North, gaining greater victories, than over the classic religions of the South.

Afterwards, in its struggles with Mohammedanism, it had nurtured in some mysterious way, Christian Knights who drove from the tomb of the Saviour, the Saracen hosts equipped with swords and Koran. In later times it has found a terrible adversary in the pretentious garb of Rationalism. Helvetius and Hobbes, Diderot and Bolingbroke of the seventeenth and eighteenth centuries, smote the church with terrible blows, but they were parried off by the Christian shields of Cudworth, Berkeley and Butler.

Strauss and Tyndall of to-day have found more than their equals in Neander and Shields with their burnished Christian blades.

The church has the seeds of perpetuity within itself. Every student of history must be convinced that it is bound to succeed, enfolding at length in its loving embrace all human souls.

The church has also been a mighty power to gather up, and preserve the good of the past. Grecian liberty sanctioning the most horrid forms of slavery, consigning deformed children to the beasts of the mountains; Roman justice authorizing the barbarities of the arena, and hurling brave prisoners from Tarpeian craggs, were purified through the divine influence of the Christian church. It made liberty to mean freedom of conscience. It seasoned justice with mercy, rendering it loving and human. During the Dark Ages it saved science and literature. Had not its devoted disciples given their lives to study, copying the writings of poets, philosophers and statesmen, we have no reason to feel that their works would have been preserved through that long period of abrading ignorance. It has saved art and music. How many a church and cathedral did it erect to be adorned with perfect marbles like the sculptures of Phidias and Dorus, and ornamented with frescoes, rivaling the colors of Raphael and Angelo! It has caused many an aisle and shadowy arch to echo with the songs and melodies of prophets.

Though the church has done so much for the highest civilization and progress of the human race, still it has not been entirely free from errors which have been forced upon it through ignorance and superstition. Many branches of the church, we know, are wanting in freedom of opinion and union of hearts. They deny the name of Christian to those who do not accept their creed and their mode of worship.

Now so far as these represent the Christian church, so far they are helping forward the grandest possible movements, they are proving they believe in the human brotherhood by loving and blessing; they are doing their best to seek and save the lost; they acknowledge every one to be the child of God and therefore divine the good time, when the race shall be gathered into the Father's Kingdom through the saving power of Christ's church.

All souls pray this work may be wide spreading. The promises and providences of God are surely hastening its progress. This is evident from the fact that love is being taught more than fear, that the life is esteemed more than the profession.

Is it asked what is the cause of this happy change? We answer, it is owing to the development and dissemination of that doctrine, expressing the Father-

hood of God and the Brotherhood of man. This it is that calls us to this Convention. This alone can make a people spiritually minded, giving them true life. This it is that has created our Church with its belief in God as the Creator of all things good, and emphatically the Father and Saviour of all intelligences; a belief in immortality of all mankind; a belief that every thought and deed shall have its just reward and that every evil intent shall have its fullest punishment; a belief in active spiritual forces which shall overcome and destroy sin, working out the ultimate salvation of all men.

On this foundation we have built our Church, and on this alone can it stand. Ours is the Church that has revealed in a striking degree the new earth and the new heavens, dispelling the darkness which so long gloomed the present and future life.

In this world it has always been from lower orders to higher conditions. Inferior plants and flowers first; superior, last. From the ruins of briers and thorns have come forth grapes and figs.

Pantheism first prevailed, then polytheism, then Judaism, and finally Christianity. A good Providence has been leading from the wild to the civilized, from the Law to the Gospel, from the natural to the spiritual. In Christ is expressed spiritual perfection. His work is to mould human characters into perfect harmony. Thus loving John, ardent Peter, devoted James, zealous Paul, and distrustful Thomas, through him, are made one in purpose. This Church must be composed of stern as well as modest material. It has a demand for Mary as well as Paul, for Melancthon as well as Luther, for Goddard as well as Ballou. Through such a diversity of character and Christian graces, has it been brought to its present state. It has required some having the gift of prophecy, others of knowledge, others of wisdom, others of works.

This has been equally true of our branch of the church. Its beginning was unpromising. The bitterest opposition was arrayed against it. Creeds and denominational prejudices smote it. Its early advocates were despised and persecuted. They were obliged to fight their way by argument, and discussion. It would seem the early fathers of our church were providential men. Though not favored with scholastic culture, still they were remarkable for their perception and exegetical interpretation of the truth. If not learned, they wielded the mental sword, so as to cut away theological barriers and remove the accumulated errors of the age from the Word of God. They were instrumental in making the Bible almost a new book to the Christian world. Their interpretation of the Scriptures has wrought a remarkable change in religious teachings and sacred literature. The Fatherhood of God and the Brotherhood of men are now the most popular themes for the pulpit and religious instruction.

Possibly some from our present view-point may feel to criticise the course of the fathers, but would it not be difficult for us to explain how they could have wrought more bravely for the church and humanity? *Theirs was a timely work.*

When this was done, there followed in our church history the period of organization. The forces were scattered, the machinery run loose. The seed sown was not being harvested. To bring order out of chaos was a necessity. Denominational men were ready for the emergency. Still obstacles were in the way. Some feared lest their religious liberty would be tramelled. Others felt

what would be suited to one section, would not do for another. Yet in spite of diversites of opinion and modes of operation, through the labors and prayers of Centenary gifts and memories, our Church is becoming organized, so there may be harmony of action throughout our Zion. Our uniform church system is growing up into a National Church whose power is being felt and loved.

Organization is essential. To endure, however, it must be the expression of something deeper and higher than itself. It is a vital force that shapes the tree, the blossom and fruit. It is spiritual life which gives perfect outward expressions and conditions. In the past our church has been infused more or less with the Divine spirit. If it had not been thus blest, as a religious body, we would not have our present influence and standing; yet we ought to feel as never before "*To be spiritually minded is life*"! Not only does our faith need to be understood, but felt. Its success depends not only on clear heads, but pure, earnest hearts.

Has it not been too often the case with some in our communion, who, giving their study to art, science, or worldly pursuits, being faithful in these, have felt they were necessarily becoming religious? Has not our Church suffered with others in this regard? In our age ought it not to be fully understood that things produce after their kind? To gain the object wanted, we must aim at it and strive for it. To know Christ, as a church, we must dwell with him, love him, be taught by him. To be his true disciples we must lay aside the infirmites of the flesh, learning the deep meaning of aspiration, repentance, faith, hope and love.

The Apostles in their fearful wanderings, bore the cross from city to city, on sea and land, into the midst of Athenian courts and Roman valor. Everywhere we find them leaning upon the Divine Teacher. Descend into Eastern catacombs, where the early Christians hid themselves from persecution, to enjoy communion with Christ. Reading the inscriptions on the tablets of the dead, we learn it was through him they could endure and overcome. To know Christ is to be "spiritully minded." No other lives are like those having bowed meekly and thoughtfully at the foot of the cross. Contrast the names of St. John and Socrates, Paul and Plato, St. James and Aristotle, Washington and Napoleon, Lamarck and Dr. Ballou, and are you at a loss to tell which party lives? The spiritual alone endures. Were it not thus, Apostles and sainted ones long since dead, would not be with us to-day bidding us press forward in the spiritual. Can we not now understand why some things perish and others live? Whence come genuine philosophy, the best literature, the noblest virtues and the highest culture? Let a chuch be consecrated to spiritual work, and it will follow in prosperity the voice saying, "I am the way and the life;" in adversity it will have the assurance, "He that believeth in me hath everlasting life." A church thus conditioned is sure to build for the ages.

Is this our condition? No otherChurch professes to believe so muchin God, in Christ and Heaven. How do our works comport with our faith? Are we not forced on examination to admit that "many things have been left undone which ought to have been done"? The time has come for us to prove our doctrine by our lives. It is not enough for us to point to the Crossof the Redeemer, but it is our duty to bear it forward, planting it on celestial heights. Let its believers

live its doctrine and what a power it would become! Who could resist its holy influence? Everywhere it would illustrate the Paternity of God and the Fraternity of man. In such a state our Church would be just what it ought to be. It would always be calling men out of darkness into light, replenishing waste places and infusing new life into indifferent hearts.

Was there ever before so great a demand for Christian activity as now? Ecclesiastical bodies and long established creeds are not satisfying thoughtful minds and longing hearts. The tendency is in an opposite direction. In this transitional state there is danger of minds, dissatisfied with the old phases of theology, swinging to the other extreme, rejecting all faith, substituting reason and nature for religion. Does it not seem that the Infinite One has given to our Church the grandest opportunity to arrest minds in this dangerous passage and anchor them in the safest harbor? Our Church has a work to do here. It has great responsibilities resting upon it. Woe, to it, if it fail in showing to the world, that Christianity harmonizes with reason and nature, that God is revealing spiritual truth through the glimmer of every star, as well as through the light of the Gospel; through the testimony of the flowers, as well as the loving words of John; through chemical analysis, as well as the logic of Paul; through gravitation, as well as the life of Jesus. Let our Church be faithful to its high behests, doing its best to stimulate minds with love to God and men, lending its influence in every possible way for true culture, for endowing institutions of learning, and multiplying means for the spread of knowledge, and it will become a mighty power unto salvation. It has already achieved an honorable name and place in the estimation of the Christian world. Our Church to-day is not to be despised. Our colleges, our theological schools and academies, within the past twenty years, have added strength and dignity to it. Our periodicals and literature are not only of acknowledged merit in our own ranks, but are being read and respected by scholars and thinkers among all classes. Its preaching, its Sabbath Schools, and denominational press emphasize as never before, the fact, "*To be spiritually minded is life.*"

If this is true, none of us, I trust, feel our Church is all it might and should be. It is proper we should rejoice in its prosperity which has resulted from the sublime truth on which it is based. Still we must not imagine this truth is locked up within the pale of our Church. It is God's truth and therefore truth for the world. Let it have free course.

As a religious body we should be consecrated to it and live in it, most thankful that it is wide-spreading and all-pervading, that gifted hearts are pleading for it in every land among all sects. Earnest souls everywhere are praying it may prevail. Tennyson, the most eminent of English poets, Martineau, London's greatest theological thinker, Brooke, the best of English preachers, Benson, the most practical of the German schools, Coquerel, the eloquent French preacher, Bancroft, our most learned historian, our gifted Bryant, Longfellow and Whittier, and hosts of nameless others, are pleading for the truth of our Church. Let them work on in their way. Our course is plain. Our Church is not to pile up ecclesiastical walls and become hemmed in by a narrow denominationalism, but to labor for the cause of Christ and humanity, gathering into its fold, so far as possible, the great, growing multitude believing in the final sal-

vation of all souls. Revelation, reason and nature do not bid us change our course, but be more faithful in preaching the Gospel and walking in the footsteps of the Master.

Thus consecrated we will bring new auxiliaries to aid our church and the cause of humanity. Christian altars will be set up in all our homes. Earnest prayer and conference meetings will be connected with all our societies. Sabbath Schools will be active in educating children for the Church. Every Universalist family will be provided at least with one good denominational paper. Clergy and laity will use their influence and means to distribute our literature. Parishes and churches will become revived and more thoroughly organized. Greater interest will be felt and expressed in behalf of our schools. Missionaries will hasten into new fields bearing the tidings of joy to waiting souls. Our people will be in the front ranks in reforms and philanthropic movements. Being spiritually minded, we shall pray and work for the speedy extension of the Kingdom of our Lord and Saviour. It would seem the special command to us as a Church, is—Go, preach the Gospel in thought, word and deed, prompted by a sense of duty, like the old Christian hero whom friends tried to dissuade from performing a certain journey, on account of threatening difficulties, who replied, "It is necessary I should go; it is not necessary I should live."

In becomming spiritually minded we will need to sacrifice, suffer and endure. If we only cling to the cross of Christ, angels will cheer us, and the Lord of Hosts will be with us,—who can be against us? The victory will be won! Our Church will become Christ's universal Church.

"Oh, who would not a champion be,
In this Lordlier chivalry?
Oh, there be hearts that ache to see
The day-dawn of our victory!
Work, brothers, work! Work, heart and brain,
We'll win the Golden Age again!
And love's millennial morn shall rise,
In happy hearts and blessed eyes;
We will, *we will* brave champions be,
In this, the spiritual chivalry!"

MINUTES

OF THE

Universalist General Convention,

ANNUAL SESSION

HELD AT

ROCHESTER, NEW YORK.

1876.

NEW YORK:
WM. TURNER & CO., BOOK AND JOB PRINTERS.
149 CHAMBERS AND 131 READE STREETS.

1876.

Universalist General Convention.

Office, 551 Sixth Ave., Cor. 33d St., N. Y.

The system of ***Family Missionary Boxes*** was suggested to the late Secretary of the Convention, Dr. Brooks, by D. L. Holden, Esq., of Bergen, N. J., as a simple and inexpensive plan, by which all who love Universalism, as the Gospel of Christ, could contribute directly to the Missionary Fund of the Denomination. The plan was approved by the General Convention, at the Providence Session, September, 1868, and by a unanimous vote, "earnestly commended to the Denomination."

The Missionary Boxes will be sent free to any responsible person. The desire is to place one in every Universalist home; and all who love the cause are requested to aid in this work. Faithfully carried out, this plan, while burdening no one, will give the Convention great and constant aid in carrying on its Missionary work.

Form of a Devise or Bequest to the Universalist General Convention.

(GENERAL.)

I give and bequeath to "The Universalist General Convention," incorporated under the laws of the State of New York, the sum of
dollars, to be used and applied to the general uses and purposes of said corporation.

(SPECIAL.)

I give and bequeath to "The Universalist General Convention," incorporated under the laws of the State of New York, the sums of
dollars, in aid of the Fund known in that body as the Murray Fund, or the Gunn Ministerial Relief Fund, and to be used and applied to the uses and purposes for which that Fund is established.

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MINUTES

OF THE

Universalist General Convention,

ROCHESTER, N. Y., OCTOBER 18-20, 1876.

MEMBERS PRESENT.

NEW HAMPSHIRE.—*President of the State Convention*, Rev. L. F. McKinney. *Lay*, Mrs. S. A. Gorton.

VERMONT.—*Clerical*, Rev. J. F. Simmons.

MASSACHUSETTS.—*President of State Convention*, Rev. A. J. Patterson, D. D. *Secretary of State Convention*, Rev. W. A. Start. *Clerical*, A. A. Miner, D. D., A St. John Chambré, E. A. Perry, H. B. Smith, C. L. Waite. *Lay*, I. S. Burrill, E. Trask, C. Caverly, Jr., E. D. Draper, Mrs. O. H. Doolittle, Mrs. E. D. Draper, Mrs. E. Trask, Mrs. M. T. Willey, Miss S. H. Richards.

RHODE ISLAND.—*President of State Convention*, Rev H. W. Rugg. *Clerical*, H. I. Cushman. *Lay*, C. E. Carpenter, E. Jenks.

CONNECTICUT.—*Clerical*, J. H. Chapin, Ph. D. *Lay*, D. C. Gately, I. C. Lewis.

NEW YORK.—*President of State Convention*, Rev. L. J. Fletcher, D. D. *Secretary of State Convention*, Rev. C. F. Lee. *Clerical*, H. R. Nye, E. Fisher, D. D., J. M. Pullman, T. Borden, S. Crane. *Lay*, B. Ellis, D. D. T. Marshall, Dr. R. V. Pierce, J. L. Grant, H. S. Greenfeaf, J. W. Cronkhite, M. S. Laird.

NEW JERSEY.—*Clerical*, S. P. Smith. *Lay*, Mrs. H. W. Hough.

PENNSYLVANIA.—*Vice-President of State Convention*, Rev. C. L. Shipman. *Clerical*, A. J. Chapin.

OHIO.—*Vice-President of State Convention*, Mrs. D. C. Tomlinson. *Clerical*, J. S. Cantwell, D, D., G. S. Weaver, D. D. *Lay*, Mrs. O. E. Cantwell, Mrs. S. J. Weaver.

INDIANA.—*Secretary of State Convention,* Rev. M. Crosley. *Clerical,* T. S. Guthrie.

MICHIGAN.—*Secretary of State Convention,* Rev. M. B. Carpenter. *Clerical,* W. Sisson. *Lay,* J. S. Harris.

ILLINOIS.—*President of State Convention,* A. G. Throop. *Clerical,* W. S. Balch, D. D., S. Ellis. *Lay,* J. H. Swan, H. S. Rexford, MRS. H. B. Manford, D. L. Bunn.

IOWA.—*Clerical,* O. F. Van Cise.

MISSOURI.—*Clerical,* S. Hull.

KANSAS.—*Clerical,* A. Barnes. *Lay,* MRS. M. M. Denman.

OREGON.—Rev. Z. Cook.

SAN FRANCISCO.—Rev. E. L. Rexford, D. D.

SCOTLAND.—Mrs. C. A. Soule.

DISTRICT OF COLUMBIA.—Rev. C. H. Fay.

MINUTES.

THE UNIVERSALIST GENERAL CONVENTION met in the First Universalist Church, in Rochester, N. Y., October 18th, 1876. Called to order by Rev. J. M. PULLMAN, Secretary. United in prayer with Rev. Sumner Ellis, of Chicago.

Roll of Delegates called by Rev. J. M. Pullman, Secretary.

A quorum being present, the Convention proceeded to the nomination of permanent officers

Upon a ballot, Rev. HENRY W. RUGG, of Rhode Island, was elected President, and J. LEWIS GRANT, of New York, Vice-President.

Voted, to read Minutes of Session of 1875, by title only.

The President appointed the following Committees:

Committee on Elections—Rev. Thomas Borden, J. H. Swan, Mrs. E. D. Draper.

On Religious Services—Dr. Saxe, Rev. J. M. Pullman, Rev. W. S. Balch.

On Unfinished Business—Rev. G. S. Weaver, D. D., Hon. E. Trask, Rev. J. M. Pullman, Secretary.

On Nominations—Rev. L. J. Fletcher, D. D., Charles E. Carpenter, Rev. J. H. Chapin.

Upon nomination of the Secretary, the President appointed Rev. O. F. Van Cise, of Iowa, and Rev. C. L. Waite, of Mass., *Assistant Secretaries.*

Rev. J. M. Pullman, Secretary, presented the Report of the Treasurer, D L. Holden, with the Report of the Auditing Committee appended.

On motion, the Reports were received, and laid on the table for the present.

Dr. Saxe, Chairman of Committee on Public Services, reported according to published programme: Prayer Meeting at 8 A. M., conducted by Rev. H. R. Nye; 10½, Organization of Convention; 2½ P. M., Report of the Board of Trustees; 7½ P. M., Public Worship, with Sermon by Rev. E. L. Rexford, D. D., of San Francisco.

The Committee on Elections reported as follows: "The following names are reported as additions to the roll of Delegates—Mrs. S. A. Gorton, N. H.; Rev. J. F. Simmons, Vt.; E. D. Draper, S. H. Richards, Mass.; D. D. T. Marshall, J. Lewis Grant, H. S. Greenleaf, J. W. Cronkhite, M. S. Laird, New York; Rev. J. S. Cantwell, D. D., Mrs. O. E. Cantwell, Mrs. S. J. Weaver, Ohio; H. B. Manford, Ills."

On motion of Rev. M. Crosley, of Indiana, it was *voted* that the Report of the Committee be adopted as the roll of the Convention.

On motion of Rev. J. M. Pullman, *voted* to adjourn until 2 P. M.

Convention called to order at 2:10 P. M.

Opened with religious services, conducted by Rev. E. H. Capen.

The Roll of Delegates was called, and a quorum found to be present.

On motion of Rev. Dr. Fisher, the following preamble and resolution was adopted: *Whereas*, Section IV. of the Laws of the Convention for "securing a uniform system of Fellowship, Government and Discipline," makes due provision for the mode of Restoration to Fellowship in cases where a clergyman is out of Fellowship "for reasons not affecting his moral character," but gives no directions for proceedings looking to restoration where one is out of Fellowship by reason of immoral conduct, or the allegation thereof, leaving it to be understood that no restoration is possible in such cases. Therefore,

Resolved, That a Committee of Three be appointed to consider said section, and to enquire whether any, and, if any, what, further provision is advisable therein.

The following Committee was appointed: Rev. Dr. Fisher, Rev. Dr. Miner, Rev. C. H. Fay.

The appeal of Mrs. H. E. Hersey, "from the decision of the New York State Convention of Universalists, in the case of Mrs. H. E. Hersey *vs.* Rev. H. Hersey, late Pastor of the First Universalist Church of Watertown, N. Y., relative to charges preferred against him by the aforesaid Mrs. H. E. Hersey, in May, 1875, and investigated by the Committee of F., O. and D., in September, 1875, the decision in the case being reserved until November following," was presented and referred, under the Constitution, to the Board of Trustees.

The Report of the Board of Trustees was then read and submitted by the Rev. J. M. Pullman, Permanent Secretary.

On motion of Rev. A. St. John Chambré, of Massachusetts, *voted*, that the Report of the Board of Trustees be accepted and referred to a Committee of Seven.

On motion of Rev. M. Crosley, of Indiana, it was *voted* that the Report of the Treasurer and the Report of the Auditing Committee appended be referred to the Committee on the Report of the Board of Trustees.

The Chair appointed as the Committee provided for in the above motions: Rev. A. St. John Chambré, J. Lewis Grant, New York; Rev. L. F. McKinney, N. H.; Rev. J. S. Cantwell, D. D., Ohio; J. H. Swan, Ills.; D. C. Gately, Conn.; Rev. M. B. Carpenter, Mich.

On motion of Rev. J. M. Pullman, it was *voted* that the Committee on the Report of the Board of Trustees and Treasurer's Report be also constituted the Committee on Appropriations.

Rev. J. M. Pullman presented the Report of Committee on Public Services: 8 A. M., Prayer Meeting, conducted by Rev. J. C. Snow, of Auburn, Maine; 10 A. M., Session of the Convention; 11 A. M., Occasional Sermon, by Rev. T. J. Sawyer, D. D.; from 2 P. M. until 3 P. M., Woman's Centenary Association; 3 P. M., Convention; 7½ P. M., Centennial Mass Meeting, with Addresses by Rev. I. M. Atwood, Rev. A. A. Miner, D. D., and Rev. W. H. Ryder, D. D.

On motion of Rev. W. A. Start, of Mass., it was *voted* that 3 P. M. Thursday be assigned to the consideration of the Report of the Committee to whom was referred the Report of the Board of Trustees.

On motion of Mrs. E. D. Draper, of Mass., the following preamble and resolution was adopted:

In consideration of the pressing need of Spiritual growth and personal consecration in our Churches, and believing, as we do, in the Divine influence of prayer, in the sweet fellowship of Christian souls, the hallowing and saving influences that so silently and surely come to us, in thus uniting in communion with our "Father in Heaven." Therefore,

Resolved, That we recommend all our Churches to organize and sustain Conference and Prayer Meetings, for the cultivation of our religious and spiritual faculties, for an increase of our faith and confidence in God, for more zeal, a purer worship, more love and peace in our hearts and lives, thus growing in grace and the knowledge of our Lord and Saviour, Jesus Christ.

Convention adjourned to 10 A. M., Thursday.

THURSDAY, A. M.

Convention called to order at 10 A. M.

Religious Services, conducted by Rev. Charles Fluhrer, of Michigan.

The Roll of Delegates was called and a quorum found to be present.

Reading of the Minutes.

A "Memorial and Complaint, by Junius S. Smith, of Buffalo, N. Y., relating to the action of the Pennsylvania State Convention and its Committee on F., O. and D., in the case of Rev. John H. Campbell, of Susquehanna Depot, Penn.," was received, and *upon motion* of Rev. E. Fisher, D. D., referred by *vote* of Convention to the Board of Trustees.

A communication from the Second Universalist Society, of Baltimore, was presented, and *upon motion* of Charles Caverly, Jr., of Mass., was referred to a Committee of Five. The Chair appointed as said Committee: Charles Caverly, Jr., Rev. L. J. Fletcher, D. D., H. S, Rexford, Rev. H. I. Cushman, Mrs. C. A. Soule.

Rev. A. A. Miner, D. D., of Mass., offered, and the Convention adopted, the following resolution:

Resolved, That a Committee of Five be appointed to consider whether anything can be done, and, if anything, what, to win the more general sympathy and co-operation of our entire brotherhood to our Church work, and report to morrow morning at the opening of the Convention.

The Chair appointed as said Committee: Rev. A. A. Miner, D. D., Rev. E. Fisher, D. D., A. G. Throop, Rev. J. H. Chapin, J. S. Harris.

The Committee on Nominations, through Rev. L. J. Fletcher, D. D., made the following Report: Trustee, in place of J. C. Wellington, Rev. E. H. Capen, of Mass.; Preacher of Occasional Sermon—Rev. E. H. Chapin, D. D.; Place of Adjournment—St. Paul's Church, Chicago.

The Convention proceeded to a ballot upon these nominations, resulting in the election of Rev. E. H. Capen, of Mass., as Trustee in place of J. C. Wellington.

The time having arrived for the hearing of the Occasional Sermon, further balloting was suspended, and the Convention listened to the Occasional Discourse, by Rev. T. J. Sawyer, D. D.

Convention adjourned until 3 P. M.

THURSDAY, 3 P. M.

Convention united in prayer with Rev. Isaac George, of Ohio.

Resumed action upon the Report of the Committee on Nominations.

Elected as Preacher of the Occasional Sermon—Rev. E. H. Chapin, D. D. Selected as Place of Adjournment—St. Paul's Church, Chicago.

Rev. Thomas Borden reported for the Committee on Elections, recommending that the following names be added to the Roll of Delegates: Mrs. H. M. Hough, New Jersey; Mrs. E. Trask, Mrs. M. T. Willey, Mass.; Rev. C. L. Shipman, Penn.; Rev. Z. Cook, Oregon; and it was ordered that the roll be so amended.

The Committee to whom was referred the Report of the Board of Trustees and the Reports of Treasurer and Auditing Committee, reported through its Chairman, Rev. A. St. John Chambré.

The Chair appointed Rev. M. Crosley in place of A. G. Throop, excused, to serve on the Committee provided for in the resolution of Dr. Miner.

The Convention proceeded to the consideration of the Report upon the Report of the Board of Trustees, passing upon it by sections. The first recommendation was adopted. The second recommendation was amended by striking out from the word "safety" to the close of the section. The third recommendation (Missionary Boxes) was adopted. The fourth recommendation (Annual Collections) was adopted. The fifth recommendation (Scholarships) was adopted. The sixth recommendation (State Dues) was adopted. *On motion* of Rev. Dr. Miner, the consideration of the seventh recommendation (regarding the General Secretary) was postponed to the session of Friday, A. M. The eighth recommendation (State Superintendent) was adopted. The ninth recommendation (Payment of the Debt) was laid on the table. The Report as thus amended was adopted, as follows:

"*To the Universalist General Convention.*"

Your Committee, to whom was referred the Reports of the Trustees and Treasurer, have carefully, and in protracted sessions, considered their statements and suggestions, and beg leave to report as follows:

The arduous and faithful services of the Trustees, under another year of extraordinary general financial depression, and other difficulties, deserve grateful recognition. It is considered that they have complied with the spirit of the instructions of the Lynn Convention, with regard to the reduction of the debt. $5,000.00 was to be appropriated to this purpose from the income of the Murray Fund. A failure to secure the investment of a portion of that Fund, unexpectedly thrown back upon their hands, and the failure of a portion invested (amply secured) to return any immediate income, prevented a full compliance with those instructions. But the debt was nevertheless reduced over $4,000.00.

In other respects, the Committee find that all possible economy has been used; and consider, from an analysis of the amount, that the expenses of the office, clerk hire, &c., have been very reasonable. The general financial management of the Trustees is therefore approved.

The committee cordially endorse, and recommend that the Convention

should emphasize the report of the Trustees touching Education, Sunday Schools, and the state of the Church. It is especially urged that the Sunday School should not be permitted in the minds of our people to supplant the uses of the Church for our children. The children should statedly attend upon the ministrations of the sanctuary, and worship with their parents in the 'great congregation.'

Investments.

The Committee recommend that investments should always be made with all possible promptitude, compatible with safety.

Missionary Boxes.

The Convention should reiterate the value of this method of aiding the income for general work. One dollar from each box now in the hands of our people would immediately liquidate the debt of the Convention, or be so much for its Missionary operations.

Annual Collections.

These should be insisted upon from *all* parishes as a duty and privilege. A correspondence is recommended with some leading layman in each parish, who should be invited to act in concert with the Pastor in securing the collection, and in making it as large as possible.

Scholarships.

The suggestions of the Trustees are considered wise, and should be carefully followed out. Great care should be bestowed on every application, and the maximum appropriation never made except in cases of absolute necessity. It is believed that in many instances a smaller amount would be adequate. Wherever possible, parishes and friends should feel that it is their duty to assist in individual cases, and so relieve the burden upon the Convention. It should be the aim of the Trustees to extend help only to such candidates as they feel give reasonable promise of being useful ministers in our Church. It is believed that ten good, thoroughly furnished and consecrated men in our ministry, will prove of more value to the Kingdom of Christ than fifty indifferently furnished, mentally or morally. The Trustees should personally, in connection with the Faculties of our Theological schools, examine the character and claims of each applicant, and so determine how much, if any, should be the amount appropriated for his benefit. Especially, it is recommended that Ordaining Councils should be instructed to impress upon the Beneficiaries of the Church, the propriety and duty of the speediest possible repayment of their debts to the Convention.

Having in view greater care in the direction of aiding young men for the ministry, and believing that it will result in greater good to the Church, the Committee have recommended appropriations accordingly.

State Dues.

It is recommended that this Convention again call the attention of the

States in arrears on the Murray Fund, and their payments be urged at the earliest possible moment.

General Secretary.

The Committee coincide with the conviction of the Trustees, that the Convention should have a General Secretary. It is recommended that the Trustees be instructed to elect a suitable person to that office between this time and Nov. 10th. He should immediately enter upon his duties. In addition to the work belonging naturally to his office, it is the conviction of the Committee that he should make it the special object of his first year's labors to raise the amount necessary to discharge the entire debt of the Convention. It is believed that if our people understand clearly that this year's work is to pay our debt, they will readily and liberally respond.

State Superintendents.

It is recommended that the attention of the State Conventions be called to the desirableness of electing such officers. The Trustees of this Convention should outline for the State Superintendents their relations to, and their duties in connection with the General Convention.

Payment of the Debt.

This is provided for in the election of the General Secretary.

It is further recommended that all surplus moneys above the appropriations, hereafter made, shall be devoted in this direction.

Present Methods.

The Committee feel that this is no time, nor is there any call for any change in the organic law of the Convention. Our methods of work have had no fair trial thus far. Throughout the United States we are one Church, owing and acknowledging allegiance to our Central Body.

As an additional aid, however, in carrying forward the work of the Convention, the following suggestion is made: That there might be a Committee of Six on Western Missionary work, to be appointed by this Convention, on nominations made by the united delegations to this Body, each year, from West of the Alleghany Mountains. This Committee reporting to the Trustees of this Convention, and working in harmony with them and the General Secretary, in all labors for furthering the interests of our Church, and in raising moneys. Said Committee to be the agent of the Trustees in disbursing such sums as may be appropriated for Missionary work in the West.

If this Committee should be appointed, it is recommended that an appropriation of $1000 be made for Western Missionary work, exclusive of Lawrence, Kansas.

General Missionary Work.

Under present conditions, it is thought best only to recommend that the churches in Washington, D. C., and Lawrence, Kansas, should be especially commended to the attention of the Trustees. As a Missionary station, through which a wide influence for our Church may be exerted, it is desirable to maintain an organization at Washington. While the purpose of founding a "Memorial Church" in this city should not be forgotten, the Committee cannot at present recommend any steps in that direction. Such other Missionary operations as the appropriations will permit, are of course in the discretion of the Trustees. The Committee deeply feel the force of the truth that only that denomination can live that works outside of itself, in the direction of spreading the Gospel of our Lord and Saviour, Jesus Christ. They feel, also, that as a Church, we are called upon to greater spiritual devotion towards all the higher interests of our Zion.

Treasurer's Report.

The Treasurer's Report is found correct, and is referred back to the Convention for adoption.

Appropriations.

The following appropriations are recommended:

For	Scholarships	$6,500 00
"	General Secretary	4,000 00
"	Interest	1,700 00
"	Missionary Work	3,000 00
"	Office Work	1,400 00
"	Printing	300 00
"	Traveling Expenses of Trustees and Contingencies	1,000 00

All of which is respectfully submitted.

A. St. John Chambre,
J. Lewis Grant,
L. F. McKinney,
J. S. Cantwell,
D. C. Gately,
J. H. Swan,
M. B. Carpenter,
} *Committee.*

Rochester, N. Y., *October 19th*, 1876."

Upon motion of Rev. Dr. Miner, the vote postponing the consideration of the recommendation regarding a General Secretary was reconsidered.

After a protracted discussion upon this section, and pending final action, the Convention adjourned until 8½ A. M. Friday.

FRIDAY, A. M.

Convention called to order at 8:45 A. M. *Voted* to dispense with the calling of the roll.

United in religious services with Rev. O. F. Van Cise, of Iowa.

Reading of the Minutes.

Rev. G. S, Weaver, from Committee on Unfinished Business, reported no business, and the Committee was discharged.

Rev. E. H. Capen, of Mass., offered the following resolution, which was unanimously adopted:

Resolved, That the thanks of the Convention are cordially due to the Rev. Thomas J. Sawyer, D. D., for his able, scholarly and inspiring Occasional Sermon, and we hereby request a copy of the same for publication.

The Committee to consider the Rules in regard to Restoration to Fellowship, reported through its Chairman, Rev. Dr. Fisher, as follows:

The Committee to whom was referred the subject of Restoration to Fellowship, have considered the matter, and ask to report as follows: "We recommend that Article IV. of the Laws relating to Fellowship, Government and Discipline, be amended by adding at the end thereof the following Rule: Any Clergyman who is out of Fellowship for reasons affecting his moral character, may be restored by the following steps, *provided* that not less than three years have elapsed since his Fellowship ceased, and that during that whole time he has submitted to the Rules of this Convention and has maintained a good moral character. He shall make written application to the Committee of Fellowship and Ordination of the State from which he withdrew or by which he was disfellowshipped, stating his residue and the facts of his case. The Committee shall enquire into the facts, and if they judge fit, they shall recommend that he be restored to fellowship, and shall so report to their State Convention. If the State Convention shall approve of said recommendation, they shall report the same, with their approval, to the next session of the General Convention, by whose final concurrence he may be fully restored to fellowship."

Respectfully submitted,

E. FISHER, *for the Committee.*

The recommendation of the Report was unanimously adopted.

The Rev. Dr. Miner requested that the Committee appointed under his resolution, in regard to securing unity and harmony in our Church work, and of which Committee he was Chairman, be excused from serving, and that he be allowed to withdraw the said resolution.

No objection being made, the Chair declared the Committee discharged and the resolution withdrawn.

The Convention then resumed the consideration of the seventh section of the Report of the Committee upon the Report of the Board of Trustees.

Upon motion of Rev. C. H. Fay, the question was divided, and the discussion proceeded upon the recommendation in regard to the work of the General Secretary.

After a protracted discussion the recommendation was lost.

The other recommendation of the seventh section, that the Board of Trustees be instructed to employ a General Secretary, was adopted.

The recommendation that the Churches in Washington, D. C., and Lawrence, Kans., continue to receive aid from the Convention, was adopted.

The recommendation regarding the Treasurer's Report was adopted, said report being received and ordered on file.

It was *voted* that the recommendation of the Report regarding the appropriation of one thousand dollars for the Western Missionary Work, exclusive of Lawrence, Kans., be taken from the table.

The recommendation was adopted.

Voted To reconsider the recommendation.

After further discussion the appropriation was carried.

Upon motion of Rev. A. St. John Chambré, it was *voted* to amend the recommendation regarding the appointment of a Western Missionary Committee, by the insertion of the words "them, and," between the phrases "in harmony with," and "the General Secretary."

The recommendation regarding the appropriation for Theological Scholarships was, *upon motion* of Rev. Dr. Fisher, amended by the substitution of seven thousand two hundred dollars ($7,200.00) in place of the Committee's recommendation of six thousand five hundred dollars ($6,500.00).

The recommendation to appropriate four thousand dollars ($4000.00) for a General Secretary, was rejected.

Upon motion of Rev. A. St. John Chambrè, of Mass., it was *voted* that three thousand five hundred dollars ($3,500.00) be appropriated for a General Secretary.

The recommendation to appropriate one thousand seven hundred dollars ($1,700.00) for the payment of interest, was adopted.

The recommendation to appropriate three thousand dollars ($3,000.00) for Missionary Work, was adopted.

The recommendation of an appropriation of fourteen hundred dollars ($1,400.00) for office work, was adopted.

The recommendation of an appropriation of three hundred dollars ($300.00) for printing, was adopted.

The recommendation of an appropriation of one thousand dollars

($1,000.00) for traveling expenses of the Trustees, and for contingencies, was adopted.

Upon motion of Rev. A. A. Miner, D. D., it was *voted* that the Trustees be required to retire $3,000.00 of the debt during the year, and that the said sum be appropriated for that purpose.

The whole report as amended was then adopted.

Chas. Caverly, Jr., from the Committee to whom was referred the Memorial of the Baltimore parish, recommended that it be referred to the Committee of F. O. and D. of the N. Y. State Convention. Report accepted and recommendation adopted.

Upon motion of Chas. Caverly, Jr., it was

Resolved, That the thanks of the Convention, in return for the fraternal hospitalities furnished by the Rochester brethren, are, with grateful recollections, placed upon the record.

Upon motion of the Rev. S. P. Smith, of New Jersey, the following resolutions were adopted:

Resolved, That, as representatives of the great body of Universalists in America, we rejoice to learn of the success that has thus far attended the efforts of the Missionary Committee of the New Jersey Convention, in the project of erecting a Memorial Chapel at Good Luck, in memory of John Murray and Thomas Potter.

Resolved, That this enterprise, begun in our Centennial year of American independence, has our hearty sympathy; that we recommend all our people throughout the country to lend it cordial and substantial support, and that, among our Missionary enterprises, we recognize it as of great importance to our Church, and deserving of the sympathy and help of *all* who profess the faith which the early fathers so earnestly labored to establish.

The following resolution was adopted: *Resolved*, That an earnest appeal be made to all our ministers and parishes in the fellowship of this Convention, to take and send forward, at the earliest possible date, the Annual Collection called for in its constituted laws for its funds, to the end that the Trustees may have some definite knowledge in reference to the amount to be relied on from this source.

Mrs. C. A. Soule offered, and the Convention adopted the following preamble and resolutions:

Whereas, This is the Centennial year of our country, and should be made memorable by our church, therefore,

Resolved, That an earnest effort be made by our Church to raise the balance of the Murray Fund, during the year ending Oct. 1st, 1877.

Voted, That when we adjourn, we adjourn until 2:30 P. M., to hear the

Communion Sermon, and join in the Communion Service, after which the Convention stands adjourned, under the Constitution.

Voted, That a Committee be appointed to prepare a Memorial of the departed Clergymen, and that said Memorial be published with the Minutes by the Board of Trustees, and the Chair appointed, as such Committee, Rev. C. H. Fay, of Washington, D. C., Rev. Thos. Borden, of N. Y., and Rev. Marion Crosley, of Indiana, who reported as follows:

IN MEMORIAM.

Whereas: "Since the last annual session of this Convention, our Brothers, Revs. Jeduthun Lockwood, Ashur Moore, Jeremiah Stoddard, George Bates, Franklin Charles Flint, Stephen Presson Landers, John Raymond Benham, William Rogers Chamberlain, Zadock Howard Howe, Ichabod Blakeslee Sharp, Abraham Adkinson and Hope Bain, have been called from earth to a sphere of still nobler activities above, leaving with us the yet unfinished work to which we all were committed, together with the memory of their zeal and fidelity to encourage and strengthen us for our future labors, therefore:"

Resolved: That while we gratefully cherish the recollection of their worthiness, we will endeavor, under the guidance of the Master they served so well, to finish our appointed tasks with honor, and thus help forward still further towards ultimate completion, the great cause of universal redemption.

C. H. FAY,
THOS. BORDEN,
M. CROSLEY. } *Committee.*

Rev. G. S. Weaver, D. D., of Ohio, from the Committee to nominate the Western Missionary Committee, presented a report nominating Rev. Dr. Ryder, Rev. Dr. Cantwell, Rev. Marion Crosley, Rev. Dr. Hanson, Rev. Miss Chapin, Rev. O. F. Van Cise, to constitute such Committee. The persons so nominated were elected, with power to fill vacancies.

The customary vote of thanks to the President and Secretaries for their services were then passed, when the Convention adjourned.

HENRY W. RUGG, *President*,
J. M. PULLMAN, *Permanent Secretary*.

C. L. WAITE,
O. F. VAN CISE, } *Assistant Secretaries.*

REPORT

OF THE

BOARD OF TRUSTEES.

To the Universalist General Convention, in Session at Rochester, N. Y., October 18, 1876.

The Board of Trustees herewith present their ELEVENTH ANNUAL REPORT.

Four meetings have been held during the year. At the first meeting, the HON. WILLIAM T. PARKER was unanimously re-elected Chairman, and the Standing Committees were constituted as follows:

On Scholarships :..... HENRY W. RUGG, J. SMITH DODGE, Jr., JAMES M. PULLMAN.

On Fellowship, Ordination, and Discipline :. E. G. BROOKS, SIDNEY PERHAM, J. STRAUB.

On Investments :..... J. C. WELLINGTON, FREDERICK S. BOAS, SIDNEY PERHAM, J. M. PULLMAN, Secretary, *ex. off.*

J. C. Wellington, Esq., of Mass., who was re-elected at Lynn, as a Trustee for four years, having resigned, the vacancy thus created was filled by the election of Rev. E. H. Capen, of Mass.

The Lynn Convention having adopted a Minute affirming its conviction that "the office of General Secretary should be financially productive," your Board, although holding a somewhat different view of the functions of the office, felt that they were in duty bound to carry out the wishes of the Convention, by calling upon the General Secretary to make his work "financially productive" in the sense evidently intended, or to resign. He, being unwilling to make money-raising the main business of his office, tendered his resignation, which was accepted, to take effect as soon as he could close out his engagements.

The office was vacated on the 26th of January, and the Board resolved to dispense with the services of a General Secretary for the remainder of the Convention year.

FELLOWSHIP.

Licenses as Lay Preachers have been granted to William Marion Jones, of Alabama, and Henry C. Henderson, of Baltimore, Md.

FINANCIAL CONDITION.

Reference is made to the Treasurer's Report for a statement of the condition of the Permanent Fund.

THE GENERAL FUND.

The following statement shows the actual income and expenditure of the current year:

RECEIPTS.

Balance, October 1, 1875		$3,562 20
Interest from Murray Fund	$8,357 05	
Annual Collections	5,357 34	
Missionary Boxes	2,287 29	
Scholarships Refunded	1,092 00	
		$17,093 68
		$20,655 88

EXPENDITURES.

Scholarships:			
Canton	$3.840 00		
Tufts	3,360 00		
		$7,200 00	
Salaries and Traveling Expenses:			
Trustees	733 02		
General Secretary	1,703 71		
		2,436 73	
Missions		1,946 88	
Interest Account		1,934 09	
Missionary Boxes		168 28	
Office Rent and Clerk Hire		1,487 23	
Printing		334 50	
Loan Account, reduced		4,131 63	
			19,639 34
Balance			$1,016 54

THE ANNUAL COLLECTIONS.

The receipts from this source have been $5,357.34, being an excess of $1,251.10 over last year. 159 Parishes only have contributed, being 20 less than last year. Two personal gifts of $500 each, and four Parish contributions of over $500 each have prevented our income from this source from falling below that of last year.

THE MISSIONARY BOXES.

The receipts from this source have been $2,287.29.—being $831.93 less than for the thirteen months covered by the last Report. A smaller number of Boxes have reported, with a lower average of contents.

The Agents have been diligent and faithful, and the diminution of receipts is doubtless due to the pressure of the times.

It is, however, important to observe that the hearty co-operation of the Pastor is necessary to the highest success of this branch of our work. The parishes are rare in which any cause can long survive the neglect or coldness of the Minister. Every Agent should have the right word at the right time from the Pastor.

SCHOLARSHIPS.

Forty Scholarships have been in force during the year—twenty-two at Canton and eighteen at Tufts.

The number of Beneficiaries graduated during the year is—nine by Canton and one by Tufts:

The amount of Convention aid rendered to students during the year is $7,200. The amount received for the current year in re-payment of loans on this account, previously made, is $1,092.

In this connection it may be interesting to state that since the establishment of Theological Scholarships, under the auspices of the Convention, there has been expended in this department, $50,280. Of this sum, $5,520 appears as a free gift, and a further sum of $540 has been remitted or cancelled by vote of the Board of Trustees, in consequence of the death of the Beneficiaries or other special cause. The balance, $44,220, represents loans made in accordance with the present rules, of which sum $14,138.25 is now due—a large part of it considerably past due.

Your Board believe that the students who have received Convention aid during the past year, have been, almost without exception, entirely deserving of the assistance thus bestowed. The amount called for in this direction may seem large, but, in view of the character and promise of usefulness of those to whom it has been rendered, and the needs of the Church, it is a matter for congratulation, rather than regret, that the number of scholarships now in force is so large, and that there is a prospect of increase in the number of applications for the coming year. Certainly there can be no question that the Convention aid

should be given to deserving applicants who propose to devote themselves to the work of the Christian Ministry, and to whom such aid is absolutely indispensable if they are to obtain the education they seek. But as a pre-requisite to obtaining this assistance the applicant should be required to pass a satisfactory examination as to physical, mental and moral qualifications, and promise of usefulness in the ministry, and to clearly establish the fact that he cannot pursue his studies in the theological school without receiving Convention aid. Parishes and individuals, as a matter of special and personal interest, should, in many cases, furnish the help required, thus relieving the Convention of a portion of the burden.

Your Board are of the opinion that, while $180 may be permitted to stand as the maximum of the annual aid to the Beneficiary, the amount loaned should be graduated according to the individual condition and needs. By a careful discrimination, no doubt it would be found that one-half or three-fourths of the sum named would meet the wants of a considerable proportion of those seeking the Convention help in this direction.

GENERAL SUGGESTIONS.

Upon comparison, it will be seen that our income for the current year has been considerably less than that of the thirteen months covered by the last Annual Report. It is, therefore, a subject of congratulation that the debt of the Convention has been so materially reduced. The attempt to retire $5,000 of indebtedness during a period of long-continued business depression, and in the face of a consequently diminishing income, could only have been completely successful through a hazardous curtailment of the other activities of the Convention. Your Board has exercised a strict economy in its expenditures, and has made the only possible retrenchments of importance by vacating the office of General Secretary, in deference to the opinion expressed at Lynn, and by declining aid to various needy and worthy objects. But we are satisfied that the long continuance of such a policy will be prejudicial to the interests of our Church. Important as the payment of the debt unquestionably is, the real functions of the Convention should not, in the meantime, be abandoned or neglected. Such a policy will defeat itself. The people will not be interested to contribute money, year by year, to an organization which has deserted the interests it was created to serve, even for so laudable a purpose as that of paying its debt. A steady diminution of the debt, and a steady and effective serving of the Missionary and Educational interests of the Church should proceed together. Your Board would, therefore, respectfully suggest that it be not required to appropriate, during the coming year, so large a portion of the Murray Fund income to the payment of the debt. The real and only true solution of our difficulties is now, what it has been from the beginning—a sufficient income; and your Board is of the opinion that the established methods of securing that income ought to be adequate, and should be adhered to. The Missionary Boxes and the Annual Collections ought to produce, at least, $12,000 during the coming year. Scholarship repayments

should provide for at least one-third of the current Scholarship expenses. The Special Fund balances should be paid by the States in arrears, and the interest on the unpaid Murray Fund quotas ought to be promptly met. But to accomplish, or even to vigorously attempt this, the services of a General Secretary are indispensable. The absence of such an officer from the field will be even more severely felt during the coming, than it has been during a portion of the past year. The Constitutional provision for the appointment of State Agents or Superintendents, by and for the respective States, is a matter of great importance, which has been by many States wholly neglected. To remedy this grave defect, to be the medium of personal communication with State Conventions, to establish and extend Missionary operations, to encourage feeble parishes and develop in them the self-helpful spirit, to stimulate the Annual Collections, and to foster and extend the Missionary Box enterprise—these are some of the interests that can only be well and thoroughly served by the labors of a General Secretary.

Your Board find cause for hopefulness in the steady interest manifested, and the efficient help afforded by many ministers, laymen, and parishes in the general work of our Church. Their encouraging words, backed by their generous contributions, speak for their zeal. But we find also, abundant reason to regret the apathy of many ministers and parishes toward the great claims of the Convention work. Nevertheless, we cannot, without abandoning all hope for the future of our Church, accept the belief that the ministers and parishes which have hitherto neglected their duties to the Convention, are to continue a neglect, which, if long continued, must be fatal to all our prospects of usefulness and success.

EDUCATION.

Within the last quarter of a century the subject of education in our Church has been constantly growing in importance. The advancement made by our educational institutions during this period has been truly marvelous. Whereas twenty-five years ago we had only a few feeble and struggling schools, whose total endowment would scarcely reach fifty thousand dollars, now we have upwards of three million dollars solemnly devoted to the purposes of education, and institutions which, in the facilities they afford, are unsurpassed by any in the country. So great, indeed, has been our progress in this direction, that it may be a grave question whether the number of our schools does not already exceed our pecuniary ability, and our power of patronage to adequately maintain them. Hence, until the efficiency of those now established has been fully developed, any effort to add another to the number should be discountenanced and discouraged. Persons possessed of means, who are seeking to perpetuate their influence by enlarging the opportunities for sound and wholesome learning, should be induced, if possible, to strengthen existing institutions rather than lay a fresh burden upon the Church by founding a new College or a new Seminary. There is ample room for the exercise of the highest benevolence. Those of our Schools which are the best endowed are

still straitened in many directions for the lack of proper funds. With many, if not with all, cabinets, libraries, philosophical and chemical laboratories, and the buildings requisite for the highest instruction, are yet things of the future; while judicious scholarships, properly endowed, would not only promote the usefulness of our Schools, but bring their advantages to the doors of the poor.

Let it not be supposed, however, that institutions alone, however richly endowed, can accomplish all that is desired. There must be a profound sense of the value of education, and a hearty loyalty to the Church in seeking it. Those who have children to educate, so long as our own schools are not inferior to the best, should not feel that they have discharged either their denominational or their parental duty by bestowing their patronage upon other private institutions. Especially is this true of our Colleges. They have only been secured by a great outlay of money and personal effort. Some of them represent sacrifices which are unsurpassed in our time. If, now, they can offer courses of instruction as full and complete as any, if in all the advantages of study and drill and scholarly incitement they can challenge comparison with the most venerable and famous of our American Colleges, it is clearly the duty of Universalists to give them their support. To send a boy to Harvard, or Yale, or Dartmouth, simply for the sake of some fancied advantage arising from the prestige of those renowned seats of learning, shows not only disloyalty and weakness, but a want of moral fibre. There is need, certainly, of an improved sentiment in this direction, not only to keep our schools of secondary instruction full, but to send from these fountains the streams which will meet the just demands of our Colleges and upper Schools.

We would further urge the importance of maintaining the highest possible standard of discipline and culture. Let the young people of our Church be stimulated to avail themselves of all the advantages which our best institutions afford. We would not have them satisfied with superficial or half learning. Especially does it seem to be the necessity of those who are looking towards the profession of the Christian Ministry. If that profession is to maintain its proper dignity and influence, it must be as thoroughly furnished for its work as the other learned professions. In every case, therefore, where it is practicable, the candidate for the ministry should be encouraged to secure the general preparation afforded by the academy and the college before entering upon the special and technical training of the Theological School. If it be urged against this view that many men can be useful in the ministry without such extended courses of instruction, we reply that there will always be found many to whom so much is impracticable. If again it be intimated that there is danger that both the fervor and practical efficiency of the ministry will be abridged by an over-refinement of culture, we would plead that we have the highest Apostolic example for the view we advocate. The Apostle whose burning zeal carried the gospel to the Gentiles, and whose clear intelligence gave it a universal and spiritual interpretation, was first educated in the schools of his native city, which were only inferior to those of Athens itself, and then at the feet of the greatest doctors of the law at Jerusalem. Yet

when he was called to the Christian Ministry by a voice from heaven he did not venture to take up the work without long and careful preparation. The new questions, scientific and critical, which confront the ministry to-day, demand, not only the most complete mental furniture, but the greatest clearness and grasp of intellect. Moreover, the principle we have recognized in the establishment of our schools is wrong, or else the minister, no less than the lawyer, the doctor, the editor, should regard the studies of the College as the proper pre-requisite of his profession.

SUNDAY SCHOOLS.

There is ground for much encouragement and hope in the condition of our Sunday Schools. The new methods of instruction, which have been lately introduced in the majority of our schools, by the "one lesson system," are constantly growing in favor, and have been instrumental in awakening a fresh interest in Sunday School work. Among the many advantages which this system gives, the chief one in our view, is the opportunity it affords for the pastor to make his influence directly felt, not only in the instruction which he gives to the teachers, but, by the remarks he may be led to offer before the whole school upon the one topic which has occupied the attention of all. In this way the Sunday School is brought into close and vital relations with the Church, instead of being, as has sometimes been the case, an institution, whose interests and aims are apparently separate and diverse; and the young, besides, being indoctrinated, are led to have a clear and abiding interest in the things to which the Church is committed. But it may be fairly questioned, perhaps, whether parents are not trusting too implicitly to the fidelity and consecration of the teachers in the Sunday School—whether the welfare of the children, as well as the future of the church, does not demand a more careful supervision of Sunday School work. Certainly if there is to be anything like the vital union between the leading branches of Christian work in our parishes, which is requisite to the highest success, it must not be left to the pastor or the superintendent of the Sunday School to supply all the motive that is needed, but there must be hearty and effective co-operation on the part of all those who are not only carrying the burdens of the present, but charged with the responsibilities of the future.

STATE OF THE CHURCH.

A Report which deals with the State of the Church would be incomplete it it failed to take note of our facilities. A comparison of our present condition with that of fifty years ago will suffice to show that though we have not made the numerical gain which we might desire, we have still made very important advances. We have strengthened ourselves materially in our institutions. Our people have increased in wealth, in intelligence, in social standing and in all the things which make a Christian Church a recognized force in the world. The great number of stately and beautiful Churches erected in different parts of the country within the past few years, attest the growing power of

our faith and the self-sacrifice and devotion of our people. The instrumentalities at our command are very abundant; and what is most encouraging of all, they exist not only in obedience to a deeper and richer sentiment, but with a view to practical ends. On every hand it is apparent that the Church feels the force of its obligations as a branch of the vine which the Saviour planted, and that it means to provide itself with every facility for discharging them with fidelity. Nor is it in the externals alone that the vigor and life of the Church is witnessed. We believe that our ideas have been constantly gaining in depth and strength, and that a harmonious adjustment is going forward between the convictions which are peculiar to ourselves and those which we hold in common with all Christendom. Our thought, moreover, has been taken up into the essential life of the Church, and exists as a practical power, pervading the hearts and guiding the actions of the people. In times past we have contemplated with some degree of pride the leavening influence which our conception of Divine truth has exerted upon the opinions of the Church in general. But it is a hopeful sign that we are thinking less to-day of the effect which our doctrine may have upon others than of its power over our own souls to save and bless them. Nor is this all; we are convinced that there is more reverence in our Church than formerly,—more of the spirit of genuine devotion in our worship. With, perhaps, too little regard for the forms by which a devout spirit manifests its love, there is yet an unmistakable veneration for sacred seasons, places and symbols, and there is one consenting purpose shown in a variety of methods to obtain the communion of the Holy Spirit.

The work of our Church, too, furnishes ground for encouragement. What we are trying to do, by all our instrumentalities, by our doctrine, and by the worship we perform, for ourselves and for the world, proves that we are not a worthless organism, cumbering the ground and hindering the wheels of human progress, but a vital body, whose holy functions the great Head of the Church will sanction and bless. Howsoever large a part may be assigned to other denominations in the effort to evangelize and save the world, it must be evident to every thoughtful observer that we, also, have been called of God to lift up the fallen, to succor the down-trodden, to comfort the afflicted, and to carry the light of the gospel to those that sit in darkness. It is only necessary that we should appreciate our opportunities, faithfully use such facilities as we possess, feel the quickening force of the truth which is our peculiar inheritance, reverently seek the spirit which God is pouring in one constant tide through His Church in all ages, and recognize the multiform ways in which the gospel may be applied to the edification and comfort of men, to have the blessing for which we have labored, and prayed, and waited so long.

MISSIONARY WORK.

Under the necessities laid upon us by the action at the last session of your Body, and in the consequent absence of a General Secretary from the field, we

are able to make but a meagre report of Missionary work for the year past. Three items comprise it all.

I. SOLOMON VALLEY, KANSAS.—The appeal of Rev. Joy Bishop came to us in such a form, and was reinforced by such endorsements and recommendations, that a majority of your Board voted to appropriate the sum of one hundred dollars ($100.00) towards completing the church-edifice at this place.

II. LAWRENCE, KANSAS.—Only peculiar circumstances could have warranted so large an annual gift as fifteen hundred dollars ($1500.00) here. But the circumstances *were* peculiar, and their stress was such as not only to justify, but imperatively to demand the aid, large as it was. These circumstances have changed somewhat, but the stress has not lessened. Under the approval of the Convention, therefore, the aid has been continued. We have faith that it has been wisely continued, and that the help so generously given will prove not to have been given in vain. Already, we are assured, much good work has been done by the pastor, Rev. A. Barnes, and the fruit is manifest. We are not quite satisfied, however, that Lawrence has been doing all it could and should have done in meeting its obligations to the Convention; and while we recommend that aid, if possible, be continued, in accordance with the demands of the position and the Convention's means, we also report that steps have been taken which, we trust, will result in more resolute endeavor on the part of the parish to *do* as well as to receive.

III. WASHINGTON, D. C.—The Convention has repeatedly attested its sympathy with this struggling parish, by voting appropriations for its aid and by other action favorable to it. The parish has been somewhat affected by the reduction of clerical force in the departments; but we are glad to be certified that our friends are still hopeful and earnest, willing to do all they can for themselves, and therefore still deserving our fostering care. Rev. C. H. Fay, who for three years has faithfully served them as pastor, resigned his charge in May, to take effect September 1st, and his resignation was accepted by this Board. The parish, however, through its Trustees, has signified to us that it does not consent to his withdrawal, and efforts, we learn, are in progress to have the action cancelled, that he may, if possible, be retained. We earnestly commend the parish to your further sympathy and help. The effort, in our judgment, has had too much heroism, zeal and sacrifice put into it by the resident friends, and too much money invested in it by the Convention, to be abandoned so long as there is the slightest promise of ultimate success. Not only, we believe, should we continue to bestow our help to the extent of our ability, but the purpose to build a "Memorial Church" at the earliest possible day should still be adhered to. Postponed it has been; surrendered it should not be. Our Unitarian friends have taken action to put their parish here in possession of a better church-building; and our profound conviction is that their example should not be lost upon us.

We confess ourselves mortified and pained in presenting this as our entire

Missionary record for the year:—mortified because the smallness of our performance is in such melancholy contrast with the largeness of our pretensions; pained because we have to so slight an extent fulfilled the conditions on which the life of our Church, and of all Churches, depends. These conditions leave us no option. If we desire to live, we must seek to extend. Christianity is in its very essence a Missionary religion. The command under which its first preachers went forth was, Disciple all nations; and its declared purpose is to conquer and possess the world. No Church has a right to live a single day except as it feels the pressure of this command, and is inspired by the impulse to serve this purpose; and of necessity, any Church begins to die the moment it loses this impulse, and is, for any reason, content simply to occupy the ground it has won. We are no exception to this inexorable law. On peril of death, our compulsion is, to work and to grow: to work and to grow not simply as an instrument of doctrinal reform, but as the Church of the Living God, existing to put the life of God into perishing souls. Doctrinal reform is important, and we have largely helped to forward it. But what final issue do we thus touch? The most needed doctrinal reform has importance only as a means,—never as an end. The Apostles toiled and sacrificed—incidently to correct false opinions, it is true; but mainly, through rectified opinions, to quicken the dead; to arouse and recall the wandering; to stimulate the careless; to convert and save the sinful; and thus to infuse everywhere a Divine consciousness into human life. This, therefore, is our only final business,—the only final business of any Church, in the world. Is there not reason to fear that this fact has failed to command the attention among us to which it is entitled, and that we have thus missed the full inspiration to Missionary enterprise and zeal, which comes from the thought of a world lying in wickedness, and from the consequent sense of a Divine call to rescue souls from the peril and curse of sin, and to introduce them into a more blessed life? The mastering sense of obligation thus begotten, and with which the New Testament would fill us all, can scarcely be awakened when the thought is merely of changing men's opinions, or of giving a stated ministry to feeble or struggling parishes already believing the truth.

As has already been set forth in this Report, under the pressure of our debt we are just now confronted with the temptation to forget this sole final purpose of our existence as a Convention and a Church, and in the abandonment of all we have been trying to do, to lie down on our arms, content to maintain our organization solely to pay our debt, and to educate a few men for the ministry! The temptation—not, let it be observed, to pay our debt, but to permit it to be an excuse for relinquishing all our Christian activities, and for thus becoming do-nothings in God's vineyard, like all temptations, your Trustees believe, is of the devil, and should be felt only to be resisted. Who is it (Prov. xxii., 13.) that saith, "There is a lion without; I shall be slain in the streets."? Other Churches are in debt, and have their discouragements. But which of them all therefore drops its hands, to dangle idly at its sides, or as God says, *Work*, consents to plead, Allow us to be drones until our debt is

paid, and all our discouragements are overpast? What would life be to any of us, if we tried to make it active and earnest only when we had nothing to hinder us? Having the truth of God in larger measure than any other Church, we should feel the grandeur of our trust, and, in this light seeing light, should rise above all that would incline us otherwise, and resolve to work on, to instruct and save the world.

This is what other Churches do under similar circumstances. They trust in God and their people, and, economizing where they can, still go forward. Why should not we? Are the people of our Church less reliable, less generous, less worthy of confidence in any respect than the constituency of our sister Churches? Who says, or believes, that they are? Less trained in certain methods, they certainly are, and therefore, as our experience has proved, less prompt than we could wish in their response to Church appeals. But notwithstanding they have not as yet responded as we, perhaps, had a right to expect, we are still confident that the Universalist people will prove second to none others in their willingness to give for Church work, just as soon as they can be got to understand its claims, and are shown that what they give is productive of practical results. Believing in God, therefore, we should believe in our people, and show them results worth their money. If, because of our debt, or any other discouragement or hindrance, we fail of such faith, and of the work to which it impels, the money even to pay our debt will cease to come in, and —hard as it is to say it—our decline and death as an organized Church will become only a question of time.

CONCLUSION.

Finally, then, in no way can this Report be better closed than this—that what we most want is faith, and the unity, vitality and earnestness that come of faith. Having these, while as honest Christian people, we shall be anxious to pay our debt, and shall neglect no proper effort to do so, we shall not allow ourselves to be cowards, or do-nothings, on account of it. We shall gird up our loins afresh, keenly sensible of our opportunity and our possible power, and shall diligently heed God's word as He bids us, FORWARD.

Nor, going forward, shall we, in our anxiety to see our dormant parishes awakened and the fields that invite our labors tilled, fall into the mistake of supposing that it is mere machinery of any sort that we anywhere chiefly need. Our chief need is not in the direction of machinery. It is rather the fulfilment of vital conditions within ourselves. Machinery is necessary, and we have it—the result of years of experience and experiment. Nobody supposes that what we have is perfect in all its details; but as nothing before ever did, it unifies and consolidates our whole Church, making us one Church with one interest all over the land; guarding against the friction and waste of conflicting or divided counsels; and providing the methods and instruments by which, as one Church, our work may everywhere be done. If it has imperfections, they will in due time appear, and be remedied. This being so, it would, in our judgment, be unwise to think of setting other machinery any-

where in motion, either old or new—at least, so long as this has had no fair opportunity to show what it can do. It is no new organization, neither is it any revival of old or discarded organizations, that will accomplish what we all desire. Set up whatever wheels within wheels we may, they will be powerless without the living creature in the wheels. The part of wisdom is to vitalize the machinery we have. It is all that is anywhere needed; and if the requisite life could but be put into it, to make it effective, it would do for us all that any machinery can.

Our earnest appeal, as those charged by your Body with the supervision of this machinery, is, that it be made thus effective by the sympathy, the prayers, the contributions of our entire ministry and people. Could this be, the problem of our debt would at once be solved. The problem pressed upon the Jews, under Nehemiah, was neither a pleasant nor an easy one; but they readily disposed of it, because the people had a mind to work. A like mind on the part of all our ministers and people would give us as ready a solution of all our problems. Impelling us to the effort demanded, it would secure for us the rewards of such effort, in the money we need;—in the established unity of our Church, both in form and spirit;—in a larger baptism of the Holy Ghost;—in a deeper and more thoroughly consecrated religious life; and in all those elements of power which would make us, because an earnest and giving, a growing Church, mighty for the instruction and redemption of the world

Respectfully submitted.

W. T. PARKER,	J. R. BUCHTEL,
SIDNEY PERHAM,	R. BLAKELEY,
E. G. BROOKS,	J. SMITH DODGE, JR.,
H. W. RUGG,	E. H. CAPEN,
F. S. BOAS,	J. M. PULLMAN,
J. STRAUB,	*Trustees.*

ROCHESTER, October 18, 1876.

TREASURER'S REPORT.

To the Honorable, The Universalist General Convention:

BROTHER PRESIDENT AND DELEGATES,

Herewith I present my Seventh Annual Report, with accompanying Accounts Current, showing the present condition of the Funds entrusted to your care.

MURRAY CENTENARY FUND.

The amount of this Fund on October 1st, 1875, was....$120,691.10

It has since been increased by the following sums:

New Jersey State Convention, on account.....	$ 50.00
Pennsylvania State Convention, on account.....	106.00
	$120,847.10

and diminished by loss on Lake Ontario.

Shore Rail Road Co. Bond.....	$1,000.00	
Sold to the Trustees of the Road.....	895.44	
Loss.....		$104.56

Present value of the Fund.....$120.742.54

Of this sum, $6,628.75 was loaned during the early history of the Fund. in the interest of two Churches, at Kansas, and Missouri, respectively, and, although the security is believed to be ample, yet no interest has been received for a long period. The interest on a loan of $9,000 on property in Chelsea, is also in default, for the past year, and proceedings are about to be commenced to foreclose the mortgage.

The income from this Fund amounts the present year to.....$8,357.05

THE JOHN G. GUNN MINISTERIAL RELIEF FUND.

The principal of this Fund remains the same as at the last Annual Report,—$8,000.

The interest on one of the mortgages of $3,500, included in this gift, has been in default since April 1st, 1875, and foreclosure proceedings have been commenced by the Counsel of the Board of Trusteess. Final action will be taken in a few days, and a favorable result is expected.

Donations to the amount of $600 have been granted the present year from this fund.

GENERAL ACCOUNT.

All the sources of revenue of the Convention, not connected with the Trust Funds, will be found in this account, to which reference may be had for

particulars, the receipts and expenditures in each department being there stated in a sufficiently condensed form.

FINANCIAL CONDITION.

The indebtedness of the Convention, Oct. 1st, 1875, was $29,500 00
The debt at this date is as follows:

Trustees' Note due to Murray Fund		$10,000 000	
Note due New York State Convention		2,000 00	
" "	B. F. Romaine, Esq	2,200 00	
" "	Metropolitan Nat. Bank, Nov. 6.	1,700 00	
" "	Woonsocket Sav'gs Bank, Nov. 12	1,700 00	
Loan "	Leather Manfrs. Nat. Bank	7,600 00	
			25,200 00
Reduction of the debt the past year			$4,300 00

But for the default of interest upon the loan at Chelsea, the full amount of $5,000, directed to be reserved from the income of the Murray Fund, might have been applied to the reduction of the debt.

I congratulate your honorable body especially upon this portion of the labor of your Board of Trustees, the past year, because I am sure that demands upon them for financial aid have been constant, and urgent, and that an annual revenue a hundred fold larger than it has been the good fortune of the Convention to receive, would have been wisely applied.

I believe the proper course to pursue in all cases, is to provide ways and means for the establishment of a sound credit, and that the only way to accomplish that end is to provide, by appropriation, or by a sinking fund, for the cancelation of maturing obligations, and, therefore, would recommend that provision be made for the further reduction of the debt, by an appropriation for that object.

I have the honor to present with this, the certificate of Auditing Committee.

All of which is respectfully submitted.

D. L. HOLDEN,

NEW YORK, October 1st, 1876. *Treasurer.*

AUDITING COMMITTEE'S CERTIFICATE.

NEW YORK, October 11th, 1876.

The undersigned, appointed by the Board of Trustees an Auditing Committee, have carefully examined the accounts of the Secretary and those of the Treasurer, comparing them with the vouchers and with each other, and we find them exactly correct. We have also examined the securities of the Murray Fund, and find them as they should be.

(Signed) E. G. BROOKS, J. SMITH DODGE, JR. } *Committee.*

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

1875.				
Oct.	1	To Balance		$8,019 20
		Interest from Investment acc't, Murray Fund:		
"	11	Lombard & Sawyer	$350 00	
"	18	Massachusetts Convention Note	268 85	
Nov.	5	Jersey City Bonds	875 00	
Dec.	11	Tillotson	250 00	
"	15	Bayonne Bonds	245 00	
"	15	Talbot and Others	400 00	
1876.				
Jan.	1	Barber	49 00	
"	3	Jersey City Bonds	105 00	
"	20	Interest on Balances in Leather Manufacturers' National Bank	21 49	
"	25	Wilna Bond	17 50	
Feb.	23	Jefferson Co. Bond	17 50	
"	23	H. B. Fry	168 75	
"	28	Lombard & Sawyer	350 00	
Mar.	13	Myrick	900 00	
April	17	Sawyer & Lombard	350 00	
"	20	Bridsall, to Dec. 15th	14 00	
May	1	Jersey City Bonds	875 00	
"	16	Jacobs, Toylor and others, Trustees	297 77	
June	12	Skinner	250 00	
July	5	Sawyer & Lombard	350 00	
"	5	Bayonne Bonds	245 00	
"	8	Jersey City Bonds	105 00	
"	18	Interest on Balances Leather Manufacturers' National Bank	65 94	
Sept.	2	Jefferson Co. Bond	17 50	
"	8	H. B. Fry	168 75	
"	14	Myrick	900 00	
"	30	Trustees' Note	700 00	8,357 05
Oct.	1	Received from J. M. Pullman, Secretary:		
		Annual Collection	5,357 34	
		Scholarships returned	1,092 00	
		Missionary Boxes	2,287 29	8,736 63
		Loans and Discounts:		
		Proceeds, ($2,000) Note Discounted at Woonsocket Savings Bank	1,964 22	
		Proceeds, ($2,250) Note Discounted at Metropolitan National Bank	2,196 50	
		Proceeds, ($2,000) Note Discounted at Metropolitan National Bank	1,951 39	
		Proceeds, ($1,700) Note Discounted at Metropolitan National Bank	1,659 34	
		Proceeds, Loan from Leather Manufacturers' National Bank	10,000 00	17,771 45
				$42,884 33

1876.			
October	1.	To Balance in Bank	$1,049 06

ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION. *Cr.*

1876.			
Oct. 1	By Missions:		$2,321 88
	General Secretary		1,703 71
	Printing		334 50
	Scholarships		7,200 00
	Missionary Boxes		168 28
	Interest on Loans		1,934 09
	Office Expenses		1,487 23
	Contingent Expenses		738 77
	Clinton obligation, paid		4,000 00
	Loans and Discounts paid:		
	Note at Boston	$1,500 00	
	" Philadelphia	2,438 75	
	" Leather Manufacturers' Bank	2,500 00	
	" " " "	3,901 22	
	" Woonsocket Savings Bank	3,951 00	
	" Metropolitan National Bank	1,946 50	
	" " " "	1,659 34	
	" " " " on acct.	550 00	
	" B. F. Romaine, on acct	800 00	
	" Woonsocket Sav'gs Bank, on acct.	300 00	
	" Loan Leather Manufacturets' Nat'l Bank, on acct	2,400 00	21,946 81
	Balance in Bank		1,049 06
			$42,884 33

New York, October 1st, 1876.

E. E. D. L. HOLDEN,

Treasurer.

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

1875.			
Oct. 1....	To Balance as per Annual Report, 1875:		
	Investments	$114.328 75	
	Bills Receivable	5,661 83	
	Cash	700 52	
1876.			$120,691 10
Jan. 15...	To Cash for Wilna Bond		500 00
" 31...	" " " Lake Ontario R. R. Bond		895 44
May 16...	" " " Note of J. M. Jacobs and others, Trustees		10,000 00
Sept. 25...	" " from N. J. St. Convention on account quota		50 00
Oct. 1....	" " " Pennsylvania State Convention on account quota		106 00
			$132,242 54
1876.			
Oct. 1....	To Balance—Securities on hand	$102,828 75	
	Bills Receivable	5,661 83	
	Cash	12,251 96	
			$120,742 54

FUND ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION. *Cr.*

1876.			
Oct. 1....	By Loans and Bills Receivable, paid off the current year, viz:		
	Town of Wilna Bond		$ 500 00
	Lake Ontario Shore R. R. Bond		1,000 00
	Note, J. M. Jacobs and others, Trustees		10,000 00
	Balance:		
	Securities on hand as follows, viz:		
	Trustees' Notes	$10,000 00	
	City of Bayonne Bonds	7,000 00	
	L. Hardwick—Bond and Mortgage	4,000 00	
	Wm. F. Myrick—Bond and Mortgage	18,000 00	
	Jersey City Bonds	28,000 00	
	H. Fosher—Bond and Mortgage	1,500 00	
	Jefferson Co. Bonds	500 00	
	First Uninversalist Church, Lawrence, Kansas	1,128 75	
	C. B. Sawyer and J. L. Lombard—Trust Deed	7,000 00	
	C. B. Sawyer and J. L. Lombard—Trust Deed	7,000 00	
	True M. Townsend—Bond and Mortgage	9,000 00	
	H. A. Skinner—Bond and Mortgage	5,000 00	
	H. B. Fry—Bond and Mortgage	4,500 00	
	Atlantic and Pacific Telegraph Stock—10 Shares	200 00	
		$102,828 75	
	Sundry Bills Receivable	5,661 83	
	Cash in Leather Mfrs. Nat'l Bank	12,251 96	
			120,742 54
			$132,242 54

New York, October 1, 1876.

E. E.

D. L. HOLDEN,

Treasurer.

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

PERMANENT

1876.			
Oct. 1....	To Balance as per Annual Report, October 1, 1875:		
	T. F. Allen—Bond and Mortgage...	$3,500 00	
	T. F. Allen—Bond and Mortgage...	3,500 00	
	Loan on U. S. Bond.....	1,000 00	
			$8,000 00

INCOME

1875.			
Oct. 1....	To Balance as per Annual Report.....		$645 00
1876.			
April 1...	" Interest from W. T. B. Storms.....		122 50
Sept. 25...	" " " C. & R. to June 10.....		70 00
" 29...	" " " W. T. B. Storms.....		122 50.
			$960 00

1876.
Oct. 1. To Balance—Cash in Bank.....$360 00

RELIEF FUND ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION. *Cr.*

FUND

ACCOUNT.

1875.			
Nov. 12...	By Draft No. 362.....		$100 00
1876.			
Feb. 7....	" " " 384.....		100 00
May 26...	" " " 415.....		100 00
June 7....	" " " 416.....		100 00
July 3....	" " " 420.....		100 00
" 15...	" " " 425.....		100 00
Oct. 1....	" Balance		360 00
			$960 00

New York, October 1, 1876.

E. E.

D. L. HOLDEN,

Treasurer,

OCCASIONAL SERMON.

WHAT WE YET LACK.

By REV. THOMAS J. SAWYER, D. D., of Massachusetts.

"What lack I yet?"—Matthew, xix., 20.

It was a strange sight, but one of singular moral interest, when a young man, at once rich and a ruler among his people, came running to the Saviour, and, kneeling at His feet, said, "Good Master, what good thing shall I do that I may have eternal life?" "Why callest thou me good?" replied the divine Teacher; "There is none good but one, that is God. But if thou wilt enter into life, keep the commandments." "Which?" inquired the young man. Jesus answered, "*Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honor thy father and mother;* and, *Thou shalt love thy neighbor as thyself.*" "All these things," answered the young man, "have I kept from my youth up. What lack I yet?"

I do not wonder that the Saviour looked with something of admiration upon him and loved him; and yet he said, "One thing thou lackest. If thou wilt be perfect, go sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross and follow me." Unhappily this was more than the young man, with all his moral excellence and his desire for eternal life, was prepared to do, and he turned away from Christ disappointed and sorrowful.

But his question, *What lack I yet?* is one, my Christian Brethren and Friends, which we may all individually ask. It is a question, indeed, that well befits such creatures as we, and never more, perhaps, than when, like this young man, we flatter ourselves that we have made some generous approaches to an acceptable obedience. As in the attainment of knowledge, none so clearly see how much more there is to be known, as they who already know most, so in the realm of spiritual growth and moral excellence, none should be so sensible of their deficiencies as those who have made the greatest advances in virtue and godliness. To a healthy mind and heart the standard of excellence, intellectual and moral, always floats far above. The ideal necessarily transcends the actual,—a shining proof, if we would but consider it, that we were made for something better than we are! The perfection, of which we

sometimes dream, and towards which we ought always to aspire, ever recedes from us, like the tinted rainbow, as we approach it, and is, therefore, perpetually beckoning us forward and upward. *Excelsior*, Higher, and still higher, is the motto of every human soul that is conscious of its birthright; and it seems to me a grateful and inspiring thought that it must be so forever. The attainments of to-day only furnish means for the higher attainments of to-morrow, and so on and on, without intermission, and without end. The finite spirit, how long soever it may continue its upward course, or how rapid soever its progress, can never reach and equal the infinite. Beyond, there must always be a universe of wonders and glories to engage the attention and reward the endeavors of every earnest soul.

Nor is this question confined to us merely as individuals. It belongs as well to associations of men, and especially, perhaps, to religious bodies in their corporate relations and life. They need, too, to ask this question, and ask it often and with a seriousness and emphasis becoming its importance. In the realm of duty about us, let them enquire, What have we hitherto overlooked or neglected? In the means of true growth, whether in numbers or knowledge, in Christian graces or spiritual power, what is there still within our reach that may help us forward, or enable us the better to perform our work or accomplish our destiny?

As the representatives of a young and vigorous branch of the Church, entrusted by Divine Providence, as we believe, with the grandest spiritual truths, and holding relations of grave responsibility to Christendom, and the whole world, let us to-day propose to God and to our own souls the question, *What lack we yet?*

But such a question naturally suggests somewhat that has gone before, and implies that we have already done something; that we have a past, and a history. Some duties we have, perhaps, fully performed, and others partially. We have made some progress in our denominational work and our Church life. We have performed some part, however small and however imperfectly, of the task directly assigned us.

Then it follows that we now find ourselves in a certain position; we have, as the result of our past labors and experience, a certain measure of power, with various appliances, and some degree of skill, for the better performance of our future work.

And still, without doubt, we lack something yet. Many things, it is probable, are lying before us, waiting our hand, and claiming our thought and action. Our ministry is not ended, nor are our resources exhausted. Whatever we have hitherto done, whatever we now are, should be considered as only preparatory to something larger, higher and better.

In the further treatment of my subject,—broad, indeed, but not difficult, and may I hope not altogether without interest or profit,—I propose to glance at our past history; to sketch our present condition; and then consider the work that lies before us, and our needs for its successful accomplishment.

I. Six years ago we celebrated the Centennial anniversary of the landing of Rev. John Murray on our American shores, and celebrated it, let me add, by a gathering from all parts of our extended Zion, which, for numbers, for character, perfect order and high moral purpose, has seldom if ever been equaled on this continent. We familiarly call Mr. Murray the father of Universalism in America. The designation is not strictly accurate, either in priority of time or weight of theological influence. Others had preceded him, by a quarter of a century or more, in the promulgation of the great doctrine of universal Salvation; and still others have followed him, who have left the impress of their thought upon the denomination to a far greater degree than he. It was the good fortune of Mr. Murray, perhaps, rather than the result of any clear foresight and deliberate purpose, that under his ministry Universalism here first assumed a concrete form and came to be embodied in a church. Ideas to produce their legitimate effect must take such a form. Thoughts are good and must always precede institutions. but unless embodied in some living organization—a society, a church, or a state—they are apt to be evanescent and accomplish little. Christianity itself, divine though it is, could not have been maintained, unless by a constant miracle, without organization. Hence we see that no sooner did the Apostles begin to preach Jesus and the resurrection, than they began to organize believers into churches.

Mr. Murray at first seems very imperfectly to have apprehended the purpose of his mission, or the means of accomplishing it. He arrived in America in Sept., 1770. Yet not a single parish was formed till January, 1779; and our first humble church edifice was dedicated by that parish on Christmas day, 1780, more than ten years after Mr. Murray began his work here. The intervening period—of great political troubles and anxieties it is true—was spent by him chiefly in an itinerant ministry, extending from Massachusetts Bay to the Capes of Virginia. And although he was listened to with delight and admiration by many wherever he went, and made many converts to his great doctrines of God's infinite love, and universal salvation, I do not hesitate to say that our first parish, that of Gloucester, Mass., with its compact and enduring organization, small and poor as it was, did more for Universalism, in its first quarter of a century, ten times over, than all the thousands who, over the country, heard Mr. Murray preach, and were persuaded of the truth of his doctrine. It gave to Universalism "a local habitation and a name." That little band of brave Christian souls, with their unpretending house of worship, stood for an idea, represented a grand truth, and breathed out over the whole region a glorious hope. Their light was no longer hid under a bushel, and they became as a city set upon a hill. All who saw their work, all who even heard of it, were penetrated by a new thought. It proclaimed the infinite goodness of God, and a salvation as free as the air, as extensive as sin, and rich enough to meet all human needs. And to-day, after nearly a hundred years, we see the beneficent fruit of its faithfulness and devotion. That parish, second to none on Cape Ann for Christian character and moral power, finds itself, in a population of less than 25,000 souls, surrounded by five smaller but

active and influential parishes, with a sixth in embryo, to take its place ere long by its side and co-operate in its labors.

What we now call "The United States Convention,"—the body I have the honor to address,—was formed for mutual counsel and encouragement, by delegates from a few just organized and feeble parishes, assisted by two ministers, at Oxford, Mass., on the 14th of Sept., 1785, and its annual sessions have been held, with very few, perhaps no exceptions, ever since, though under some changes of form, and with great extension of territory, numbers and power.

It is thus seen that, as a denomination, our existence in America does not run back a single century. The first parish of Gloucester may celebrate the hundredth anniversary of its organization, on the first day of January, 1879, and this body will, I trust, honor its Centennial at Oxford by a service that shall befit the occasion, and make resplendent the good providence of God that has hitherto attended and blessed it.

The history of our cause, I hardly need say, has been that of the mustard seed over again. From the smallest beginnings, and amidst innumerable difficulties and trials, it has worked its way up to the present hour. Its progress has necessarily been slow. The success it has won has always been achieved only by earnest and persistent effort, and against adverse probabilities. It is not easy for any of us, and especially for the younger part of our people, to conceive how poor and unpromising our denominational prospects originally were. Although by the laws and usages of the country, freedom of religious profession and worship was secured, let it not be supposed that such an interpretation of Christianity as ours could be preached without calling forth a quick and active opposition. The whole community had been born and bred under the influences of a stringent orthodoxy, as it was called, and such an orthodoxy is, by its very nature, neither tolerant nor amiable. Different as were the various sects and parties in the religious world, they all—whether Romish, Lutheran or Episcopalian, Presbyterian, Congregational or Baptist, Quaker or Methodist—practically agreed in what might be called the fundamentals of their faith, and differed only about modes of church government, forms of worship, rites and ceremonies—the mere mint and anise and cumin of religion. Famous disputes we know they had about fore-ordination and free-will, and on the question whether Christ really died for all, or only for a little company of elect persons. But these discussions always ended as a war of words, and left the divine government and its issues quite unaffected. It makes little difference to you or to me, whether God created us on purpose to be damned, as one party taught, or created us for some better end, as the other would persuade us yet with the infallible foreknowledge that, through the contingence of unfavorable circumstances or our own fault, we should finally be dammed! So it is a matter of no significance whether Christ died for all or only a part, since all engaged in the dispute cordially agreed that only a part, and that much the smaller one, would finally be benefitted by it, and that the Saviour knew this

at the time the sacrifice was made. In short, there was a singular harmony of opinion in these contending sects. Their views of God, his attributes and moral government; of man, his nature, condition, and destiny, were in all their salient features the same. There was in every scheme of theology then prevalent the same angry and vindictive God, the same helpless yet infinitely responsible sinner, bound over from his very birth to the divine wrath and curse, and, to close all, the same fearful and endless hell! All had the same narrow redemption for a few elect or happily pious souls, and all united in celebrating a grace that was so rich as to save even these few,—among whom, it is worthy of remark, they themselves were always included.

It might have been supposed that such a faith as ours, with its benigner aspects and its broader and more cheerful hopes, would have fallen among the creeds of a hundred years ago, as the blessed rain falls upon the parched and thirsty fields, and that Christians on all sides would have welcomed it with a readiness and a joy commensurate with the divine goodness it proclaimed. So, too, we might think that the gospel, when preached by the Son of God, and afterwards by His inspired apostles, would have been hailed as the fulfilment of ancient promise and prophecy, and the richest boon Heaven itself could confer. But such was not the reception either met. Explain the fact as we may, history and observation unite in proving that men do not so readily believe what is benevolent and to a good heart desirable, as what is unlovely, harsh and terrific. "Contrary to what we should expect," says a modern orthodox writer, "magnanimity and compassion are not the attributes of God popularly acceptable." And he explains so remarkable a fact by the consideration that the masses of men are selfish and inclined to tyrannize, and hence conceive of God as such a being as they would be, if they were Almighty. "Universalism," men tell us every day, "is too good to be true;" and it sometimes seems as if they suppose there is a magic virtue in entertaining mean opinions of the divine benevolence, and think they lay God under obligations to make them forever happy in heaven, for having distrusted His love and vilified His name all their lifetime on earth.

That our interpretation of Christianity should have met a general and often violent opposition, was from the nature of the case to have been expected. It is something more than our orthodox neighbors can well do to live in peace with each other, though, as I have said, their differences for the most part touch only the externals of religion and become trifling and nugatory when they go deeper. Universalism, on the contrary, struck at the fundamentals of their faith, their conceptions of the divine character, his purposes and the issues of his government, and contradicted them. There are, my friends, but two interpretations of the gospel, two systems of theology, worth talking about or perhaps even possible. One is our own, the other is the more prevalent one of Christendom. Either God is good, as we teach, good to all, good in their creation, good in his providence over them, good even in his judgments and retributions, and good forever, or he is not. Either the end to which the affairs of the moral world are, under divine direction, tending, is the extinction of

moral evil and the consequent holiness and happiness of all souls, or God is not absolutely good and holy, and his justice, instead of having even in its severities a benevolent side, is but another name for a dark revenge, and an endless hell becomes the empire of Satan over against that of God, forever and ever. Between these two conceptions of God and his government there is no middle ground. The chasm between them cannot be bridged over, nor their differences reconciled. One or the other must go to the wall. Even the wretched conceit of the annihilation of the wicked cannot relieve orthodoxy, for that concedes that God called millions of souls into being which he could not save and would not bless, and the only exhibition of his benevolence he could manifest was to strike out of existence what he should never have created.

The strife which the contact of these two interpretations of the gospel occasioned, you may, perhaps, imagine. In some of its aspects it has gone into history, and you can read it in the lives of the men who took part in the conflict. But much of its spirit and asperity has found no record, and is fortunately passed and largely forgotten. The broader and better view was denounced as a fatal heresy, and its advocates denied the Christian name, excluded from the churches, and subjected to every species of reproach and ignominy that religious zeal or human passion could well suggest. Many orthodox people, no doubt, honestly believed that if Universalism were to prevail, society would be overthrown, and Chaos and Old Night come again. "Who," it was pactically asked, "would be religious, if not urged to it by the fear of hell? Who would build churches, or support public worship; who would be honest or speak the truth; who would practice benevolence, or, indeed, any human virtue, if released from the dread of endless punishment?" Universalism, it was said, would break down all the barriers of morality, and convert the world into a pandemonium. Hence it was familiarly classed with Atheism, Deism, and every form of infidelity, while its professors were habitually ranked with drunkards, gamblers. profane and licentious persons. Meanwhile our preachers and people bore these calumnies as best they could, and labored on under a cloud of misconceptions and misrepresentations enough to try their patience, if not to ruffle their temper. Disputes and controversies were frequent and sometimes bitter, yet seldom without ultimate good fruits; for, as Robert Hall well remarks, "the evils of religious controversy are transient, while its benefits are permanent." It is the spirit of the Protestant churches to attain practical unity by frank discussion of their differences, while the genius of the Romish church vainly strives to attain the same end by repression and authority. One makes thinkers and man, the other produces intellectual dwarfs and pliant tools.

This contest between Universalism and orthodoxy, viewed from without, seemed singularly unequal. On one side were numbers, and wealth, and learning, and social position, and whatever could give prestige to any cause. Orthodoxy was popular, all prevalent and honored. To doubt its great doctrines, and especially that which formed its corner-stone and gave it power, the doctrine of the enternity of sin and punishment, was to incur the hazard of

personal damnation. On the other side were a few people, a mere handful in the great mass, and they, with scarcely an exception, plain men, without learning, without exalted position or wealth, or worldly honors, but men full of faith and sustained by a profound conviction of the truth they held, and of its vast importance to the welfare, religious and moral, of their fellow men. In this faith they dared to go forth, like David with his sling, to do battle for the honor of God. There was something almost sublime in the faith of these men, in the confidence of the goodness of their cause, and the serene trust they felt in the coming victory. There was something grand in the readiness with which they sacrificed reputation and ease, and worldly prosperity to become heralds of such truths, preachers of a gospel which is in fact *glad tidings of great joy* to all people. I wish I could speak of these men as I think they deserve, for in my heart of hearts I reckon them among the moral heroes of the world, brave at once and good, unselfish and noble. I would claim for them, indeed, no perfection. They had their faults, no doubt, as well as others. In some respects they erred. Some of their opinions we no longer hold; some of their interpretations of Scriptures were fanciful; but they saw clearly the great facts of the gospel which the learning of the world did not then see, but denied and opposed, that God is infinitely good, and good without abatement forever: that the mission of Christ is the fruit of that goodness; that the Son of God is the Saviour of the world; and that love is at last to gain the victory over every rebellious soul. And what they saw and believed, that they preached, with all the energy God had given them.

And so for three-quarters of a century the controversy went on; and during all this time it was a rare thing to receive a kind word or a generous action from any quarter. We fought our own battles, and generally slept upon the field. There were those about us who might have essentially aided us by their learning, and their influence, but who unfortunately hardly knew of our existence, till, by the increase of our numbers and the general extension of our faith, their tardy recognition of our labors and successes was almost as ungracious as it was unavailing. Happily we have now passed the period when a kindly word of encouragement, or general expression of cordial sympathy, would have been most welcome, and now need little but what, under God, we may confidently hope from our own honest and earnest endeavors.

II. I pass now to consider, secondly, our present position, the point we have attained in our history, and the place we occupy in the religious world. From a few individuals scattered along our Atlantic coast, we have, in less than a hundred years, become a denomination and a Church extending over a considerable portion of the country, from the Aroostook to the Gulf of Mexico, and from the Atlantic to the Pacific oceans—and a Church, of which, when we consider all the circumstances of its origin and history, we have no occasion to be ashamed. Though relatively small, when compared with some others in the country, it is not insignificant, either in numbers, character or influence. We have in the United States, including a few in the British provinces contiguous to us, about nine hundred parishes, where, a century ago, there

was not one. In these parishes we have not far from six hundred and fifty organized churches, with a membership of, say, thirty-three thousand. Our ministry may be set down at seven hundred, while our church edifices number from seven hundred and fifty to eight hundred; estimated worth, nearly $3,000,000. Of Sunday Schools we have about six hundred and fifty, embracing about sixty thousand children and youth. Our parishes and churches are organized in about seventy-five Associations, twenty-two State Conventions, and all finally united in one General or United States Convention. Such are, in general terms, our statistics, which, I am sorry to say, are still very imperfect, and do not fairly represent, I think, either our numbers or our strength.

In the way of current church literature, we have six weekly papers, one semi-monthly, one monthly and one quarterly, besides our annual Register, which exhibits, year by year, our statistics as far as they can be learned; and in addition to these one weekly and one semi-monthly Sunday School paper, besides the *Helper*, a monthly prepared expressly for our Sunday Schools.

In the department of education we have seven Academies, with an aggregate property valued at something more than $660,000, and five Colleges with an aggregate valuation of about $1,850,000. Our church and school property together amounts to more than $10,000,000. In connection with two of our Colleges we have Theological Schools, in which there are, at the present time, about sixty students, and from which, young as they are, have already gone forth more than a sixth part of our whole ministry.

So much we may call our organized Universalism. This is the force with which we are acquainted, and on which we can in a manner lay our hand. And yet, all over the country, and especially in the Eastern, Middle and Western States, there is scarcely a town where there are not individuals, more or less, who have adopted our faith, and should properly belong to our denomination. Were the facts known, I suspect we should find that, including our whole vast territory, there are more Universalists scattered abroad than we have thus far gathered together in all our existing parishes.

Then there are, I believe, in the congregations, and even in the very churches of our evangelical friends, and, I doubt not, among the more intelligent members of the Romish church itself, no inconsiderable number who have largely outgrown the narrowness of their creeds, and have come to believe, with more or less confidence, in the infinite goodness of God and the final salvation of all human souls. For a quarter of a century many of these churches have been inviting those who sympathize with us in our faith into their communion, and proffered them, notwithstanding their acknowledged tendencies to Universalism, or their faith in it, their cordial fellowship.

But beyond this, there is a great amount of latent Universalism, if I may so call it, in the land. There are very many thoughtful and reverend minds, which, while they can hardly be said to have adopted our faith, can still less

be regarded as believers in the popular doctrine of endless punishment. They acknowledge that the doctrine of the final recovery of all souls, furnishes a glorious hope, and yet, cherish this hope in so faint a way as to give no very marked character to their theology, and I fear no very great support to their piety or their joy.

It seems to be a fact, seen and acknowledged on all sides, that while all the evangelical Confessions of Faith clearly embrace the doctrine of endless punishment, and are framed about it as a central truth, it is nevertheless very little preached in Protestant pulpits, however it may be in those of the Romish church. Now, no one can doubt that if this formidable doctrine is true, it ought to be preached, and preached with a frequency and emphasis becoming its awful character. Nay, further, if any Christian minister *believes* this doctrine to be true, it is obviously his bounden duty to preach it with all the eloquence and power which a profound conviction of its truth should impart. Yet the public has recently been told by an orthodox minister that "it is seldom discussed in the pulpit, and never willingly heard by the pews." What can well be inferred from such a fact but either the doctrine is not heartily believed by ministers or people, or that both the shepherds and their flocks are strangely derelict in their duty.

There is another fact very well worth considering. During the past century, perhaps during the latter half of it, a great change, amounting, indeed, to a revolution, has taken place in regard to the relative numbers, in the opinion of the Protestant world at least, of the finally saved and lost. Formerly it was generally believed and taught that very few of the human race would be saved. Even Dr. Adam Clark, the great Methodist commentator, who died several years after I was in the ministry, tells us that, "there are *few* who find the way to heaven; fewer yet who abide any time in it; fewer still who *walk* in it; and fewest of all who *persevere* unto the end." At the present time I know of no respectable Protestant writer who could bring himself to avow such an opinion. Even Dr. Hodge, of Princeton, the head of the severest school of theology now known in any Protestant country, says expressly, that "we have reason to believe that the number of finally lost, in comparison with the whole number of the finally saved, will be very inconsiderable. Our blessed Lord," he adds, "when surrounded by the innumerable company of the redeemed, will be hailed as the *Salvator Hominum*, the Saviour of men!" Yes, and I beg to remark that if this change of opinion goes on in orthodox circles for half a century to come as it has been going for half a century past, Dr. Hodge's successor will write, in large hand, "Our blessed Lord, when surrounded by the innumerable company of the redeemed, will be hailed, in the very words of St. John, as Σωτὴρ τοῦ κόσμου, *The Saviour of* THE WORLD."

It must have been observed by every one who carefully notes the progress of events and catches the spirit of the age, that for many years past no inconsiderable part of orthodox thought has been employed in attempts either to evade the horrors of endless punishment altogether, or in some way so to miti-

gate them as to make the doctrine less revolting to the Christian mind and heart. To this end some have fled for relief to the dream of the annihilation of the wicked; others have invented the conceit that sin and its consequences are somehow to fret away the very substance of the soul, so as to leave it with ever lessening powers both for doing and suffering; others, still push this thought so far as ultimately to leave the soul in existence, indeed, but in an existence that is no longer capable of happiness or misery. This in their opinion is the second death. More recently there has appeared another device. The Bible, it is conceded, does not teach directly or by any necessary inference the doctrine of endless punishment, but leaves the whole matter of the final destiny of the wicked in impenetrable darkness. Meanwhile all agree, as I have before said, that the company of the redeemed will be innumerable, while the number of the finally lost will be "very inconsiderable." "The world of misery," to borrow the words of the elder Beecher, "shrinks into a point and the wailings of the damned die away and are lost in the song of praise."

This is no place to propose inconvenient questions, yet I wish the advocates of this new doctrine would tell us what the few to be damned have done, so much worse than all the world beside, as to deserve a fate infinitely different; and also how they interpret the Scriptures to make their modern doctrine correspond with the assumed fact that this world is the only state of probation, and all who die ignorant or unconverted are inevitably lost?

But be all this as it may, the fact remains that since the rise of Universalism in America a hundred years ago, a most momentous change has been wrought in the opinions of the religious world about us. The contribution we have made to the Christian consciousness, according to the author of "Our Seven Churches," is, *The changeless love and Fatherhood of God*, and to our persistent protest against the inhumanity and horrors of the old orthodox belief is to be ascribed the milder, the more hopeful, the more Christian views entertained to-day If our ministry were here to end and we were now to pass away, the Church and the world would have occasion to remember us with gratitude, and thank God for our services. Heaven has grown broader and brighter for us, and hell is dwindling to "a point," and will, I trust, in another century, be, with the whole Church here, a thing of the past.

III. Having thus seen what we have hitherto done, and where we now stand, I come finally to inquire what we have still to do, and what we yet lack, in aim, or method, or spirit, for its most ready and effective accomplishment. Notwithstanding what we have already achieved—and no denomination of our numbers and resources has, during the past century, effected so much, or made so deep an impression on the religious thought of the country—let us not mistake our position, or fall into the childish illusion that because our labors have been attended with such a measure of success, our work is, therefore, done, and we have nothing further to do, but float easily with the tide. The errors with which we are warring are not only gigantic, but they are inwrought with the whole religious system of the world about us, and their very enormity makes them

both formidable and tenacious. That the Christian world must ultimately adopt that better interpretation of the Christian religion, which we hold and preach, is a conviction of my mind as deep as it is grateful. It rests not only on the letter and spirit of the New Testament, but upon the dictates of right reason, and my observation on the drift of religious thought, alike in Europe and America. It has been the mission of Universalists here to awaken the Christian conscience to some apprehension of the native horrors of the popular faith, which custom had tended to obscure, and, in the thoughts of many beyond the pale of our own communion, to rescue the character of God from the calumnies under which it is lying. That our work is not done, must be obvious to all, and we cannot honorably retire from the field till our victory is complete and the whole Church gladly acknowledges its Divine Head as the Saviour of the world.

But what can we do, beyond what we are now doing to hasten this work? *What lack we yet!* In attempting to answer this question, you will, I hope, expect nothing new. I have no novelties to propose, and no patent or short-hand methods to recommend. I have little faith in the wisdom, and quite as little in the real efficacy of any such means. After nearly half a century of Christian labor, I still love the old and well tried paths, and only wish that we could give them greater attractions for all our feet. Some of my brethren tell me they are anxious for a great revival of religion among us, and so am I; but we might not so well agree perhaps about the kind of revival we need. If it is to be such as our religious neighbors sometimes produce, I much doubt, in the first place, whether it could be made a success. Such a revival is not suited to the genius and temper of our people. Whether better or worse than they, we are cooler, less excitable generally, and, I believe, more thoughtful and considerate. Religion with us, is more a matter of reason and healthy moral feeling, than of temporary excitement and violent emotion. But, in the second place, I more than doubt whether such a revival, if possible, would do us any good. For myself, I confess, I have little confidence in the religion that comes from the whirlwind, the earthquake, or the fire. But I have an unfaltering faith in honest, persevering, consecrated Christian work. That never disappoints me. And it is to the consideration of such work that I would now call your attention. If then, you ask me, what we yet lack, I shall answer in the first place, that

1. We lack an *efficient organization*. We all know how important organization is everywhere. The farmer's work must be planned and organized to go on successfully; the manufacturer and merchant's business must be organized or failure is inevitable. An army without organization is little better than a mob, and is almost as dangerous to friend as foe, while the solid phalanxes of Alexander were irresistible to the myriad hosts of an Oriental Empire.

But when I say we lack efficient organization, do not understand me to say that we have no organization at all. We have a beautiful outline, a mere skeleton or frame work; and what we need is to have this outline filled up,

this skeleton clothed with muscle and sinews, and finally the whole body made instinct with life.

I think ourselves fortunate, upon the whole, that we did not inherit from older churches across the ocean, or from some commanding individual of a former age—a Luther or a Wesley—a form of church government, grown half divine in our eyes, yet wholly unsuited, perhaps, to our age and circumstances; too good to throw aside, and too bad to use. Nor do I regret that our fathers, smarting under ecclesiastical power and oppression, were very jealous of all spiritual authority, and carefully abstained from imposing creeds or framing laws, beyond the barest necessities of the time. Hence it happens that the polity which has lately been adopted by us, has the double advantage of having been the fruit of much patient thought, and also the result of well nigh a hundred years' experience and observation. I do not suppose it is perfect—for what human work is so? but it seems to me an admirable form, thoroughly American in its character, suited to our condition, and acceptable, I believe, in an eminent degree to the great mass of our people. It deserves, therefore, something more than a tacit assent; it demands, indeed, our hearty approval, and what is more, our earnest co-operation. What I wish to see, what I think essential to our great efficiency and success, is, that every man who calls himself a Universalist should cordially enroll himself as a member of our body, feel himself a part of it, and acknowledge his obligations to render it faithful service. Mere hangers-on, idle, indifferent drones in any hive are often a greater hindrance than help. We want members indeed; I desire to see our denomination large and strong, but if this cannot be at once, let us make amends by being united and active, full of courage and vigor. With such union and energy, there is nothing really necessary or indeed desirable that we cannot do.

I wish to see this organization in the parish; and rising from the parish to its State Convention, where every parish should be as punctually represented as the town or district is represented in the State Legislature; and from the State Convention it should go to the United States Convention. No State Convention should allow itself to be unrepresented on this floor. Individuals owe duties directly to the parish with which they are connected; parishes to State Conventions; and State Conventions to this. Parishes manage their own parochial affairs; State Conventions take in charge the affairs of their respective States; and the United States Convention supervises the affairs of all, and holds in its hands the great common interests of the whole body.

But parishes are in part only the secular side of Christian churches. Within every parish there is, or ought to be, a church made up of believers in the Christian religion, people who gladly acknowledge Christ as their Lord and Saviour, and pledge themselves to one another and to Him to obey his precepts and cherish his spirit. Churches may be organized where there is no parish. In ancient times they seem to have been sometimes formed in private houses, made up, perhaps, of a few believing neighbors or friends. And we have the...

promise that where two or three are gathered together in Christ's name, there he will be in their midst. Why can we not devise means by which great numbers of such faithful souls, now scattered, may be united, though but few in a place, in the sacred bonds of Christian fellowship, and so become centres of Christian influence and life?

In the past we have not given so much attention to this subject as I feel it deserves. I notice that we have nearly two hundred and fifty parishes in which there is no church. Now, parishes are unknown in the New Testament. Churches are the only organizations there recognized. I fear, too, that many churches, in all denominations, are so imperfectly organized and instructed, as hardly to know what they are for, or what ends, at least in this world, they subserve. Reflect a moment and you will see that the church, being Christ's own institution, is appointed to several important offices. viz: *devotion* and *public worship, teaching,* and *good works.* It is an office of the Christian church to celebrate the praises of God, and in song and prayer to acknowledge his perfections and glorify his name. In this, the highest service of which a human being is capable, the trials and cares of the world are forgotten for the time, and the soul is wafted above the mists and darkness of earth to find its rest and peace in the bosom of God. It is the duty of the church, also, as the priest of the human race, to offer supplications, prayers, intercessions, and giving of thanks for all men, to send up desires for the peace of nations and the happiness of the world.

Besides the office of devotion, the church, either in itself or by the minister, is the teacher of the world. It holds in its hands the Oracles of God, and should be able to impart their divine truths to all who enter within the sphere of its influence.

Finally, the church has enjoined upon it the office of good works. It is not enough for it to engage in prayer and praise, or to inculcate the highest and most important truths. It must also DO God's will. And what a field for organizing power we have here! Think how various are the calls for Christian work, and what an opportunity there is for the employment of every kind of gift. There are the poor to be sought out and relieved; the sick to be visited and cheered; the mourner to be comforted and sustained; the ignorant to be taught; the stranger to be welcomed and made at home among new faces, and all the multiplied interests of the Church in all its manifold relations to be considered and advanced. Do you think the Church was created for nothing, and that it has nothing to do? Many parishes, and even churches, seem to be dying, or living a life but little better than death, simply because they are not organized for proper church work. How an Oberlin would lead them into some form of this manifold service, almost before they were well aware of it! Even children would learn from him the divine art of doing good, and find to their joy that there is something better and nobler than mere self-indulgence, and that no path to happiness is so direct as that of making others happy. And the divinest mystery of all is, that they who labor most for the church, love the church best, and draw from it the richest blessing.

Imagine now for a single moment, that our nine hundred parishes and six hundred and fifty churches were all thoroughly organized, as I have suggested, each standing healthily in its place, full of life and hope, each already active in the duties that lie nearest to its hand, and ready for others as they come. Why, the influence of such a new attitude would be a benediction to themselves, and would be felt like a fresh atmosphere all around them. Accessions would come to them almost unsought. Immediately this Convention would feel the impulse and acknowledge itself quickened and blessed. Presently your Board of Trustees, but yesterday vexed and harrassed by debts it could not pay, and coming obligations it had no means to meet, now backed by the whole denomination, would issue its call for a hundred thousand dollars to liquidate old arrears and carry on the Church work for the year to come. And yet no one would be surprised at the largeness of the sum. What is a hundred thousand dollars, they would say, among nine hundred parishes and more than forty thousand families? We pay twice that for idle luxuries and gewgaws, and more than twice that for an Indian weed that sensible people should think no luxury at all. Taking our own imperfect statistics and reckoning our forty thousand families at five persons each, the tax necessary to produce $100,000 would be just $2.50 to each family, or fifty cents to each individual, old and young, or less than five cents a week to each family, or one cent a week to each individual! Your Board of Trustees would appoint the first Sabbath of December for this collection to be made, and would expect that every dollar would be in its Treasury by the first day of January following, with the same confidence that it looks for to-morrow's sun, because now it is dealing with business men on business, aye, on Christian principles.

But who is to work this change among us and effect an organization at once so simple and so beneficent? This body, or its Board of Trustees, may wisely suggest plans and methods, but the work can best be done, and perhaps done only, by our Ministers, each in his own parish, or the sphere of his immediate influence. Let them all take the matter in hand and heartily enter into it, and it would very soon be accomplished. "Like priest, like people," is an old adage. Let a church and parish see that their pastor is earnest in this business, that there is a general movement in this direction, and especially enable it to recognize the propriety, the utility, the necessity of the measure, and I cannot conceive how any one could object to it, or resist the impulse. Presently every church and parish would wheel into line and gladly bear its banner aloft.

And while speaking of organization, let me ask if the spirit of it might not be extended to the ministry itself. We are doing something for the education of ministers, we give them our fellowship, and confer upon them ordination, and send them out to their work; and beyond that we know nothing of them, except by personal inquiry or common report. Of what they are doing, and what success attends their labors, the denomination knows nothing. They are responsible to no one, and are required to give no account of their stewardship. I can but think that this body, or the State Convention, should ask of

every minister within its jurisdiction, an annual report of his work, of what he has done and its results, embracing all the material interests of ministerial labor. I believe the denomination has a right to demand this, and without questioning the general fidelity of myself or my brethren, I believe that such a demand, and the necessity of frankly answering it, would be a stimulus to us all, quickening our zeal and exciting to greater watchfulness and more abundant labors. The work in which we are engaged is a great work, and we cannot too deeply feel its responsibilities or be too closely hedged round by the moral forces of the church whose servants we are.

2. I wish, in the second place, to say, that we lack a steady, systematic and hence efficient support of our *educational institutions*. This will, perhaps, seem strange to you, when you recall what we have done in the interest of education, during the past twenty-five or thirty years. But it is one thing, I beg you to observe, to found schools and colleges, and quite another to maintain them, and give to their early promise a happy fulfilment. One may be done under a momentary excitement, under the influence of local pride, or some transitory pressure; the other demands unflagging interest, and often persistent effort amidst difficulties and discouragements.

It is a serious question whether we have not already planted more schools than were absolutely required. But it is in this, much as it is in planting trees; we are apt, in the fever of the moment, to somewhat overdo the business, and become aware of our mistake only when it is too late. Let us hope for the best, however, and instead of complaing that we have so many, rather rejoice that we are able to maintain them all, and make them all instruments of a measureless good.

There are several considerations which very strongly recommend the cause of education to our special regard. You are all familiar with the fact that hitherto, in this country, Universalism has prospered chiefly, not to say only, in communities blessed with schools and possessing general intelligence. It easily shelters itself amidst institutions of learning, and finds its best friends among those who cannot only read but are also able to think. Besides, we must not forget that Universalists, in the early ages of the Church, were generally foremost in their time for intellectual attainments, as well as for piety and Christian labors. Doederlein, an eminent German scholar, remarks that in Christian antiquity the more distinguished any one was for learning, so much the more did he foster and defend the hope that punishment must sometime come to an end. The New York *Independent* was unfortunately ignorant of this fact when, on the dedication of Tuft's College, it congratulated itself that Universalists, as they obtained a better education, would be likely to renounce their faith! Universalism is not a child of ignorance, but is born of the light. That some of the fathers of our Church here failed to appreciate the advantages of education in its higher forms, is not singular. The only learning with which they came in contact was bitterly arrayed against what they hold as divine truth. We live in a better age. We have founded several schools and colleges

of our own, and have learned by experience what a blessing they are to us. They have gained us respectability in the opinion of the world, and they are educating year after year many hundreds of our youth of both sexes, and fitting them, under the influences of our own faith, for the duties and responsibilities of life; and already, as I have before said, a respectable portion of our ministry has come from their halls, and are exhibiting the fruits of the better culture they afford.

And now this good work, which has been so nobly begun, must not be abandoned or neglected. Academies and colleges belong to that class of human institutions which are never finished. They must grow with the age; they must keep pace with the progress of society. New demands are being perpetually made upon them. New Professorships must now and then be established; new and improved apparatus must be procured, and the library never fails to call for new books. The oldest institutions in the country have their wants to-day as they had a hundred years ago, while our schools and colleges, which are the creations of yesterday, must be relatively much more deficient. Yet young as they are, they reflect honor upon the denomination that founded them, and deserve its fostering care. Especially do they commend themselves to the consideration of this body, and to all our friends whom God has blessed with wealth. Let them be remembered in our prayers, in the generous benefactions of the good, and in the wills of the rich. But there is another form of duty which falls within the province of all. Institutions of learning are worthless, unless they are used; and ours should be filled with our sons and daughters. If they are not all that we could wish, let us labor to make them better.

While speaking of education, I cannot fail to call your attention specially to what so directly affects our growth and prosperity as a Church—the education of young men for the ministry. With our two theological schools, and the largest number of students we have ever been able to gather into them, we are increasing our clergy very slowly. The losses we naturally suffer from death, and the disabilities that come from old age and disease, nearly equal the fresh blood our theological schools are able to throw into the system, so that the rate of increase in our ministerial force is at present very moderate, and far below the demands of the denomination. Experience shows that it is far easier to create a parish than it is to supply it with a minister. I know not where to look for the young men who are to be educated for this work, and educated they must be to meet the demands of the age. The time has gone by when young men can enter the ministry with any hope of gratifying success, as I myself and others did fifty years ago. They must be educated, and the better their education so much better is the prospect of their continued usefulness. I hope the time is coming when the great mass of our young ministers will enter the field from a generous course of study in the Theological school, and enter the Theological school itself from the thorough training of the college. We are needing more and more, men of thorough scholarship and large learning, men who shall be able to meet the best of other denominations and in other

professions on equal ground. Then the fact cannot be concealed that the Christian minister has now to confront the gravest problems of being, and meet difficulties, and dangers, if you please, that were almost unknown a hundred years ago. Then the question was whether the Christian religion was true or credible. Now it is whether there is any ground of religion at all; whether there is a God, other than an unknown and unknowable but persistent force, and whether thought and affection and hope are anything more than secretions of the brain, as bile is of the liver. Our boasted science is dealing exclusively in the realm of matter, and the soul with its aspirations, vanishes from the field of vision. Such an age is not one for unfurnished ministers. Indeed, as Pope sang,

"A little learning is a dangerous thing."

and Lord Bacon was of the same opinion, though he called learning philosophy —"a little philosophy." Of that, and that one-sided and superficial, we have in the present generation more than sufficient.

It has seemed to me that, without in any manner interfering with our present means and methods of theological aid and education, we have a large number of able parishes, each of which ought to find a pleasure in taking one of its own youth, a member of the Sunday School perhaps, and carrying him through a thorough course of collegiate and theological education. We have fifty or a hundred parishes to which the expenses of a student constantly in school would be a financial trifle, while the good they might thus accomplish would be incalculable.

And in this connection let me say a word with reference to the management of our Sunday Schools. I fear that in many cases we are encouraging the thought that the Sunday School, is, as some one has unwisely called it, "the Children's Church"; and as a natural consequence children attend their own church to the neglect of that of their parents. The Sunday School should be, in fact, the nursery of the Church. Children should be educated there to take their places in the church as soon as they arrive at a suitable age. Is this the effect of our present system? I confess that if it is a question whether children shall be brought up to attend church with their parents, as our fathers and mothers did, or attend the Sunday School to the neglect of the church, I should have no hesitation in deciding in the favor of the former. Perhaps the fault, if it exists, as I fear, results from the neglect of the members of the church and parish. I think the most intelligent and influential people of every congregation should take the Sunday School in charge and so conduct it as to make it subserve the great interests of the church, and consequently of religion. If this can not be done, it were better to discontinue the institution. But I am sure it can be done, and ought to be done at once and everywhere.

3. In the third place, let me say that we lack a just appreciation, and hence an adequate employment of *the Press*, as an instrument in carrying forward our denominational work. We all know what a revolution the art of

printing has wrought in the civilized world. In much of the business, the study, and even the pleasures of society, the human voice has almost ceased to be heard, and the eye alone becomes the medium in the reception of thoughts. Indeed, in this age people read so much that fears are entertained whether they may not forget how to converse. The pages of a book, periodical, or tract are the true *επεα πτεροεντα* of the old poet, "winged words," which fly everywhere and everywhere carry a quickening power. The printed page cannot, of course, affect us as does the living Voice, and hence the press can never supercede the function of the advocate and the ministry of the gospel. But on the other hand it has some advantages; it is cheaper and reaches farther. The most gifted orator can be heard by only a few thousand people. Mr. Moody, it is said, often addressed ten or fifteen thousand last winter in New York, yet his discourses reported in the *Tribune* were doubtless read by ten or twenty times as many, scattered over half the Continent. Mr. Moody's voice was inaudible at the distance of a few hundred yards, but his words, winged by the printing press, were as fresh and vital in Texas or Minnesota, in California or Oregon, as they were in Brooklyn or Jersey City, a mile across the river.

Now an instrument of such utility, and capable of such unlimited expansion, commends itself to us with peculiar force. We have not ministers enough to supply our existing parishes, and hence it is impossible for us to fill, as we could wish, our vast territory with Missionaries, even if we were able to maintain them. But it is in our power to do what may prove in part a substitute for that missionary labor. By means of the press we can send winged words, laden with God's truth and assurances of his undying love, as on the winds, to every nook and corner of the land.

It was the grand conception of Horace Greeley that we should, by voluntary subscriptions, raise a considerable sum, say $200,000, with which to establish a large publishing house, with the purpose of an almost indefinite extension of our peculiar faith. Whether such project is practicable or even desirable, I shall not here inquire, but sure it is that we need larger means than we now have in this important branch of our church work! Our present publishing establishments, whether belonging to the denomination or private individuals, are too limited in their resources to meet the growing demands of our Church. In the publication of Universalist books we are doing far less, I think, than we were thirty or even forty years ago. In the diffusion of tracts, our Woman's Centenary Association is employing what means it has to devote to such a purpose, and is accomplishing a measure of good honorable to itself, but inadequate to the demands of the time. I wish we could have a hundred carefully written tracts, exhibiting our own faith, with proofs from Scripture and reason, and published by the hundred thousand, for free distribution. Others devoted to a candid examination of the manifold errors by which the religious world is filled, could not fail to re-enforce the cause of truth and accomplish a beneficent work.

Then we need more books, and, perhaps I may be permitted to say, better

ones. The circumstances under which our books of thirty or forty years ago were produced, have in a measure passed away. The heat of controversy exists no longer, or only in special localities. We have risen into a purer atmosphere, and a literature of a calmer, broader, character is demanded, with a richer spiritual flavor, and a more practical turn. A living, thinking, growing Church, like ours, must not remain stationary, and simply repeat itself age after age. Our scholarship, and our general culture are somewhat in advance, I trust, of what they were half a century ago, and the spirit of the times, the whole religious atmosphere about us, have changed, so as to demand an improvement as well as an extension of our denominational literature. It belongs to this body and the thoughtful and influential among us to devise the means of meeting this daily growing want.

4. There is one subject more on which I wish to say a word, and yet it is so delicate that I hardly know how to approach it. I wish to say what I am sometimes made most painfully to feel, that we often exhibit a surprising lack of true *self-respect*, and with it a corresponding lack of true *loyalty* to the Church with which we stand connected and the faith we profess to love. Not unfrequently do I see those who, claiming to be Universalists, still act as if they were ashamed of Universalism, and thought it an honor to court their orthodox neighbors, win their favor, aid in their work, and—neglect their own. Half their means, and more than half their influence, are used directly against the cause they should wish to see prosper, and for the advancement of a faith they do not hold, and should not seek to promote. We are surrounded by churches much older, larger and richer than our own—churches that boast of their orthodoxy, their learning, social position, and eminent respectability. Concede to them all these advantages, if you please, and as many others of the kind as they choose to claim, and so far from offering any reason why we should be ashamed of our honest convictions, and act an unworthy, not to say an unmanly, part, they are the very considerations that should urge us out to greater activity and earnestness, and to a deeper consecration of all we are, and all we have, to the maintainance and defence of the truth we hold, and the transcendant hopes it gives us to cherish. While I would cultivate all due respect for our religious neighbors of every class of opinions, I entirely fail to see any grounds for peculiar deference to the friends and advocates of the tremendous dogma of the eternity of sin and suffering; and I am ashamed of the Universalist who is ashamed of his better faith, in the presence of any number, no matter what may be their pretensions or their dignities, of these mistaken and unhappy men. God forbid that I should envy any one whose creed must either make him miserable by contemplating the undying miseries of himself or others, or, what is worse, harden his heart and render him callous to the sufferings of his kind. Let us learn, my brethren, to appreciate the religion which it is our happiness to have received. Let us cherish it as we ought, and labor for its extension and establishment throughout our country and the world. It is no small honor to which God has called us. Let us learn to respect the faith given

us to hold and proclaim, and respect ourselves in its honorable support and wide diffusion.

I trust I am not a bigot absolutely, but I confess I can not understand why a man should not maintain what he believes to be the truth of God, rather than promote, even indirectly, what he is persuaded is the errors of men. Nor can I understand why a Universalist should be expected to be liberal and generous towards all orthodox enterprises in his neighborhood, when his othodox neighbors would regard it as a violation of their *conscience* to contribute in any way to the promotion of his nobler faith. Are orthodox men the only ones who are entitled to have a conscience, and listen to its voice? Or must we who worship the God and Father of our Lord Jesus Christ, the Father of mercies and God of all grace, always concede to those who, however they may honor him with titles, ascribe to him purposes and the administration of a government that would, in many of their aspects, better become his moral antithesis, whom I do not choose to name? It is a remarkable fact that the worse one's religion is, the more tenaciously he clings to it, and the more he expects all others should defer to him. Is it not time that, cultivating a decent self-respect, and striving to honor the religion we profess, we should give ourselves to our own work—the proper advancement of the great cause entrusted to our hands—and allow our neighbors quietly to do theirs? Let no sentiment of broad liberality or uncommmon generosity tempt us to swerve from the plain path of Christian duty. It is only a little time since I was told of a whole region where Universalists had contributed more for the establishment or endowment of a Methodist school, than they were willing to subscribe for one of their own denomination; and it will not be long before these generous souls will be complaining of our apathy, and deploring that Universalism does not prosper as it ought! We have, with great effort and at great expense, within the last quarter of a century, founded and partially endowed several schools and colleges, which already occupy a most respectable place among much older institutions of the same class, and yet I am told, and have reason to believe, that a larger number of the sons and daughters of Universalists are to be found in the academies and colleges of the opposing sects about us than our own can boast.

It seems to be thought better to patronize institutions where our faith is scorned or utterly ignored, than those which we have ourselves created and have the privilege of governing! It seems to be thought wiser that our youth, at the age when forming their character, should be placed under influences adverse to all our convictions of the gospel, and made subject to the control of those who, to say the least, have no single interest in that interpretation of Christianity which we believe gives it its chiefest glory. Indeed, I know several of our clergymen who, despising our own colleges, reared at so much cost and carried on with so much success, have placed their sons in older and more honored ones. God forgive them. I once had an honorable and honored friend, whose name was as familiar as household words through all the land, who, at the instance of an anxious but injudicious wife, sent their daughters to a Romish

Convent to be educated, and was finally rewarded by seeing them return with prayer-book and rosary, converts to a religion that incontinently damned both their parents to hell-fire forever! Is God unjust, or is man a fool? Should we not expect to reap as we sow? Can we learn only in the school of bitter experience that men do not gather grapes from thorns or figs from thistles? Happy will it be for our clerical friends if their sons do not by-and-by go home educated indeed, but educated to despise the faith their fathers have spent their lives in advocating, but have hardly learned to honor.

The field is before us, my brethren, and invites us to its toils and its rewards. Never were our prospects so encouraging; never were the signs of the times so favorable; never were our powers for good so great. The position we occupy is important, and our duties are plain. By self-consecration, fidelity and love, we can prosper, and the truth we hold shall run and be glorified. Let it not be said that we have been unfaithful to our great trust, and that through folly or weakness, through indolence or neglect of duty, the cause of Christian truth has been put back, the welfare of our race delayed, and God's glory in the earth obscured. Our responsibilities are great, let our devotion, earnestness, and energy correspond to them; and by prayer, and labor, and self-sacrifice, may we make full proof of our ministry. God grant that we may so walk and so work, that, whether our lives be long or short, we may at their close be able, with the Apostle, to say, "I have fought a good fight; I have finished my course; I have kept the faith." AMEN.

MINUTES

OF THE

Universalist General Convention.

ANNUAL SESSION

HELD AT

CHICAGO, ILLINOIS,

1877.

NEW YORK:
UNIVERSALIST GENERAL CONVENTION.

1877.

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MINUTES

OF THE

Universalist General Convention,

CHICAGO, OCTOBER 24-26, 1877.

MEMBERS PRESENT.

MAINE.—Ara Cushman: 1.

NEW HAMPSHIRE.—Rev. E. L. Conger, *Secretary of State Convention;* Rev. G. L. Demarest: 2.

VERMONT.—Rev. J. F. Simmons, S. D. Wilder, Mrs. E. J. C. Noble: 3.

MASSACHUSETTS.—Rev. A. J. Patterson, D. D., *President*, Rev. W. A. Start, *Secretary, of State Convention;* Rev. A. A. Miner, D. D., Rev. W. H. Ryder, 2d, Rev. T. E. St. John, Rev. E. H. Capen, Rev. I. M. Atwood, Hon. E. Trask, Mrs. M. L. Draper, Charles Caverly, E. D. Draper, Mrs. A. S. Holbrook, A. J. Lovell, P. G. Porter, John D. W. Joy, Mrs. M. A. Adams: 16.

RHODE ISLAND.—Rev. H. I. Cushman, Mrs. Sarah P. Blake, J. A. Darling: 3.

CONNECTICUT.—Miss Sarah Hall: 1.

NEW YORK.—Rev. L. J. Fletcher, D. D., *President of State Convention;* Rev. J. M. Pullman, Rev. E. C. Sweetser, Hon. D. D. T. Marshall, Mrs. D. D. T. Marshall, J. L. Grant, Mrs. J. L. Grant, Hiram Ladd, Charles Hemiup, Mrs. M. W. Hemiup: 10.

NEW JERSEY.—D. L. Holden, *President*, Rev. S. P. Smith, *Secretary, of State Convention;* Jas. T. Hough, Mrs. Jane Pierce: 4.

PENNSYLVANIA.—Henry E. Busch, *President of State Convention :* 1.

OHIO.—Rev. E. Morris, *Secretary of State Convention;* Rev. D. C. Tomlinson, Rev. J. S. Cantwell, D. D., Hon. T. J. Larsh, Mrs. D. C. Tomlinson, W. H. Slade, A. E. Bartle: 7.

INDIANA.—Hon. J. M. Bulla, *President,* Rev. M. Crosley, *Secretary, of State Convention;* Geo. Rogers, F. H. Sleeper: 4.

MICHIGAN.—Rev. M. B. Carpenter, *Secretary of State Convention;* Rev. C. Fluhrer, H. A. Wetmore, J. Bentley: 4.

ILLINOIS.—Hon. A. G. Throop, *President,* B. F. Monroe, *Secretary, of State Convention;* Rev. J. W. Hanson, D. D., Rev. G. S. Weaver, D. D., Hon. S. Wilcox, Hon. D. Sanborn, Hon. G. B. Warner, Mrs. G. B. Marsh: 8.

WISCONSIN.—Rev. M. G. Todd, *Vice-President,* Rev. C. S. Lombard, *Secretary, of State Convention;* Rev. B. F. Rogers, A. J. Webster, I. Hasey: 5.

MINNESOTA.—Rev. Geo. H. Deere, Hon. D. Morrison: 2.

IOWA.—F. J. Upton, *President,* Rev. I. A. Eberhart, *Secretary, of State Convention;* M. Kingman: 3.

MISSOURI.—Rev. S. Hull: 1.

KENTUCKY.—Rev. T. Abbott: 1.

DISTRICT OF COLUMBIA.—W. J. Drummond: 1.

OREGON.—Geo L. Perin: 1.

SCOTLAND.—Mrs. C. A. Soule: 1.

Total, 79.

The Convention assembled in St. Paul's Church, Chicago, Wednesday, October 24th, 1877, at 10.20 A. M., and was called to order by J. Lewis Grant, of New York, Vice-President; at whose request Rev. Dr. Ryder, of Illinois, offered prayer.

The Roll of Delegates was called by the Secretary, and a quorum found to be present.

On motion of Rev. E. L. Conger, of N. H., the Convention proceeded to an informal ballot for President, Rev. W. A. Start, of Mass., and Rev. D. C. Tomlinson, of O., being appointed Tellers.

On motion of Charles Caverly, of Mass., proceeded to a formal ballot, which resulted in the election of JOHN D. W. JOY, of Mass., as President of the Convention.

Upon a ballot for Vice-President, HON. D. MORRISON, of Minn., was unanimously chosen.

The President elect having assumed the Chair, he appointed as Clerks for the Session, on the nomination of the Secretary, Rev. M. Crosley, of Ind., and Frank E. Johnson, of Ill.

The Minutes of the Session for 1876, were read by title.

The following Committees were appointed by the President:

On Elections—Rev. W. A. Start, of Mass., F. H. Sleeper, of Ind., J. T. Hough, of N. J.

On Public Services—Rev. W. H. Ryder, D. D., of Ill., Rev. E. H. Capen, of Mass., Rev. E. L. Conger, of N. H.

On Unfinished Business—Rev. J. M. Pullman, of N. Y., Rev. G. L. Demarest, of N. H., and Rev. J. W. Hanson, D. D., of Ill.

On Nominations—Marshall Kingman, of Iowa, Rev. H. I. Cushman, of R. I., Henry E. Busch, of Pa.

Rev. W. A. Start, of the Committee on Elections, reported the names of additional delegates. The Report was approved.

Rev. E. H. Capen, from the Committee on Public Services, reported a programme for the day, which was approved.

Rev. G. L. Demarest, from the Committee on Unfinished Business, reported no such business. Report accepted.

The Report of the Treasurer, as appended, was read by him, and, on motion, laid on the table.

The Report of the Auditing Committee, as appended, was read, and, on motion, laid on the table.

The Memorial of Wm. Coventry H. Waddell, of New York City (Exhibit E), was read, and, on motion, laid on the table.

The Memorial of the Massachusetts Convention (Exhibit F), as to the relations of the parish at North Swansey, Mass., was read, and referred to a Committee, consisting of H. E. Busch, of Pa., Rev. T. E. St. John, of Mass., and Rev. H. I. Cushman, of R. I.

The Memorial of the Rhode Island Convention, by its Executive Committee (Exhibit G), as to Advisory Councils, was read, and, on motion, referred to the same Committee.

The Memorial of the New York Convention by a Committee (Exhibit H), asking for a modification of the Rules relating to Boards of Appeal, was read, and, on motion, laid on the table.

The Memorial of the New Hampshire Convention (Exhibit I), relating to a reduction of Scholarship Loans, was read, and, on motion, laid on the table.

The Memorial of the Massachusetts Convention (Exhibit J) relating to Missionary Boxes, was read, and, on motion, laid on the table.

The Convention, at 12.15, took a recess till 2 P. M.

At 2.25 P. M., the Convention resumed its session.

Both President and Vice-President being absent, Rev. Dr. Miner, of Mass., was called to the Chair.

Rev. Dr. Hanson, of Ill., offered the following, which, on motion, was laid upon the table:

Resolved, That the Constitution be so amended, in Article IV., § 4, as to provide that the Secretary and Treasurer shall be elected biennially.

The President having resumed the Chair, the Report of the Board of Trustees, as appended, was read by the Secretary.

On motion of Mr. Charles Caverly, of Mass., the Report was referred to a Committee of nine, four clergymen and five laymen, with instructions to divide themselves into sub-committees upon the several distinct topics of the Report, and report upon each at the earliest convenient moment. The Committee consists of Rev. Dr. Cantwell, of O., Rev. I. M. Atwood, of Mass., Rev. E. C. Sweetser, of N. Y., Rev. Dr. Miner, of Mass., D. D. T. Marshall, of N. Y., Hon. D. Morrison, of Minn.. Hon. A. G. Throop, of Ill., John A. Darling, of R. I., Ara Cushman, of Me.

The Report of the Treasurer, and that of the Auditing Committee, were taken from the table and referred to the same Committee.

The Memorials H, I and J were taken from the table, and referred to the same Committee.

The Amendment to the Constitution proposed by Rev. Dr. Hanson, was taken from the table, and referred to a Committee of five, consisting of Rev.

E. H. Capen, of Mass., Rev. Charles Fluhrer, of Mich., Rev. Dr. Weaver, of Ill., Henry E. Busch, of Pa., J. Lewis Grant, of N. Y.

Rev. W. A. Start, of Mass., offered the following, which, on motion, was referred to the same Committee:

Resolved, That the Constitution be amended in Article V., by striking out the word "annually," and inserting "biennially."

Rev. E. C. Sweetser, of N. Y., offered the following, which, on motion, was referred to a special Committee:

Resolved, That the Constitution be amended in Article III., § 2, ¶ 3, by striking out the word "restore," and inserting "bring."

The Committee consists of Rev. E. C. Sweetser, of N. Y., Rev. Dr. Hanson, of Ill., Rev. E. L. Conger, of N. H.

The Memorial of W. C. H. Waddell (E) was, on motion, taken from the table, and referred to a Committee of three, consisting of Rev. Geo. H. Deere, of Minn., Hon. E. Trask, of Mass., Hon. D. Sanborn, of Ill.

Mr. Henry E. Busch, of Pa., offered the following:

Resolved, That the General Plan of Organization be amended in Article II., § 1, by adding thereto as follows: "In any State or Territory where, from the extent of its area or from natural barriers, parishes are so established and situated that they cannot effectually and conveniently co-operate through one State Convention, within the limits of such State or Territory, in such case it may and shall be lawful to organize within such State or Territory, two or more State Conventions. The territorial limits of each shall be distinctly defined, and each shall otherwise organize in accordance with the same rules, and under the same conditions, and with the same powers and privileges as are prescribed for State Conventions having jurisdiction over entire States."

The resolution was referred to the Committee of five.

Rev. Mr. Capen, from the Committee on Public Services, reported programme for Thursday, which was approved.

The Convention then adjourned to Thursday morning, at 9.30.

[NOTE.—In the evening, a meeting was held in the interests of Education and Sunday Schools, Rev. G. S. Weaver, D. D., of Ill., addressing the assembly on the former topic, Rev. L. J. Fletcher, D. D., on the latter.]

THURSDAY, *October 25th.*

The Convention met at 9.30 A. M., the President in the Chair. At his request, prayer was offered by Rev. Dr. Weaver, of Ill.

The Roll was called by the Secretary, and a quorum found to be present.

The Minutes of Wednesday were read, and, after correction, approved.

The Committee on Elections made a further Report, which was approved.

Rev. J. F. Simmons, of Vermont, offered the following, which was unanimously adopted:

Resolved, That the following communication be sent to the Woman's Christian Temperance Union, now in session in this city:

"The Universalist General Convention sends Christian greeting to the Woman's Christian Temperance Union, now in session in this city. We rejoice in the good work your organization is doing in this land. Because the evils of intemperance are so widespread, radical and terrible, so utterly opposed to individual good, social well-being, and national prosperity, we rejoice in, and are greatly encouraged by, the many signs of temperance progress which meet us in every direction. Christianity is the unfaltering foe of all evil. The Universalist Church, as a living body of Christian believers, is in emphatic sympathy with all good efforts looking towards the extirpation of the evils of intemperance, and the growth of right temperance principles. We wish you a hearty God-speed in your holy work."

A Committee, consisting of Rev. Jas. F. Simmons, of Vt., Mrs. M. A. Adams, of Mass., and Mrs. G. B. Marsh, of Ill., were appointed to communicate the above resolution to the Woman's Christian Temperance Union.

Rev. Dr. Hanson, of Ill., Chairman of the Western Board of Missions, presented their Report (Exhibit K); which was referred to the Committee of nine.

Henry E. Busch, of Pa., in behalf of the Special Committee on the Memorial of the Massachusetts Convention (F), as to the relations of the Parish at Swansey, in that State, and that of the Rhode Island Convention (G), as to Advisory Councils, reported (Exhibit L); 1. That the Convention should permit the annexation of the Swansey Parish to the Rhode Island Convention; and, 2. That it is inexpedient to provide for Advisory Councils. Both recommendations were adopted.

Rev. Dr. Miner, from the Committee of nine, made a partial Report (Exhibit M), on modifications of the Laws for securing a Uniform System of Fel-

lowship, Government and Discipline. Its recommendations were considered *seriatim*.

The proposed amendment to Article II., § 4, relating to the reception of clergymen ordained in other communions, was adopted: namely, to add thereto the following:

"It being provided, that if everything shall prove satisfactory, the candidate may be allowed to enter upon the immediate exercise of his ministerial functions; but shall be admitted into full fellowship only after a probation of one year."

Upon the proposition to amend Article I., § 5, ¶ 7, of the By-Laws, relating to Boards of Appeal, Hon. T. J. Larsh moved to amend the recommendation, by striking out the provision requiring bonds for costs. The motion was lost.

Pending the further consideration of the proposed amendment, the Convention, at 11 o'clock, proceeded to the special order, the hearing of the Occasional Sermon, which was delivered by Rev. J. S. Dodge, Jr., of Conn.

At the close of the Sermon and attendant services, the Convention took a recess until 2.30 P. M.

The Convention resumed its session at 2.30, the President in the Chair.

The pending order, the consideration of the partial report of the Committee of nine, was, on motion, laid on the table.

Rev. E. H. Capen, of Mass., offered the following, which was unanimously adopted:

Resolved, That the thanks of this Convention be presented to Rev. J. Smith Dodge, Jr., for his able, eloquent, and persuasive sermon, and that a copy of the same be requested for publication.

Rev. E. H. Capen, of Mass., offered the following, which was unanimously adopted:

Resolved, That the Secretary of the Convention be instructed to call the attention of the Committees of Fellowship, Ordination and Discipline of the several State Conventions to their duties under Article VII., § 1, of the Laws for securing a Uniform System of Fellowship, Government and Discipline.

Rev. E. H. Capen, from the Committee of five, to whom were referred certain proposed Amendments of the Constitution, reported (Exhibit N). The Report was taken up by sections.

Rev. E. L. Conger, of N. H., moved to amend the first recommendation, namely, that to provide for triennial, instead of annual, sessions of the Convention, by striking out the word "triennially," and inserting "biennially"; which motion was lost.

The first recommendation of the Committee was lost.

The second recommendation was withdrawn.

The third recommendation, that Article IV., § 4, be amended so as to read as follows, was adopted:

"The Secretary and Treasurer shall be elected annually by the Board of Trustees, and may be by them removed for cause."

The amendment lies over to the next Convention for ratification.

The fourth recommendation was withdrawn.

The fifth recommendation, to amend Article VI., so as to read as follows, was adopted:

"This Constitution may be amended by a vote of two-thirds of the Members of the Convention in attendance at any regular session: *provided*, that the amendment shall first be submitted to the Board of Trustees, who shall consider the same, and report, with recommendations, to the Convention."

The amendment lies over to the next Convention for ratification.

The sixth recommendation, that the proposition to divide State jurisdictions in certain cases, be referred to the Board of Trustees, was adopted.

A proposition of the same Committee, that the Treasurer be made *ex officio* one of the Trustees, was lost.

Rev. Geo. H. Deere, from the Committee on the Memorial (E) of W. C. H. Waddell, reported (Exhibit O), recommending no action. The Report was adopted.

The Report of the Committee of nine upon amendments to the Laws, was taken from the table, the question being upon the second recommendation of the Committee. The same was adopted, namely, to substitute for Article I., § 5, ¶ 7, the following:

"An appeal from the decision of a lower court, to be allowed, must be taken within thirty days of the time at which such decision was rendered, and must be accompanied by a bond, with sufficient sureties, for the payment of the costs of the court, if the appeal be not sustained. Notice of the appeal shall

be sent at once by the Board of Trustees to the Secretary of the Convention from whose decision the appeal is taken, which shall have the effect to suspend the sentence pronounced by its court, until reaffirmed by the Court of Appeal. They shall also immediately appoint a Board of Appeal, to consist of three persons (one at least of whom shall be a clergyman, and none of whom shall be residents of the State or States interested), who shall hear the case as soon as practicable, and at farthest within ninety days of the date of the appeal, and whose decision, after due notice to the parties concerned (viz., the original parties to the case), and such a hearing in the case as in their judgment equity demands, shall be final. A decision having been reached, it shall be immediately reported to the Board of Trustees, who shall see that the parties interested are at once notified. Should no decision be reached, the Board of Appeal shall report the case to the next session of the Convention for final action thereon. Petitions, Memorials, and Complaints, relating to matters of Discipline, which shall be referred by the Convention to the Board of Trustees, or be brought directly to them, shall be considered by them, and if, in their judgment, equity and the good of the Church demand, they shall appoint a Board of three persons to adjudicate thereon; and in such cases, as well as in cases over which the General Convention has original jurisdiction, the foregoing rules, so far as the same are applicable, shall be observed.

The third recommendation of the Committee was adopted, namely, to amend Article VIII., § 2, of the Laws, by inserting after the words "may demand," in the seventh line, the words, "which decision shall be final," and striking out all after the phrase, "next session of the Convention."

Rev. Dr. Cantwell, of O., presented the final Report of the Committee of nine (Exhibit B), which was considered by sections.

Pending the discussion relating to the appropriation for Scholarships, the Convention, at 6 P. M., adjourned to Friday morning, at 9.30.

[In the evening, a Mass Meeting was held in St. Paul's Church, at which Rev. Dr. Miner, Rev. J. M. Pullman, and Rev. I. M. Atwood spoke of "The Opportunities and Duties of the Universalist Church."]

FRIDAY, *October 26th.*

The Convention met at 9.30 A. M., the President in the Chair: at whose request the Rev. B. F. Rogers, of Wis., offered prayer.

A quorum appearing, the call of the Roll was omitted.

The minutes of yesterday's proceedings were read and approved.

Committee on Elections reported no further claims of seats.

Rev. G. L. Demarest, of N. H., moved that the following minute be entered upon the Records: which motion was unanimously adopted.

IN MEMORIAM.

Noting, since the Rochester Convention, the decease of Isaac Dowd Williamson, D. D., long in the service of our Church as preacher, editor, author, Humphrey Bromley, Thomas Dolloff, Kittredge Haven, Thos. Jefferson Whitcomb, John H. Willis, Larkin T. Brashear, fathers, Charles Heman Dutton, Joel C. Sawyer, Martin J. Steere, Benjamin Franklin Strain, Charles Henry Webster, Eugene B. Cooper, brethren, of faithful and valuable service, we are moved by sorrow, sympathy and hope: sorrow that we shall see their faces no more, sympathy with the affliction of the bereaved, and hope that

"When life and time are o'er,
We all shall meet in heaven."

Rev. Dr. Cantwell, of O., offered the following, which was adopted:

Resolved, That the Executive Committee of the Women's Centenary Association be requested henceforth to forward their Annual Report to the Board of Trustees before September 15 of each year, for incorporation into the Report of the Board of Trustees. Also, that the Western Board of Missions be requested to submit its Annual Report at the same time and for the same purpose.

Rev. Dr. Miner, of Mass., offered the following, which was adopted:

Resolved, That henceforth the Trustees be required to present in their Annual Report, a statement of all the outstanding claims against the treasury.

Mr. Charles Caverly, of Mass., offered the following, which was referred to a Committee of five:

Resolved, That Article VIII., § 2, of the Laws for securing a uniform system of Fellowship, Government and Discipline, be amended by making it read, "After an impartial hearing, *which shall be conducted in private*, and with a due regard," &c.

Mr. Henry E. Busch, of Pa., offered an amendment to Article VIII., which was referred to the Committee of five; which Committee consists of Henry E. Busch, of Pa., Rev. Dr. Miner, of Mass., Hon. T. J. Larsh, of O., Rev. Dr. Patterson, of Mass., Rev. E. C. Sweetser, of N. Y.

Rev. E. L. Conger, of N. H., offered the following, which was adopted:

Resolved, That the Board of Trustees be and are hereby requested to confer with the publisher of the Annual Register, to see if arrangements cannot be made to publish the proceedings of the General Convention, with its Documents, and the Registor as one volume, 1. Saving expense, and 2. Spreading a knowledge of our Church.

The Convention proceeded to the consideration of the order pending at the adjournment Thursday afternoon, namely, the appropriation for Scholarships recommended by the Committee of nine.

Rev. B. F. Rogers, of Wis., moved to amend the proposition by adding to the appropriation for Scholarships of $4,500, the provision, That in case the income of the Convention this year shall exceed the income of the past year, the Trustees be instructed to increase the amount loaned to the Theological students, according to the increase of the income; no student being allowed more than $180 for the year. The amendment was accepted by the Committee. The recommendation was adopted, with that providing that the appropriation should be equally divided between the theological schools, and distributed by the respective faculties, at their discretion.

The recommendation that $2,000 be appropriated to meet unpaid claims on account of Missions, was adopted;

Also, $2,000 for Salary of the Secretary, Expenses of the Board, and Incidentals;

Also, $1,500 for interest;

Also, a sum not to exceed $400 for bound blanks, to be issued to parishes from the Secretary's office, subject to the approval of the Board of Trustees;

Also, $1,000 for the use of the Western Board of Missions, said Board to be continued.

On the proposition to apply $2,000 [from the income of the Murray Fund] toward the reduction of the Convention's debt, on motion of Mrs. M. A. Adams, of Mass., the words in brackets were struck out, and the appropriation, as amended, was adopted.

The remaining income was appropriated to Missions, to be applied at the discretion of the Board of Trustees.

The recommendation in regard to investments, was adopted.

The recommendation as to division of the Board of Trustees into Sub-Committees, was adopted.

The recommendation as to the formation of a Theological Scholarship Fund, was adopted.

The recommendation as to Missionary Boxes, was adopted, as follows:

"Whenever the authorities of a State Convention, suitably organized for the purpose, desire, the Board may authorize them, at its discretion, to take charge of the Missionary Boxes for their State, to operate them in behalf of the General and State Conventions: one-half of the contents of the boxes to be transmitted to the Secretary of the General Convention for its treasury; the half retained in the State to be devoted to Missionary work and Church extension."

The other parts of the Report were adopted.

The Committee on Nominations reported for Trustees seven names, as follows: John D. W. Joy, of Mass., Benj. F. Romaine, of N. Y., Rev. Henry W. Rugg, of R. I., Mrs. G. B. Marsh, of Ill., Hon. Sidney Perham, of Me., F. S. Boas, of Pa., Charles E. Carpenter, of R. I. For Secretary, Rev. G. L. Demarest, of N. H. For Preacher of the Occasional Sermon, Rev. Charles H. Leonard, of Mass. For place of adjournment, Providence, R. I.

The Convention proceeded to the election of officers:

Rev. G. L. Demarest, of N. H., was unanimously elected Secretary.

The following persons were chosen Trustees for four years: J. D. W. Joy, B. F. Romaine, Mrs. G. B. Marsh, Hon. Sidney Perham, Rev. H. W. Rugg,

Rev. Charles H. Leonard, of Mass., was appointed Preacher of the Occasional Sermon, for 1878.

The place of adjournment was fixed, for 1878, at Providence, R. I.

The following were appointed the Western Board of Missions: Rev. J. W. Hanson, D. D., of Ill., Rev. M. Crosley, of Ind., Rev. A. J. Chapin, of Ill., Rev. O. F. Van Cise, of Iowa, Rev. J. H. Tuttle, of Minn.

A request for an Evening Service was referred to the Committee on Public Services.

Mr. Charles Caverly, of Mass., offered the following, which was adopted:

Resolved, That the Board of Trustees be requested to prepare their Report in time to have the same printed in the Denominational Papers, at least two weeks in advance of the meetings of the Convention.

Rev. E. C. Sweetser, from the Committee on the proposed amendment to the Winchester Profession, reported as follows:

"The Committee of three, to whom was referred the proposition to amend Article III., § 2, of the Constitution, by substituting the word *bring* for the word *restore* in our Confession of Faith, agree in believing that the change is advisable, and they therefore recommend that the proposed amendment be adopted."

[Signed,] E. C. SWEETSER, J. W. HANSON, E. L. CONGER.

The Report was, on motion, referred to the next Convention.

Rev. W. A. Start, from the Committee on Elections, reported 79 delegates present during the session. The Report was accepted.

Rev. B. F. Rogers, of Wis., offered the following, which was adopted:

Resolved, That a Committee of three ladies and two gentlemen be appointed, to devise plans, and carry them into execution, by which the debt of the Convention may be liquidated.

The Committee consists of Mrs. G. B. Marsh, of Ill., Mrs. Mary L. Draper, of Mass., Mrs. D. D. T. Marshall, of N. Y., Hon. A. G. Throop, of Ill., Rev. D. C. Tomlinson, of O.

The Committee on Public Services reported, No provision for an Evening Service.

Mr. H. E. Busch, from the Committee on certain proposed amendments to the Laws, reported them back with changes, and recommended the adoption of the following, which were adopted by the Convention:

That Article I., § 2, of Laws for securing a Uniform System, be amended by inserting after the word "Clergyman," the word "Parish."

That Article VIII., of said Laws, be amended by striking out §§ 2 and 3, and substituting the following:

2. The Committee of Fellowship, Ordination and Discipline of each State Convention, is hereby constituted a tribunal, for the adjudication of all complaints made to them against any clergyman or parish, within the jurisdiction of such State Convention. After an impartial hearing of the cause, conducted in accordance with the mode of procedure hereinafter provided, it shall be the duty of said Committee of F., O. and D. to acquit, or admonish, or suspend or withdraw fellowship, as in their judgment the merits of the case and the spirit of the Gospel may demand. Their action shall be final, and they shall make a full report of the case and their action thereupon, to the State Convention, at its next Session.

3. Complaints against a State Convention, and cases of dispute and difficulty between State Conventions, shall be heard and adjudicated by the General Convention, in accordance with the method prescribed by the By-Laws, Article I., § 5.

4. All complaints or charges preferred against a Clergyman or Parish, shall be made in writing, and entitled the Bill of Complaint. Said Bill shall be divided into distinct paragraphs, consecutively numbered, each paragraph embracing, as far as practicable, a single charge or cause of complaint. The Complainant shall file the Bill of Complaint with the Chairman of the Committee of Fellowship, Ordination and Discipline, and shall also serve a copy thereof upon the party defendant. The Defendant shall, within thirty days after the date of the service upon him of the Bill of Complaint, file with the Chairman of the Committee of F., O. and D., his Answer thereto in writing, and shall also serve a copy thereof upon the Complainant. Said Answer shall also be divided into distinct paragraphs, and reply to each paragraph of the Bill of Complaint, If the parties do not desire to offer testimony, the cause may be heard upon the Bill and Answer. The Committee of F., O. and D. shall fix a convenient time and place for the hearing, of which due notice shall be given to the parties Complainant and Defendant, and whereat the said parties, with counsel, if desired, shall appear, and the cause be duly heard. If, however, either or both parties desire to offer testimony, either party may give notice thereof to the Committee of F., O. and D. Said Committee shall, with as little delay as possible, appoint a competent Examiner to take the testimony, and shall notify the parties of such appointment. The Examiner, having arranged with the parties as to a convenient time and place therefor, shall proceed to take the testimony of all witnesses produced before him. The complainant shall first produce all his testimony, and when he has closed, the Defendant shall in like manner produce his testimony. After which, the Complainant may, if he desires it, offer testimony in rebuttal; and the Defendant may also offer testimony in surrebuttal. The witnesses shall be examined by the parties or their counsel. All the testimony shall be taken in writing. The depositions shall be signed by the respective witnesses, and be attested by the Examiner. Every document or paper offered in evidence shall be noted by the Examiner, and marked by him for identification, as Exhibit 1, 2, &c. If any evidence offered shall be objected to by the opposite party or his counsel, such evidence shall be taken notwithstanding; but the objection and the ground thereof shall be noted by the examiner. Upon the completion of the testimony, the Examiner shall fasten together all the depositions and Exhibits, and forthwith certify and transmit the same to the Chairman of the Committee of F., O. and D. The Committee of F., O. and D. shall then fix a convenient time and place for the hearing, of which due notice shall be given to the parties, and whereat the said parties, with counsel, if they desire it, shall appear, and the cause be duly heard. After the hearing, the Committee of F., O. and D. shall, after due deliberation, proceed to certify in writing what facts they find to be proved, and their decision in the case; a copy of which finding and decision

shall be at once transmitted to both the Complainant and Defendant. In case the fellowship of the Defendant be suspended or withdrawn, and no appeal to the General Convention be taken within the time prescribed by the rules regulating Appeals, the Committee of F., O. and D. shall cause such sentence of suspension or withdrawal of fellowship to be published in one or more denominational papers circulating in the State.

5. In case an appeal be taken to the General Convention, the Appellant shall certify the grounds of his appeal to the Secretary of the General Convention, at the time of taking his appeal. The said Secretary shall notify the Secretary of the State Convention that such appeal has been taken, and require the State Convention to send up the whole record of the case, comprising the Bill of Complaint, the Answer, the testimony, and the finding and decision of the Committee of F., O. and D., to the Board of Appeal.

6. If disputes or difficulties should arise between parishes, or between a parish and its pastor, which the parties themselves shall be unable to arrange, the Committee of Fellowship, Ordination and Discipline, or a special Committee to be appointed, upon the request of the parties, by the State Convention or its Executive Committee, shall have power to inquire into the facts, and endeavor amicably to settle the case. If an amicable adjustment cannot be effected, or the case involves the necessity for censure, or withdrawal or suspension of fellowship, either party may file a Bill of Complaint, or Cross Bills may be filed by both parties, and the cause be proceeded with as hereinbefore provided.

Rev. Dr. Miner, of Mass., offered the following, which was unanimously adopted:

Resolved, That the Universalist parishes and pastors of Chicago receive the hearty thanks of the Convention, for the hospitable entertainment they have extended; and we also express our gratitude to the accomplished Choir of St. Paul's Church, for the pleasure given to us.

Rev. Dr. Ryder, of Chicago, acknowledged the courtesy of the vote with apt and sympathetic words.

Rev. B. F. Rogers, of Wis., offered the following, which was unanimously adopted:

Resolved, That the thanks of this Convention be extended to the Railroads, for the reduction of the fare of those attending the session, and to the Press, for the reports of proceedings published.

Rev. E. H. Capen, of the Committee on Public Services, reported the programme of the afternoon. The programme of the Convention is appended (Exhibit Q).

On motion, it was

Resolved, That the thanks of the Convention be extended to the President, John D. W. Joy, for the able and courteous manner in which he has performed the duties of his office.

The President made a courteous acknowledgment of the vote.

The thanks of the Convention were extended to Rev. M. Crosley and Mr. Frank E. Johnson, for their faithful performance of the duties assigned to them.

D. L. Holden, Esq., was permitted to make a statement regarding the Potter Memorial, at Good Luck, N. J.

The minutes of the morning were approved.

At 2.30, the Convention adjourned its business session; but in the afternoon, it attended the service of Communion, the sermon being delivered by Rev. Geo. H. Deere, of Minn., Rev. Dr. Patterson, of Mass., and Rev. J. H. Tuttle, of Minn., officiating at the table: after which a final adjournment was had.

JOHN D. W. JOY,
President.

G. L. DEMAREST,
Secretary.

REPORT

OF THE

BOARD OF TRUSTEES.

To the Universalist General Convention, in Session at Chicago, Ill., October 24, 1877.

The Board of Trustees herewith present their TWELFTH ANNUAL REPORT.

Five meetings have been held by the Board during the year.

The terms of the following Trustees expire with this session:

Hon. W. T. Parker, N. H.; Hon. Sidney Perham, Me.; F. S. Boas, Esq., Pa.; Rev. Henry W. Rugg, R. I.; Rev. J. Straub, Ill.

After a service of the Convention as its secretary for nearly nine years—for several years past gratuitously, at the Meeting of the Board in July, Rev. J. M. Pullman tendered his resignation, on account of the imperative demands of his parish work. His resignation was accepted, and the following Resolution was unanimously passed by the Board, as expressive of its appreciation of his labors:

Resolved, That the thanks of this Board are given to the Rev. J. M. Pullman, for the energetic and efficient services which he has for many years rendered as Secretary of the General Convention.

Rev. G. L. Demarest was immediately elected Secretary, and has entered upon his duties. It is for the Convention to fill the office at its present session.

The Board, at its Meeting in February last, ordered license as a lay preacher to issue to William Reese Jobe, of Georgia.

The location of the office has been changed, from No. 551 Sixth Avenue, to the Church of Our Saviour, 57th Street, where, by the kindness of the Trustees of that parish, we have temporary accommodation.

Rev. Dr. Chapin, for reasons regarding bodily health, notified the Board of Trustees of his inability to deliver the Occasional Sermon, to which service he was appointed at the last Convention. The Board have called upon Rev. J. S. Dodge, of Conn., to perform the duty.

GENERAL SECRETARY.

The instructions of the Rochester Convention, relative to the appointment of a General Secretary, being before the Board, at its first meeting for the year, Rev. W. H. Ryder, D. D., was chosen for the office by a unanimous vote; but for the second time that brother declined to accept the position. The Board, in view of the difficulty of securing the suitable person, and of the general state of monetary affairs, felt warranted in desisting from attempts to fill the office. Nor, although their sense of the importance of the office remains unabated, do they recommend a new appointment in the present state of affairs.

APPEALS.

In the matter of the appeals of Mrs. Harriet E. Hersey, of Watertown, N. Y., from the decision of the New York State Convention of Universalists, referred by the Rochester Convention to this Board, for such action as is prescribed in the By Laws of the General Convention, a Board of Appeal was constituted, consisting of the following persons: Rev. A. St. John Chambré, of Mass.; Rev. G. L. Demarest, of N. H.; Rev. I. M. Atwood, of Mass.; Rev. Giles Bailey, of Pa.; Rev. C. H. Fay, of D. C.; Samuel W. Bond, of N. J., and D. C. Gately, of Conn. Rev. C. H. Fay and D. C. Gately declining to serve, their places were filled by Rev. D. M. Hodge, of Conn., and G. W. Wiggin, of Mass., respectively. The Board held two Meetings, each of several days' duration, finding it necessary, under the rules, to try the case on its merits. Their Report, with the testimony in full, has been filed with the Secretary. An Abstract of the Report is appended hereto: Exhibit A.

In the matter of the memorial of Junius S. Smith, of Buffalo, N. Y., against the action of the Pennsylvania Convention of Universalists, in the case of Rev. John H. Campbell, also referred to this Board by the Rochester Convention, a Board of Appeal was constituted as follows: Rev. Asa Saxe, of N. Y.; Rev. C. A. Skinner, of Conn.; Rev. C. W. Tomlinson, of N. Y.; Rev. E. C. Sweetser, of N. Y.; T. J. Pullen, of N. J.; B. J. Daskam, of Conn.; Chas. L. Stickney, of N. Y. The Board duly convened, and their finding is appended hereto: Exhibit B.

AMENDMENTS TO THE LAWS.

In view of recent experiences, we recommend that article II., Section 4, of the Laws for securing a Uniform System of Fellowship, Government, and Discipline, be amended by adding thereto the following:

"*It being provided*, that if every thing shall prove satisfactory, the candidate may be allowed to enter upon the immediate exercise of his ministerial functions; but shall be admitted into full fellowship only after a probation of one year."

One of the cases of Appeal to which reference is elsewhere made, drew from the scanty funds of the Convention over $400, being the actual expenses incurred by the Board of Appeal, in a case demanding a lengthened hearing. The laws at present demand, what is all-important, that the Board shall be constituted entirely of non-residents of the State or States interested. The number of the Board is now fixed at seven, of whom five must agree, to constitute a decision. We do not see why three carefully-selected persons should not suffice as the representatives of the Convention in its appellate capacity, especially if the agreement of all shall be made necessary. We therefore recommend,

That Article I., Section 5, paragraph 7, of the By Laws, be amended by striking out "seven, not less than three of whom shall be clergymen, and," in the second line, and inserting "three"; and by striking out "not less than five" in the sixth line, and inserting "all the Members."

Pertinent to this matter, although not suggesting a further amendment, it may be observed, that if all subordinate bodies, having judicial powers, would keep full and accurate minutes of proceedings and testimony, it might greatly obviate the necessity of lengthened proceedings in cases demanding on appeal an inquiry into the merits.

STATISTICAL RETURNS.

These returns are so imperfect, that the publication of a summary would be misleading. No returns are found on file from the following States:

Vermont, West Virginia, Georgia, Alabama, Kentucky, Ohio, Oregon, Indiana, Iowa, or Missouri; nor from Baltimore, Washington, San Francisco, or other places in unorganized States. Besides, some of the returns received from Secretaries are greatly defective, wanting reports from many parishes, sometimes among the most prosperous of all. Something may be done by an earlier distribution of blanks, and frequent direct appeals to clerks of parishes. The Secretary should consider it a special duty to secure a thorough reporting of every parish of our Church. If he is seconded by State Secretaries, he may present at the next Convention a report very nearly approximating to the facts. To accomplish this, it will be needful for all to comply strictly with the requirements of the By-Laws.

FINANCIAL.

The state of our permanent funds will be evident on inspection of the Treasurer's Report.

The receipts for the year have been as follows, exclusive of money borrowed:

Interest from Murray Fund, as detailed in Treasurer's Report	$7,711 60
Annual Collections, Exhibit D	3,680 62
Scholarships returned	1,982 00
Missionary Boxes, Exhibit C	1,545 04
Special Assessment, N. H.	20 00
	$14,939 26

The disbursements have been as follows, exclusive of Loans paid:

Travelling Expenses:		
Board of Trustees,	$626 79	
" Appeal, (Hersey)	416 59	
" " (Smith)	43 00	
		$1,086 38
Office: Rent, 18 mos.	$ 600 00	
Incidentals	1,037 42	
		1,637 42
Missions:		
Washington	$975 58	
Lawrence	875 00	
Des Moines	308 35	
Western Board	250 00	
Lincoln	30 00	
		2,438 93
Scholarships:		
Tufts	$3,840 00	
Canton	3,780 00	
		7,020 00
Interest		1,592 55
Printing and Copying		274 01
		$14,649 29
Excess of receipts		$289 97

The condition of our finances has occupied much of your Trustees' attention, and we ask your careful consideration of the following analysis and explanations: The general hardness of the times, which have been more extensively felt this year than before, has affected our receipts on every side but one. The repayments of loans by theological graduates have amounted to $1,982, nearly twice as much as in any previous year; and the sense of obligation in this matter expressed by your Beneficiaries has been so prompt and honorable,

that your Trustees have thought it proper to put into their financial statement this year, for the first time, a portion of these claims, amounting to $23,200, and consisting, not of selected cases, but of one-half the entire amount. With this ample allowance for non-payment through misfortune, sickness, or neglect, we feel that these claims may be fairly counted among the assets of the Convention.

In every other particular, our receipts have fallen off. A portion of the Murray Fund investments, considered safe enough in the end, have this year failed to pay their interest; and another portion has lain at very low interest while awaiting safe investment. The proceeds of the Missionary Boxes, from $2,287 last year, have fallen to $1,545; and the annual contributions from $5,357 last year to $3,680.

Under these circumstances, we have of course made every effort to curtail our expenditures. It has not been found possible to reduce the payments to students, although a sharper scrutiny has been applied with good financial results. But in other directions, the actual outlay for the year has been largely reduced. The office expenses have been lessened by giving up the rooms previously occupied, and accepting the generous hospitality of the Sixth Parish of New York, since May 1st. And our Missionary operations in Washington and Lawrence were brought to a close about the middle of the year. And yet from the necessity of the case, the actual saving of money from these retrenchments does not appear in the statement of the present year, of which the following is the explanation: For several years past the straitened finances of the Convention have made it impossible for the Trustees to meet punctually their various obligations, and current accounts have been kept with the Mission stations and other creditors, on which payments were made as circumstances permitted, but upon which we were always in arrears.

In bringing these undertakings to an end, it has of course been our duty to pay, not only what falls within the present year, but as far as possible what had accrued from the past. In this way it has become necessary to pay out of the income of the past year, under the several heads of Travelling Expenses, Missions, and Office Expenses, no less than $2,600 of obligations incurred before the year began.

This, then, is the reason why the debt, as reported in the Treasurer's statement, remains substantially the same as last year. But for the unexpected cost of one of the appeals referred to us, for the course prescribed by the By-Laws, the full sum of $3,000 would have been paid toward the indebtedness of the Convention. As it is, your Trustees think that the actual payment of $2,600, under all the circumstances, should be considered a full and satisfactory discharge of their difficult duty.

But this is not the only improvement. The character of our obligations has been changed wherever it was possible, from that of three months' notes,

requiring constant watching and renewal, to loans for longer or indefinite periods; a change by which the management of the Convention's finances is much simplified, and a constant danger to its credit is removed.

In view of all this, your Trustees feel justified in congratulating the Convention that its affairs are in compact and business-like shape; and while we are not able to suggest any practicable method of paying the debt in the present condition of the country, we feel that everything is prepared to wait comfortably and safely until the improvement in financial affairs at large, which has begun, shall again put our people in condition to fill the Convention's treasury.

Estimating the liabilities of the Convention at $25,000, the estimated assets in Scholarship Claims, nearly balance them.

MISSIONARY BOXES.

As has already been stated, the Misssionary Boxes have yielded less than in any previous year of their use but one. This, we judge from expressions in letters accompanying returns, is not an intimation of diminished interest in the work of our Church, but of the fact that the stringency of monetary affairs has touched our homes. In the hope that the wonderful plenty which Divine Providence has showered upon our land, will soon restore the former comfort of our people, we are constrained to consider ways of securing a larger product from these sources of supply.

In the line of a true policy, our State Conventions should, within their several limits, be encouraged to engage in active Missionary work, leaving the General Convention to look after general interests, and the particular interests of territory not organized. It is also desirable to secure the active co-operation of as large a constituency as possible, in all our Church policies and movements; and we are now brought to the conclusion that, our organization having become so homogeneous, we may strongly recommend the following change in the management of the boxes, in whose productive power we have full faith:

Whenever the authorities of a State Convention, suitably organized for the purpose, desire, the Board may authorize them, at its discretion, to take charge of the Missionary Boxes for their State, to operate them in behalf of the General and State Conventions; one-half of the contents of the boxes to be transmitted to the Secretary of the General Convention for its treasury, the half retained in the State to be devoted to Missionary work and Church extension.

MISSIONARY WORK.

As last year, we have but a poor report to give under this head,—a report, indeed, that must be even more meager than we then rendered. For, last year,

we were able to tell of something done, though little; but for the past year, we are obliged to report substantially nothing, although payments on this account appear largely in settlement for the work of a former term. Not that we have lacked opportunity. Our opportunities have been numerous, and the calls upon us pressing,—sometimes pathetically and urgently repeated. It has cost us often, not simply regret, but great mortification and pain, to return our stereotyped response to these appeals,—"We *would*, but we *cannot*." But necessity knows no law, and an empty treasury has left us no option. Not only have we been unable to make any new appropriations, but we have been compelled to discontinue aid hitherto rendered.

WASHINGTON, D. C.—Under this stress, we early in the year notified the Washington friends that they must not, for the present, expect any further assistance from our Board. We did this with great reluctance, having lost none of our sense of the importance and claims of the post, and our faith in its possible future being undiminished. We simply yielded to the inevitable. We are glad to say, however, that the friends who have worked so faithfully and hopefully, accepted our decision without complaint, appreciating the reasons for the action, and announcing themselves as not discouraged by it. They were no longer able, much to their sorrow, to retain their esteemed pastor, Rev. C. H. Fay, who had returned to them for a season; but they declared it to be their purpose, as soon as possible, to make such arrangements for a continuance of preaching as they could pay for, resolved still to push the work forward. This, we are gratified to be informed, they are now doing. They have resumed services since the vacation; and we trust they will bravely adhere to their purpose not to permit the good work to cease. We cannot but hope that results will yet show that the money and labor spent for the establishment of our cause in Washington, have not been spent for naught. If it be true that no wise and earnest labor can ever be lost, there must, at some time, be a good future for our struggling parish at the Capital.

LAWRENCE, KANSAS.—We reported last year that steps had been taken, in respect to this Mission, which we trusted would result in more resolute endeavor on the part of the parish to *do*, as well as to receive. But we were disappointed. Rev. A. Barnes ceased, in August last, to be the pastor, and we do not think it expedient to recommend a continuance of the appropriation. The parish is heavily in debt to the Convention for money loaned, principal and interest, which ought somehow to be paid; and we trust ere long it will be. A large amount has, by loan and gift, been invested to save the Church edifice and to maintain our cause in Lawrence, which, it must be confessed, does not at present seem to have brought forth the anticipated harvest. We cannot, however, but believe that there is vitality here nevertheless; and we still cherish the confident hope that the aid so liberally dispensed will ultimately prove to have been wisely given.

Some of the applications that have come to us have been referred to the Western Missionary Committee, which has attempted something during the

year, and a report from which it would have given us pleasure to incorporate in this Report. We should have been glad to refer still other applications to this Committee, as we should have found great pleasure in heartily co-operating with it according to the design of its creation, had we been able to furnish it with the requisite means for work as we desired. But not only has our empty treasury rendered it impossible for us to pay more than the small moiety, elsewhere reported, of the ($1,000) thousand dollars we were instructed to appropriate to this Committee; it has also rendered it inexpedient in our judgment to refer to it most of the applications we have received, inasmuch as we knew that such reference could be only in form, in the absence of any money to enable the Western Committee to act favorably upon them. Nearly all the appeals that have reached us, have been from the West, and would have been at once referred to the Committee, had there been anywhere ability to respond to them.

And this renders it pertinent for us in this connection to say, that we think the creation of this Western Committee very wise. It is, in substance, but the enactment of a plan proposed for our Western enterprises at the very outset of the work of the Convention, under its present organization, and can hardly fail, we believe, to prove an admirable auxiliary to the Executive Board, in the administration of the Convention's aid to the West. It must constantly be borne in mind how much of what the Convention has undertaken, has been done at the West. It is now twelve years since the Convention became a body with a Board of Trustees, and empowered to act; and with the exception of Washington, and a few small Eastern appropriations, nearly the entire amount it has disbursed for Missionary purposes, during this whole period, raised mainly at the East, has gone to the West, appropriated usually under the recommendation of our General Secretary, in counsel with representative Western men, as to where it best could be placed. And what has been, in this respect, as to the direction in which money has been paid, doubtless indicates what, of necessity, is to be. It is to the West that the benefactions of the Convention are, for many years to come, mainly to flow. Hence the wisdom of a Western Committee, officially to do what has heretofore been done unofficially, by the representative men with whom the officers of the Convention have counselled; and we cannot doubt that when "the times" financially improve, and the Convention once more has means to appropriate for Church Extension, as it must have or die, this Committee, acting under the responsibilities of their position, and in hearty accord with the Board of Trustees, will enable the Convention to understand and answer Western claims and needs more perfectly than ever before, and thus to be, as the one working body of our unified Church, all that its Constitution contemplates, or that the interests of our cause can anywhere demand.

SCHOLARSHIPS.

Forty-two Scholarships have been in force during the past year,—twenty-two at Canton, and twenty at Tufts. The amount of Convention aid to Stud-

ents during the year is $7,620. Twelve beneficiaries have graduated during the year, viz.: seven at Tufts, and five at Canton. Aid has been withdrawn from two Students, it having been found, on examination, that other resources were available to them. Twenty-eight Scholarships are now in force, and ten new applications are expected, making the probable number of those requiring Convention aid to be thirty-eight, calling for an appropriation of $6,840. The amount received for the current year in repayment of Scholarship loans is $1,982, a gratifying increase over any preceding year, and an evidence that the Beneficiaries are not insensible to their obligations to the Convention. Since the Convention began to render aid to Theological Students, the aggregate expenditure in this direction has been $57,900, of which sum $5,520 was given unconditionally, while an additional amount of $540 has been cancelled, by reason of the death of Beneficiaries, or from other cause. Subtracting the last-named amounts from the total of aid given, and we have remaining $51,860, which represents loans made according to the present system. Payments of these loans have been received to the amount of $5,445. Whilst according to the terms on which loans are made, the time for payment of $28,425 has not yet arrived. There is remaining, however, the large sum of $17,990, which is due or past due the Convention, at this time. In many cases, explanations for non-payment have been given quite satisfactory to the Trustees, and it is believed that few, if any, of the Beneficiaries wish to escape the payment of their indebtedness to the Convention. From correspondence had with these Students, and from other means of information available to the Trustees, it is confidently thought that the return of at least fifty per cent. of this indebtedness may be counted upon. These Scholarship loans, therefore, as we have before intimated, ought to be reckoned among the assets of the Convention, and no doubt a larger return from this source may be expected during the ensuing year.

It is not to be supposed, however, that the final non-payment of even one-half of the loans on Scholarship account, implies the loss of so much money to the Church. Many of the Beneficiaries who plead present inability are laboring faithfully and successfully in uninviting fields, and are doing profitable Missionary work, promoting organization and Christian culture, by the means suggested at their several ministerial training schools. The value of this form of expenditure is no longer speculative: it is demonstrated.

Carrying out the suggestion made at the session last year, the Trustees have caused a personal examination of the individual condition and needs of Beneficiaries to be made by Members of the Board, the result of such examination showing that aid has been rightfully extended in the great majority of cases. Only in two or three instances did the Examining Committee find cause to recommend the withdrawal of help, or the lessening the amount lent.

The careful reports of the faculty of the Divinity Schools bear witness to the scholarship, zeal and Christian devotion of the young men receiving Con-

vention aid. We can but think that our Ministry and Church will be the stronger for the reinforcements that shall be sent forth from Canton and Tufts. Nor can we doubt the duty and expediency of continuing a liberal Convention expenditure in this direction.

We may here call attention to the fact, that the graduating classes at our Divinity Schools introduce into our ministry barely a sufficient number, if enough, to supply the vacancies made by death and other causes. Our list of clergymen deceased since our last Convention, if we have noticed all, is as follows: Humphrey Bromley, O.; Eugene B. Cooper, N. Y.; Thomas Dolloff, O.; Charles Heman Dutton, O.; Kittredge Haven, Vt.; Joel C. Sawyer, Mich.; Martin J. Steere, Mass.; Benjamin Franklin Strain, Ga.; Charles Henry Webster, Conn.; Thos. Jefferson Whitcomb, N. Y.; John H. Willis, Mass.; Isaac Dowd Williamson, D. D., O. To these should be added Larkin Tarrant Brashear, Ky., whose demise occurred last year, though not announced in our papers until recently. These losses emphasize the necessity of maintaining our channels of ministerial supply.

SUNDAY SCHOOLS.

In this department of the labor of our Church, an increased interest is evident. The friends of Sunday Schools are just descrying boundless opportunities of good, as they scan the fields upon which they have entered. Their enthusiasm is manifest in the increased number of Conventions, successfully carried on, devoted to the single purpose of Sunday School improvement.

One of the most hopeful indications of growing faith in the power and beneficence of Sunday School labor, is the strengthening desire for greater fitness on the part of our teachers. They are beginning to feel more intensely the great purpose of their labors: the promotion of Christian righteousness and faith, by the study and communication of Bible truth. As this purpose fills their souls, they realize how little they are fitted, at the best, for this great work, save by that greatest of initial qualifications, a desire to serve the Lord in that labor to which they have been called.

To crown that desire with assured success, our teachers should be qualified by the necessary normal instruction. This does not require any expensive machinery. It may be had in connection with the smallest number of teachers who are actuated by a common purpose of improvement. A series of Normal Lesson Papers is in preparation, which have already been used, in a few instances, to great advantage. How to teach, as well as how to study, is a theme which is treated in various forms; and those who will may, with very little outlay of time and money, obtain that necessary instruction by which their success may be greatly promoted.

A large majority of our schools have adopted the International Lesson System, in line with those of nearly all Protestant communions. The result

is, in our schools, as well as others, where the lessons are judiciously and intelligently administered, a promotion of interest in the Holy Scriptures, in the teachings of which our Church, according to its profession, has an abiding faith. We hope for greater evidences of success in this field of endeavor, according to an enlightened zeal, and the great door of opportunity opened to us.

EDUCATION.

The condition and prospects of Education in our Church, are such as to awaken a high degree of satisfaction. It is true that none of our institutions are so firmly established as to be beyond the contingencies of want. Even those that are the best endowed, on account of the great depreciation in the value of all property from which incomes are derived, and on account of the increasing demands made necessary by the natural and healthy growth of the institutions themselves, are in need of further benefactions from those whom Divine Providence has favored with an abundant measure of this world's goods. Our Schools and Colleges, however, are generally as prosperous as we have a right to expect them to be, in the present state of the financial world. They are not only receiving a fair degree of patronage from our own people, but are growing in the esteem of the general public. But we should not feel that we had discharged our duty, if we failed to emphasize their claims upon all those to whom this Convention authoritatively speaks. We commend them with great earnestness to the rich. No form of public benefaction is more strongly deserving of encouragement, than that which perpetually sets apart funds for the maintenance of Education, thus laying anew, in every generation, the very foundations on which our social fabric reposes, removing from the pathway of human progress the stumbling-block of ignorance, and widening the area of truth from age to age.

We commend them with equal earnestness to those who have children to educate. They were born of the faith and sacrifices of those to whom the Universalist Church was the embodiment of whatever is highest and holiest in the hopes and aspirations of the human heart. Their aim is to strengthen and exalt the Church, by infusing into it those elements which must give stability and glory to every organism. But without a growing regard for them on the part of the people, they will languish and die. The constituency of our schools is peculiar. Statistics show that Education is, to a considerable extent, hereditary. The older institutions of the country have each a large body of graduates to which they can look for patronage. This state of things is mainly in the future for all our schools. Meanwhile they must rely upon the loyalty and zeal of the Universalist public. It is the duty, therefore, of every devout believer of our doctrine, to do his utmost to increase, from year to year, the number of pupils in our academies and colleges, and so to strengthen the institutions to which, in the time to come, our Church must look for no small measure of its dignity and influence.

STATE OF THE CHURCH.

In view of what is so frequently said in our Conferences, in occasional sermons, and on nearly every public occasion, concerning what is most vital to the welfare and progress of the denomination, the Trustees do not feel called upon to enlarge under this head. No fact can be more apparent to those who have carefully studied our affairs than the growth of Church life among us. The parishes of our faith that are without vigorous Church organizations, are conspicuously rare. Everywhere the signs are abundant, that these organizations are growing in earnestness and power. It is our conviction that both clergy and laity are called upon to give still greater attention to these interests. No pains should be spared to bring into the fellowship of the Church, all those persons of high intelligence and substantial influence, who are too often contented with a seat in the congregation and a vote in the affairs of the parish. No countenance should be given to the notion, frequently expressed or implied, that religion is a matter merely for those who are sentimentally weak. The most stalwart minds in every time, from the days of St. Paul until now, have not only found it the solace and comfort of their lives, but the one object in the universe which was worthy of their supreme endeavors; and to day, there is nothing which so soothes, adorns, and ennobles the character of man, as the religion of our Lord Jesus Christ, as it finds expression in His Holy Church.

CONCLUSION.

Now that the financial cloud which has so long obscured our land has begun to lift, we may glance at the the far-reaching field of opportunity which lies before us. If we are "obedient to the heavenly vision" which has dawned upon us, in the bright revealments of a broad faith, the splendors of an immortal hope, and the clear announcement of a loftier and more loving righteousness, we have great harvests of spiritual and social success to gather. No religion that ever blessed the world may be so intensely loved as ours. The Universalist should love his Church more than any other style of Christian can. If it be not so loveable, then let him make it what it ought to be. Regardful of former errors of administration, if any appear, he ought not to discard his *Alma Mater*—his soul-mother; but maintain her beauty and glory before the world. Give her the opportunity to retrieve such errors, and aid her in her beneficent work. "He who loveth his wife loveth himself": he who loves his Church loves himself; he who despises her despises himself; he who scorns her scorns himself. Our Church is ourselves. We are the Parishes; we are the State Conventions; we are the General Convention. When we all learn to say "we," in regard to all the institutions and interests of our Church, we shall secure by our loyalty an abundant and royal fruitage.

It is our duty, not merely that of such persons as are chosen to specific responsibilities, but the duty of all of us, to foster all the enterprises of our Church; to see to it that our ministerial fellowship have no detriment; to further Church extension and help; to promote a wider circulation of our litera-

ture; to encourage a well-trained ministry, and to stimulate a more religious life among us. Will each of us do what in him lies to push on the ark of our progress? The heathen proverb was, The gods help those who help themselves; it is no less a doctrine of Christianity, that the Divine blessing accompanies every effort, made in singleness of heart, every prayer of sincere earnestness, every unselfish gift, for the furtherance of human welfare. It is ours if we labor industriously for the prosperity and peace of our Zion.

Respectfully submitted.

W. T. PARKER,	J. R. BUCHTEL,
SIDNEY PERHAM,	R. BLAKELY,
E. G. BROOKS,	J. SMITH DODGE, JR.,
H. W. RUGG,	E. H. CAPEN,
F. S. BOAS,	G. L. DEMAREST,
J. STRAUB,	*Trustees.*

CHICAGO, October 24, 1877.

"A."

THE APPEALS OF MRS. H. E. HERSEY.

These were two: one relating to her ejection from the Membership of the Watertown Universalist Church, without trial. The New York Universalist Convention had recognized the irregularity of the proceedings, and "advised the Watertown parish to reconsider its action in the case of Mrs. Hersey, that she may be acquainted with the charges preferred against her, and on which she was expelled from their communion." The Board of Appeal in the case, met on the 16th of January, and upon the documents unanimously found as follows:

"We approve and confirm the action of the New York State Convention, in declaring the proceedings of the Universalist Church at Watertown, in the case of Mrs. H. E. Hersey, to have been irregular; but the said Convention should have *ordered*, instead of *recommending*, the restoration of the appellant, and a trial of charges, according to the custom of our Church and the principles of equity; and we direct that her name be restored to the list of membership of the Church, subject to trial, if the Church so elect, on such charges as may be presented, of which she shall have due notice."

All the Members of the Board concurred in the finding.

The second Appeal related to the adoption by the New York Convention, of a paper purporting to be a report of the Committee of Fellowship, Ordination and Discipline, which acquitted Rev. Harvey Hersey of the charges preferred by the appellant. At the same meeting at which the foregoing judgment was pronounced, the appeal was pronounced well taken, on an inspection of the records. And it was voted, after a session of three days,

"That the Board, at such time and place as it may appoint, will proceed to investigate the charges against the Rev. Harvey Hersey, and after due notice to the parties concerned, and thoroughly hearing all the evidence in the case, make such decision as in its judgment may be required."

In this vote, Messrs. Chambré, Demarest, Wiggin, Bailey, Hodge and Atwood, concurred; and the hearing was appointed to be held at Watertown, N. Y., on the 17th of April, at 2 P. M., the parties to be heard by counsel or otherwise.

The Board accordingly met at Watertown, and the parties appeared by counsel. The hearing continued a week, when the Board came to a final decision, all the Members present, Messrs. Chambré, Demarest, Bailey, Wiggin, Hodge and Atwood, concurring. The Board decided that the 1st, 2d, 4th and 7th charges were sustained, and consequently unanimously rendered the following judgment and sentence:

"That we find the Rev. Harvey Hersey guilty of 'unministerial conduct' on charges preferred against him by Harriet E. Hersey.

"That Rev. Harvey Hersey be and hereby is suspended from the ministry of the Universalist Church:

"*Provided*, however, that at the expiration of eighteen months, he may re-enter upon the ministerial work, on the decision of the Committee of Fellowship, Ordination and Discipline of the New York State Convention, reached after careful examination, that he has during that period conducted himself in a manner to justify his restoration."

"B."

THE MEMORIAL OF JUNIUS S. SMITH.

The Board of Appeal met in New York City, February 1, 1877. After consideration of the matter of jurisdiction, "and the right of Mr. Smith to appeal the case of Rev. John H. Campbell," the following preambles and resolution were unanimously adopted, and signed by each Member of the Board:

"Whereas, in the opinion of this Board, an appeal can be taken only by one of the parties to a case; and,

"Whereas, the complaint of Mr. Junius S. Smith, in the case of Rev. John H. Campbell, is distinctly of the nature of an appeal; and,

"Whereas, the said Rev. John H. Campbell does not appear as the appellant; therefore,

"*Resolved*, That this Board cannot otherwise than dismiss the complaint, without passing any judgment upon its merits."

"C."

MISSIONARY BOX RETURNS.

The following are the amounts of returns of Missionary Boxes, according to the States where contributed:

Maine,	$5 20	Brought up	$1,292 01
New Hampshire,	46 14	Ohio,	71 34
Vermont	67 50	Michigan,	18 19
Massachusetts,	448 06	Indiana,	8 68
Rhode Island,	78 50	Illinois,	32 32
Connecticut,	85 00	Wisconsin,	7 00
New York,	346 40	Minnesota,	13 58
New Jersey,	71 09	Iowa,	32 36
Pennsylvania	135 16	Missouri,	6 80
D. of Columbia,	8 96	Unclassified,	62 76
Forward	$1,292 01	Total,	$1,545 04

Number of Boxes reporting ..... 1841.

Average from each Box, ... $ .80.

"D."

ANNUAL COLLECTIONS.

Cambridge, Mass.—3d Parish.	$130 00	Lewiston, Me.	$20 75
Mt. Carmel, O.	1 35	New York City.—4th Society.	135 72
Roxbury, Mass. (for 1876.)	100 00	Dubuque, Io.	10 00
Owatonna, Minn.	3 20	Derby Line, Vt.	20 86
Muncie, Ind.	4 00	Bristol, N. Y.	12 75
Conesus, N. Y.	1 00	Harrisburg, Or.	5 00
Rochester, N. Y.	17 10	Concord, Mich.	5 00
Providence, R. I.—1st Parish,	225 00	Manchester, Mich.	4 20
Hinsdale, N. H.	7 00	Baldwin's, Mich.	2 00
East Jaffrey, N. H.	5 00	Liberty, Mich.	1 88
Bridgeton, Me.	5 00	Newton, Mass.	82 24
Fort Plain, N. Y.	12 27	Salem, Mass.	62 46
Nashua, N. H.	23 00	Enfield, N. H.	6 50
Dublin, Ind.	3 31	Clinton, N. Y.	5 00
Washington, D. C.	14 50	Hamilton, O.	5 60
Canton, N. Y.	23 00	Titusville, Pa.	20 50
Nyack, N. Y.	4 25	Mt. Pleasant,	7 00
Huntington, N. Y.	8 10	Lynn, Mass.—1st Parish	50 00
Markesan, Wis.	4 00	W. Springfield, Pa.	3 85
Adrian, O.	2 00	Boston, Mass.—2d Parish	400 00
New Bedford, Mass.	16 50	Philadelphia, Pa.—3d Parish,	488 00
Belfast, Me.	8 05	Woonsocket, R. I.	75 00
Stockton, Me.	6 00	Clifton Springs, N. Y.	11 50
Reading, Pa.	32 00	Fr. Atkinson, Wis.	3 00
Providence, R. I.—1st Pa. S.S.	77 10	Portsmouth, N. H.	38 00
Bethel, Vt.	8 20	Ludlow, Vt.	7 00
Weymouth, Mass.—1st Parish	10 00	Stamford, Conn.	50 00
Atkinson, N. H.	3 50	Ford's Bush, N. Y.	4 50
Waretown, N. J.	4 00	Orleans, Mass.	10 00
Barre, Vt.	13 21	Philadelphia, Pa.—1st Parish.	10 00

Chicago, Ill.—1st Parish	$100 00
Brattleboro, Vt.	82 09
Columbus, Wis.	4 50
Lodi, Wis.	4 40
Wyocena, Wis.	2 80
North Salem, N. Y.	16 00
Saugus, Mass.	10 00
Portland, Me.	40 00
N. Chester, Vt.	7 00
Ridgeway, N. Y.	10 90
Bloomfield, Io.	3 00
Auburn, Me.	30 15
Saltzburg, Pa.	3 00
Macomb, Ill.	5 00
La Fayette, Ill.	3 00
Grand Rapids, Mich.	17 78
S. New Market, N. H.	5 00
Webster, N. Y.	4 25
S. Edmeston and Columbus, N. Y.	4 27
Marlboro, N. H.	9 20
Cincinnati, O.	13 00
Troy, N. Y.	24 00
Machias, Me.	10 00
Amesbury, Mass.	3 00
Hudson, N. Y.	16 00
N. Bloomfield, N. Y.	6 50
East Bush, N. Y.	4 10
Dexter, N. Y.	4 00
Granby, Ct., S. S.	5 00
Danvers, Mass.	25 00
Dexter, Me.	11 00
Marblehead, Mass.	13 21
New York City,—3d Parish,	30 46
Philadelphia, Pa.—2d Parish.	5 00
Newport, N. Y.	10 00
Middleville, N. Y.	2 50
Eaton, O.	2 00
La Fayette, Ill.	5 25
Syracuse, N. Y.—1st Parish	7 40
Waldron, Ind.	3 40
Burlington, Ky,	3 60
Marshfield, Vt.	4 25
Whitesville, N. Y.	3 47
Madrid, N. Y.	4 25
Huntington, O.	1 70
Baltimore, Md.—3d Parish	10 00
Woodstock, Vt.	4 40
Boston, Mass. (Shawmut)	33 53
Speedville, N. Y.	3 00
Hopbottom, Pa.	2 50
Franklin, Mass.	30 00
Caledonia, O.	$5 00
Roxbury, Mass.	100 00
Rockland, Me.	15 20
Southbridge, Mass.	9 00
Madison, O.	1 50
Macedon, N. Y.	10 00
Baltimore, Md.—2d Parish	25 13
Manchester, N. H.	25 00
Waltham, Mass.	19 35
" S. S.	5 65
Chicago, Ill.—2d Parish	50 00
Lawrence, Mass.	15 26
Pawtucket, R. I.	100 00
Rochester, Mich.	6 00
Plymouth, Mass.	21 72
Concord, N. H.	15 00
New York City,—2d Parish	10 00
Cedarville, N. Y.	2 00
Cooperstown, N. Y.	10 59
Biddeford, Me.	12 00
Washington, Vt.	5 00
Storm Lake, Io.	2 00
Newell, Io.	1 00
S. Adams, Mass.	17 75
Glover, Vt.	5 00
Orange, Mass	26 25
Hightstown, N. J.	3 25
Belvidere, Ill.	2 00
Fly Creek, N. Y.	7 60
Middleport, N. Y.	8 55
Providence, R. I.—2d Parish.	75 00
Keene, N. H.	2 00
Waterloo, P. Q.	2 00
Austin, Minn.	4 51
Columbus, O.	30 00

PERSONAL.

Indianapolis, Ind.	1 00
Alexandria, La.	25
Greenwich, O.	1 00
Concord, Ill.	25
Burlington, Vt., (an unknown friend)	50 00
Akron, O.	1 00
Baltimore, Md.	1 00
Emporia, Kan.	3 00
Madrid, N. Y.	1 00
Warren, Ill.	3 00
Hartland, Vt.	5 00
	$3,680 62

"E."

Memorial of Wm. Coventry H. Waddell, of New York City, Relating to Finance and other Subjects.

To the United States Convention of Universalists:

The undersigned, on his assumed right as a member of the Universalist Denomination for the last fifty years, would respectfully represent that he deems it of vital importance to the cause of Universalism, that due consideration be given by your honorable body to some subjects which the undersigned would bring to your notice, and urge upon you such suitable action as may conduce to the attainment of the objects which he has in view.

THE FINANCES OF THE DENOMINATION.

We have not brought with sufficient force and effect before the people of our denomination the great necessity which exists for the furtherance of our religious interests, by a systematic course of action to raise the amount of funds necessary (and *annually*) to effectually advance our cause. By the providence of God we, as a people, within the United States, have been greatly favored, within the last century, by great advances in our pecuniary ability as well as in the dissemination of gospel truth; and, although with other portions of our body politic, we feel the pressure of the times, in general, we, as a people, are, by the blessing of a kind Providence, greatly favored. Anxious, therefore, with many others with whom he has conferred, the undersigned would respectfully, but urgently, bring to your consideration that we, as a denomination, number at this time, within the United States, at least 25,000 attendants upon our churches, feeling more or less interest in the 500 churches which they severally attend; that if each one of those attendant members would, on an average, religiously impose upon themselves a tithe-ta of three cents per day, we should have an annual sum of $273,750.00. But if we reduce the sum, by reason of delinquent members, one-half, we still have an aggregate of one hundred and eighty-six thousand eight hundred and seventy-five dollars *per annum*, which, the undersigned most respectfully submits, is an amount which could be easily collected, and when collected ought to be divided equally for distribution between the General Convention and the several State Conventions, as provided in the following resolutions, which the undersigned most respectfully submits for adoption at your ensuing session:

Resolved, That the Executive Committee of the General Convention, and the several Executive Committees of the several duly organized State Conventions of the Universalist Denomination, be requested to promptly adopt the necessary measures to carry out the spirit of these recommendations, and severally to annually appoint a finance Committee of three prominent Universalists, (two of whom shall be laymen,) to receive and disburse the funds so to be collected, either for the general purposes of the General Convention, or for the general purposes of each State Convention, or otherwise

as the said Committees may determine; and that the several State Committees shall, at least semi-monthly, report to the Chairman of the Executive Committee of the United States General Convention, a full account of their receipts and disbursements, who shall tabulate the same and publish the result thereof at least monthly in the *Star in the West*, the *Christian Leader* and the *Universalist*; and the Finance Committee, herein provided for this especial purpose by the Executive Committee of the General Convention, shall publish at least monthly in the newspapers designated above, a detailed statement of their receipts and disbursements. And be it further

Resolved, That each Universalist congregation in the U. S. be urgently requested to cause a collection to be gathered from each member thereof, at each service in his or her Church, so disposed to contribute for the general support of the Universalist Church, and the doctrine which it inculcates; and that the announcement by the pastor or officiating member at each collection, shall be, viz.: That one-half of the amount to be collected at this time shall be at once remitted to the Treasurer of the General Convention of the Universalist Denomination; and the other moiety to the Treasurer of the State Convention (where there may be an organized State Convention therein, otherwise the whole collection goes to the General Convention) for the special uses of the several Committees provided for by the General Convention of the United States, to disburse the same for the benefit of the cause of Universalism, (except that when a special collection may be ordered in any particular Church, by the authorities thereof, the collections provided for by these resolutions of the General Convention may on such occasions be omitted.) And be it further

Resolved, That each person who may attend the ministrations of the Gospel at each and every gathering of the Universalists be, and is hereby requested to freely contribute of the means which our Almighty Father has blessed him or her with, as a means of advancing the Kingdom of God upon earth. And this Convention does hereby specially beg, as a means of enlarging such contributions, that each person so attending or intending so to do, be urged to resolve in his or her heart, and by his or her will, to carry out such resolve; to come prepared to regularly contribute to these collections in such amounts as they in their mature judgments may deem fit and proper, bringing with them, also, any arrears which may have accrued from their unavoidable absence from any meeting which may have taken place, so that our treasuries may overflow. And be it further

Resolved, That the Secretary duly certify these proceedings as having been adopted by this Convention, and that the Treasurer cause copies thereof to be printed in sufficient numbers to distribute the same freely throughout the denomination without delay; and that the publishers of the several newspapers favoring our denomination be, and are hereby respectfully requested to place these proceedings before their readers.

And your memorialist would further respectfully urge upon the consideration of your honorable body, the expediency of authorizing and advising each State Convention to constitute and appoint, by an annual election in each State Convention, a suitable person, either clerical or lay, who would best attend to the general interest of the cause of Universalism throughout each State, under the name of Bishop, Superintendent, General Secretary, or some other suitable term, as a most valuable means of further advancing our most precious faith. The expense of which supply and the necessary costs of travel, which would be incurred by such an officer, could well and properly be borne from the collections authorized by the preceding resolution. And be it further

Resolved, That all the members of the denomination be, and they are hereby severally urged to subscribe for, and thus aid in the support of at least one newspaper which advocates the doctrine which we profess and cherish; and, also, so far as they may severally be able so to do, to procure and make use of the many valuable publications, in book form, which support our faith, as another means of strengthening them severally therein, and in aid of the publication thereof. And be it further

Resolved, That the Convention be specially urged, as a means of strengthening and extending the influence of our several State Conventions upon the people of our faith, that the several State Conventions, which may have weakened the weight and force of lay delegation thereto by indiscriminately, through their constitutions, giving the power and weight of delegates to all the clergymen within the State, of our denomination, be severally requested to so amend the same as to return to former practice and usage therein, by providing that one clerical and two lay delegates shall represent each Church organization therein, and that each organized Sunday School shall be entitled to one clerical or lay delegate therein.

Craving your grace for this lengthy communication, which the undersigned feels confident does contain some valuable suggestions, he submits the same to the better judgment of the Convention.

Respectfully,

WM. COVENTRY H. WADDELL.

Bennett Building, New York, Sept., 1877.

"F."

Memorial of the Massachusetts Convention, as to the Relations of the Parish at North Swanzey, Mass.

Boston, Oct. 20th, 1877.

To the Universalist General Convention:

A request having been made by the Universalist Society in *North Swanzey, Mass.*, to the Executive Committee of the "Massachusetts Universalist Convention," for permission to ask and unite in fellowship with the "Rhode Island Universalist Convention," and said Committee having carefully considered the reasons presented, and the circumstances in the case, reported to the Massachusetts Universalist Convention, at its last session in Worcester, September 25th, 1877, that the request should be granted, *provided* that the General Convention should approve the action.

I hereby certify that the report was approved and adopted by the Convention, and I herewith present the action for your consideration.

Attest,

W. A. START,
Secretary.

"G."

Memorial of the Rhode Island Convention, as to Advisory Councils.

PROVIDENCE, Oct. 18th, 1877.

REV. G. L. DEMAREST, *Secretary U. G. C.*

Dear Sir and Brother:—At a Meeting of the Executive Committee of the Rhode Island Universalist Convention, 11th inst., the accompanying Report was received from the Committee on F. O. and D. The Ex. Com. deemed it of sufficient importance to deserve the attention of the General Convention, and directed that it be forwarded to that body, at its next session. I therefore send you the same, and respectfully request that it be presented to the Convention, and there receive that attention which its importance demands.

Respectfully and fraternally yours,

WM. S. JOHNSON,
Secretary R. I. U. Con.

Providence, Sept. 19th, 1877.

To the Executive Board of the Rhode Island State Convention of Universalists:

The Committee on Fellowship, Ordination and Discipline, to whom was referred, at the last session of the Convention, the following resolution, viz.:

Resolved, That our Committee on Ordination and Discipline be instructed to consider the propriety of this Convention's memorializing the General Convention of our sect, in respect to providing for Advisory Councils, where misunderstandings arise between pastors and parishes;—

Respectfully present their Report, as follows:

Your Committee felt some embarrassment on entering on their task, from the absence of the only clerical member of the Board; Bro. White, however, before going abroad, kindly committed the resolution of the Convention to our decision, and cheerfully promised to concur unreservedly in our action.

We therefore present it as the unanimous recommendation of the Committee on Fellowship, Ordination and Discipline, That the Rhode Island State Convention of Universalists memorialize the U. S. General Convention of our denomination, at their next session, in favor of providing by their rules for Advisory Councils.

ALBERT BRIGGS,
RICHARD CARRIQUE, } *Committee.*

"H."

Memorial of the New York Convention as to a Modification of the Laws.

Syracuse, N. Y., Sept. 19th, 1877.

Brethren of the General Convention of Universalists of the United States:

In obedience to the New York State Convention of Universalists, I send this memorial to your body. I append below the action of our Convention:

The Committee on Matters pertaining to Discipline, was instructed to prepare a memorial to the General Convention, requesting that body so to revise its by-laws as to make the latter more definite and simple on the subject of the "Board of Appeal," with power to present said memorial to the General Convention without further reference to this body.

May we ask you to so amend the Rule of the General Convention, Article I., § 5, of the By-laws, as to define the powers of the Appellate Board to be as follows:

1st, To take cognizance only of matters pertaining to our Ecclesiastical Laws, and revise no decision only upon the ground of error in proceeding by the Committee below. That their jurisdiction extend to rules and not to evidence.

2d, That no appeal can be had only upon the ground of abuse of Ecclesiastical discretion of the Committee below, or a clear mistake in the exercise of their authority.

3d, When it appears to the Appellate Board that an appeal has been well taken, under the rule, they shall report the same to the Committee below, with instructions for a new trial.

I am, most respectfully and fraternally,

GEORGE B. STOCKING,

From the Committee to whom was referred matters pertaining to discipline.

"I."

Memorial of the New Hampshire Convention, as to a Reduction of Scholarship Loans.

To the Universalist General Convention :

The following Resolution was adopted by the New Hampshire Universalist Convention, at its session, Claremont, October 3-4, 1877:

Resolved, That the general depression in financial circles, and the embarrassed condition in which our General Convention finds itself for want of funds, require that we exercise the strictest economy; and, as one method of retrenchment, we respectfully suggest to the General Convention, the propriety of reducing the amount of its loan to each beneficiary to $125 annually.

(Signed,) E. L. CONGER,
Secretary.

"J."

Memorial of Massachusetts Convention, Relating to Missionary Boxes.

Boston, Oct. 20th, 1877.

To the Universalist General Convention :

At the last session of the Massachusetts Universalist Convention, held in Worcester, September 25th, 1877, the following preamble and resolution were unanimously adopted:

Whereas, The Missionary Boxes may be made to yield a large amount of money, if properly managed, and believing that, if more closely connected

with the organization having control of them in such a way as to be looked after frequently, they would become more efficient, therefore,

Resolved, "That we request the General Convention to consider the policy of placing the Missionary Boxes in the care of the State Conventions, on condition that one-half or one-third of the amounts collected be returned to the General Convention, the remainder to be used by the several State Conventions for Mission work."

Attest, W. A. START,
Secretary.

"K."

Report of the Western Board of Missions.

The Western Board of Missions report, that immediately on the adjournment of the General Convention, 1876, they organized by electing Rev. J. W. Hanson, President, Rev. M. Crosley, Secretary, and these two, and Rev. Augusta J. Chapin, our Executive Board, and at once proceeded to Missionary work, by calling Gospel Meetings, and by procuring the services of several of our ministers to attend them. Miss Chapin attended important meetings in Morrison, Ill., Waverly, Iowa, and Fond du Lac, Wis.; the President attended the Morrison meeting, and visited Des Moines, Iowa, and prevented the sale of the property of the Convention, to satisfy a legal judgment, paid the amount due, and secured the property to the denomination. He also went to Springfield, Ill., to ascertain the particulars of a bequest there, and to learn the condition of our Church property, and was able to institute measures to protect the rights of the denomination.

In connection with the other members of the Board and other ministers, several meetings were held in various places, and other gatherings were projected, looking to a general revival of our cause throughout the Northwest, and a most excellent feeling was everywhere prevailing, a universal sympathy with our efforts was manifested, when a sudden quietus was enforced upon our plans by the entire neglect of the Trustees to fulfil the instructions of the Convention. Repeated communications addressed officially to the Permanent Secretary, soliciting a portion of the funds appropriated to our use, did not elicit so much as the courtesy of a postal card, except that once the Secretary wrote to the Board that he had the required funds, which he would fetch to Chicago the following week. On his way through Chicago, going and coming, he neither conveyed funds nor reported his presence to the Board, nor to this day has he ever assigned any reason for his inexplicable conduct. After having incurred a considerable expense, it became apparent that funds could not be depended upon, and with grief and disappointment, the good work begun was suspended, solely because the instructions of the General Convention were disregarded.

[illegible] in September, in a response to a communication from the President of the Board, the Treasurer of the Convention officially wrote that the check of the Permanent Secretary would be honored, and the President made a final attempt to procure means to enable him to discharge the obligations incurred in obeying the instructions of the Convention. He was successful in obtaining a check, Sept. 28th, for $250, from which should be deducted for expenses in attending meetings the following sums:

J. W. Hanson,	$30 00
A. J. Chapin,	25 00
M. Crosley,	13 25
O. F. Van Cise,	10 00
A. H. Laing,	5 00
Total,	$83 25

Had the money appropriated to our work been given as needed, we could have prosecuted a vigorous and useful campaign. As it is, we are reluctantly compelled to state that the vote of the Convention and our own plans were rendered null, by the failure of the Trustees to obey the instructions of the Convention.

The Board is agreed that the action of the Convention in confiding Western Missionary work to the care of those who are familiar with the local situation, gives universal satisfaction throughout the West, and we urge the Convention to continue the spirit of its action in creating the Western Board of Missions.

J. W. HANSON,
M. CROSLEY,
A. J. CHAPIN,
J. S. CANTWELL,
O. F. VAN CISE.

"L."

Report of the Special Committee on Memorials F and G.

To the Universalist General Convention:

The Committee to whom were referred certain communications from the Massachusetts and Rhode Island Conventions, having duly considered the same, respectfully beg leave to report—

1. As to the communication from the Massachusetts Universalist Convention,

That the action of said Convention in granting the request of the Universalist Society in North Swanzey, Mass., for permission to ask and unite in fellowship with the Rhode Island Universalist Convention, should be approved by the General Convention.

2. As to the communication from the Rhode Island Universalist Convention, "asking that provision should be made for the appointment of Advisory Councils, when misunderstandings arise between pastors and parishes,"

That it is inexpedient to provide for the appointment of such Advisory Councils, and no action upon the subject is recommended.

Respectfully submitted, by

HENRY E. BUSCH,
HENRY I. CUSHMAN. } *Committee.*

Chicago, October 25th, 1877.

"M."

Report of the Committee of Nine, on so much of the Report of the Board of Trustees as relates to Modifications of the Laws, and Memorial H.

Your Committee to whom was referred the Report of the Board of Trustees have attended to their duties so far as they pertain to amendments to the Laws, for securing a Uniform System of Fellowship, Government and Discipline, and beg to

REPORT:

The addition to Article II., Section 4, proposed by the Trustees, in the judgment of your Committee, ought to be adopted.

Your Committee also recommend that the amendments of Article I., Sec. 5, paragraph 7, of the By-Laws, suggested by the Trustees, be adopted; but as several other changes seem to be needed, it is recommended that the paragraph be reconstructed, so as to read as follows:

An appeal from the decision of a lower Court, to be allowed, must be taken within thirty days of the time at which such decision was rendered, and must be accompanied by a bond, with sufficient sureties, for the payment of the costs of the Court, if the appeal be not sustained. Notice of the Appeal shall be sent at once by the Board of Trustees to the Secretary of the Convention from whose decision the appeal is taken, which shall have the effect to suspend the sentence pronounced by its Court, until reaffirmed by the Court of Appeal. They shall also immediately appoint a Board of Appeal to consist of three persons (one at least of whom shall be a

clergyman, and none of whom shall be residents of the State or States interested), who shall hear the case as soon as practicable, and at farthest within ninety days of the date of the appeal, and whose decision, after due notice to the parties concerned (viz.: the original parties to the case), and such a hearing of the evidence in the case as in their judgment equity demands, shall be final. A decision having been reached, it shall be immediately reported to the Board of Trustees, who shall see that the parties interested are at once notified. Should no decision be reached, the Board of Appeal shall report the case to the next Session of the Convention for final action thereon. Petitions, Memorials and Complaints, relating to matters of Discipline, which shall be referred by the Convention to the Board of Trustees, or be brought directly to them, shall be considered by them, and if, in their judgment, equity and the good of the Church require, they shall appoint a Board of three persons to adjudicate thereon; and in such cases, as well as in cases over which the General Convention has original jurisdiction, the foregoing rules, so far as the same are applicable, shall be observed.

Your Committee further recommend that Article VIII., Sec. 2, of the Laws for securing a Uniform System of Fellowship, Government and Discipline, be amended by inserting after the words "may demand," in the seventh line, the words "which decision shall be final"; and striking out all after the phrase, "next Session of the Convention."

As respects the Memorial of the New York Convention, your Committee think it sufficiently covered by the foregoing.

"N."

Report of Committee of Five upon Proposed Amendments of the Constitution.

The Committee of Five, to whom were referred certain propositions to amend the Constitution of the Convention, have attended to the duty assigned them, and submit their Report as follows:

1. They recommend that Article V. of the Constitution be modified in the following manner:

Substitute the word "Triennially" for the word "Annually," in the first sentence of the same.

2. They further recommend that in Section 1, Article IV., the words "a Board of," be stricken out, and the word "eight" substituted in place of them.

3. Instead of Sec. 4, Article IV., they would recommend the adoption of the following.

The Secretary and Treasurer shall be elected annually by the Board of Trustees, and may be by them removed for cause.

4. For Section 5, Article IV., they would advise the adoption of the following:

The Board of Trustees shall consist of ten members, the Secretary and Treasurer being members *ex officio*. After the first election under this Constitution, the elective members of the Board shall divide themselves by lot into two classes of four each; the first class to hold office three years, and the second six years; and thereafter four members shall be elected triennially, to hold office six years.

5. For Article VI., they would recommend that the following Article be substituted:

This Constitution may be amended by a vote of two-thirds of the members of the Convention in attendance at any Regular Session; *provided*, that the amendment shall first be submitted to the Board of Trustees, who shall consider the same, and report with recommendations to the Convention

6. The proposition submitted by Henry E. Busch, Esq., of Penn., relative to the division of State Conventions, is of such importance, that the Committee do not feel that with the limited time at their disposal, they can give it the consideration which it deserves. They would therefore recommend that the same be referred to the Board of Trustees, with instructions to consider it and report at the next Session of the Convention.

Respectfully, for the Committee,

ELMER H. CAPEN.

Chicago, Oct. 25th, 1677.

"O."

Report of Committee on Memorial E.

MR. PRESIDENT:

Your Committee, to whom was referred the Memorial from Wm. Coventry H. Waddell, have given the same due consideration, and ask leave respectfully to report, that—fully appreciating the half century o faithful service in the interests of Universalism on the part of the venerable memorialist, and the great importance of the end his suggestions have in view, it is thought that the methods now in use have not been either long enough or thoroughly enough tested to justify the adoption, by this Convention, of the new plan proposed.

G. H. DEERE.
E. TRASK.

"P."

Final Report of the Committee of Nine upon the Report of the Board of Trustees, and certain Memorials.

STATISTICS.

The fact that ten States make no return of statistics, and that the returns from many other States are too meager to be of any value, is one that we cannot contemplate without humiliation. Our imperfect statistics are constantly made the basis of comparisons unfavorable to our Church. The importance of having full and accurate returns from all our Parishes and Conventions, can hardly be overestimated. The reason we do not have them is, unquestionably, that our subordinate bodies are, to so large an extent, either unorganized, or loosely organized. Unorganized communities do not gather, and, of course, do not report, statistics. It may stimulate the State Conventions to a better practice for this Convention to adhere more rigidly to the rule which makes statistical returns the basis of representation. But the true remedy is to be sought in a more compact and effective organization of the State Conventions. When they know what their forces are, they may be expected to report them. We therefore recommend as the remedy for this, and equally for other evils from which we suffer, the organization of our State Conventions on a plan to do regular, systematic and effective work.

MISSIONARY BOXES.

In accordance with the suggestion of the Board of Trustees, and the Memorial (J) of the Massachusetts Convention, your Committee recommend the adoption of the following change in the administration of the Missionary Boxes, presented by the Board:

Whenever the authorities of a State Convention, suitably organized for the purpose, desire, the Board may authorize them, at its discretion, to take charge of the Missionary Boxes for their State, to operate them in behalf of the General and State Conventions; one-half of the contents of the boxes to be transmitted to the Secretary of the General Convention for its treasury, the half retained in the State to be devoted to Missionary work and Church extension.

SUNDAY SCHOOLS.

We heartily concur in the suggestions of the Board of Trustees in regard to the management of our Sunday Schools, and we urgently advise our Sunday School workers to put those suggestions into practice, at the earliest opportunity.

EDUCATION.

In the matter of Education, your Committee, while gratefully recognising the generally flourishing condition of our educational institutions, deem it important to emphasize again before the Universalist public, the necessity that our Schools and Colleges be supported by our own people. Considering the

uniform high character of these institutions, it should be esteemed a privilege on the part of Universalists to give them their patronage. When the privilege is not appreciated, we would commend it to their serious consideration as a duty.

MISSIONS AND SCHOLARSHIPS.

Your Committee regard it as a very unfortunate circumstance, that the Missionary work of the Convention, which is the permanent interest this body exists to foster, has been practically suspended, all along the line. The importance of extending aid to young men preparing for the ministry is fully recognized; but it does not seem to your Committee to be so overshadowing, that it should enjoy a monopoly of the Convention's aid. It is true, that if the income from Parish collections were what it should be, the Board would have ample means to attend to both interests. But in the light of experience, we may not hope for any considerable increase of revenue for the year to come.

Your Committee therefore recommend that the sum appropriated for Scholarships for both Divinity Schools, for the ensuing year, be $4,500, the same to be equally shared between them. It is further recommended that the amount appropriated to each School be divided among those requiring aid, according to the discretion of the Faculty, who shall report to the Board the disposition made of the appropriation.

Your Committee also recommend the appropriation of $1,000, to meet unpaid claims on account of Missions.

OTHER APPROPRIATIONS.

It is recommended, that $2,000 be appropriated for salary of Secretary, Expenses of the Board, and Incidentals.

That $1,500 be appropriated for Interest.

That a sum not to exceed $400 be appropriated for bound blanks, to be issued to Parishes from the Secretary's office, subject to the approval of the Board of Trustees.

That the sum of $1,000 be appropriated for the use of the Western Board of Missions, the continuance of which Board we recommend.

That the sum of $2,000, from the income of the Murray Fund, be appropriated to the reduction of the Convention's debt.

That the remaining income be appropriated, at the discretion of the Board of Trustees.

THE MURRAY FUND.

In regard to that portion of the Report of the Trustees which refers to our financial matters, your Committee presents the following preamble and resolution, and recommends its adoption by this Convention.

Whereas, it appears from the Report of the Board of Trustees that the Murray Fund, amounting to more than $120,000, has been largely loaned upon Real Estate security, some of which is now and has been for some time unproductive, no interest having been paid, and—

Whereas, Said Fund should be regarded as sacred, and loaned with more than ordinary care, therefore—

Resolved, That in view of the present state of the finances of our country, we would recommend that hereafter all of said Fund now in hand, together with such collections as can be made, be used in the purchase of Government or other interest-paying securities, in accordance with the Laws of the State of New York, under which this Convention is incorporated.

SUB-DIVISION OF THE BOARD.

We recommend that the Convention instruct the Board of Trustees to consider carefully whether it be not practicable, by division of the Board into Sub-Committees, or otherwise, to lessen materially the current expenses.

THEOLOGICAL SCHOLARSHIP FUND.

We further recommend that all loans to students hereafter repaid, shall be set apart as a Fund, to be known as the "Theological Scholarship Fund," the interest of which alone, together with such other moneys as shall be appropriated for that purpose, shall be used in further loans on Scholarship account; and the attention of those persons to whom this particularly relates, is hereby called to the subject.

J. S. CANTWELL, *Chairman*.

I. M. ATWOOD,	E. C. SWEETSER,
A. A. MINER,	D. D. T. MARSHALL,
D. MORRISON,	A. G. THROOP,
J. A. DARLING,	A. CUSHMAN.

"Q."

WEDNESDAY, OCTOBER 24.

8.30 A. M.—Praise and Prayer Meeting in the Lecture Room of St. Paul's Church, led by Rev. G. H. Deere, of Minnesota.

10 A. M.—Organization of the Convention, in St. Paul's Church.
2.30 P. M.—Reports of Board of Trustees and Treasurer.
7.30 P. M.—General Meeting, the subjects being "Education," and "Sunday Schools. Addresses are expected from Rev. G. S. Weaver. D. D., of Illinois, on the former subject; and Rev. L. J. Fletcher, D. D., of New York, on the latter.
7.30 P. M.—Preaching Service in the Church of the Redeemer, corner West Washington and Sangamon Streets. Sermon by Rev. J. M. Pullman, of New York City.

THURSDAY, OCTOBER 25.

8.30 A. M.—Praise and Prayer Meetihg in the Lecture Room of St. Paul's Church, led by Rev. Augusta J. Chapin.
9.30 A. M.—Business of the Convention.
11 A. M.—The Occasional Sermon, by Rev. J. S. Dodge, Jr., of Conn.
2.30 P. M.—Business of the Convention.
7.30 P. M.—Mass Meeting; Subject, "The Opportunities and Duties of the Universalist Church." Addresses by Rev. A. A. Miner, D. D., of Mass.; Rev. J. M. Pullman, of New York, and Rev. I. M. Atwood, of Mass.

FRIDAY, OCTOBER 26.

8.30 A. M.—Prayer and Praise Meeting in the Lecture Room of St. Paul's Church, led by Rev. Charles Fluhrer, of Michigan.
9.30 A. M.—Business of the Convention.
2.30 P. M.—Service of Holy Communion. Sermon by Rev. Geo. H. Deere, of Minn.
7.30 P. M.—Preaching Service in Church of the Redeemer. Sermon by Rev. L. J. Fletcher, D. D., of New York.

TREASURER'S REPORT.

To The Universalist General Convention:

I present herewith my Eighth Annual Report to your body with accounts current, showing the amount of revenue from the various funds, and their condition at the first of October, inst.

THE MURRAY CENTENARY FUND.

The amount of this fund on the 1st day of October, 1877, was $120,742.54, being the same amount as reported last year. The loans made on mortgages to aid indirectly the churches at Lawrence, Kansas, and Brookfield, Mo., referred to in my report for 1876, still remain unproductive: they amount to.....$6,628 75

The property at Chelsea, Mass., has been purchased under a foreclosure, and is now owned by the Convention, amount 9,000

That at Revere, Mass., has been purchased by the Convention under a like process, amount..... 4,500

A loan of $5,000 upon property in Chicago matured on the 8th June last and is unpaid, as well as the interest due at that date..... 5,000

$25,128 75

The above property, held by mortgage, and by foreclosure and purchase, is believed to be ample to reimburse the Convention for the amount loaned, with interest and expenses, under ordinary circumstances; at present the market is not in a state to offer the property for sale; meantime the revenue from this fund is proportionately diminished.

THE JOHN G. GUNN MINISTERIAL RELIEF FUND.

The principal of this fund remains the same as at the last report, $8,000.

Final action in the forecloure suit in the case of Smith, $3,500, has been delayed by a payment on account, and an early settlement will probably be had.

The mortage of Storm for a like amount, $3,500, is now in default, and is in the hands of the counsel of the Board of Trustees for foreclosure.

The property held for the security of the above loans is thought to be ample for the purpose, but being unimproved no income can be obtained for the present.

THE GENERAL ACCOUNT.

With regard to this account reference may be had to the statement herewith.

FINANCIAL CONDITION.

The condition of the Convention, financially, is about the same as reported last year.

I have prepared from the Treasurer's Reports for the years 1870 and 1871, a brief synopsis of the Receipts and Disbursements of those years, together with a statement of the sources from whence the necessary funds were obtained for carrying on the Convention work, and for meeting its obligations.

These figures will serve to show, that the present indebtedness had its origin in the years named, and that nearly the whole amount then assumed is still due. The Board of Trustees, with varying success, have carried this heavy load,—especially heavy during the past four years of business depression, in consequence of the error made at the Buffalo Convention, in 1869, in voting to release State Conventions and Parishes from their obligations to make the usual contributions to the Funds of the General Convention, during the Centennial year, hoping thereby to stimulate a more vigorous canvas for the raising of the Murray Fund.

Nearly all the revenues were thus cut off, while the Convention's obligations, such as Scholarships, General Secretary's Salary, Missions, and in fact all the Expenses of the Convention, had to be provided for promptly, and borne as heretofore.

These are the figures,—

1870.

Total disbursements for the year ending September, 1870—Gloucester Session		$14,468 79
Total receipts for same time—		
From Missionary Boxes	$165 32	
General Collections	974 22	1,139 54
Disbursements over Receipts		$13,329 25

1871.

Total disbursements for the year ending 6th September, 1871, $19,459 68

Total Receipts for same time—		
General Collections from Secretary	$2,821 31	
Missionary Box receipts do.	1,495 46	
Murray Fund interest	3,460 89	
Scholarships returned	180 00	
		7,957 66
Disbursements over receipts		$11,982 02
The two years show thus:		
Deficit for year ending September, 1870		$13,329 25
Deficit for year ending September, 1871		11,982 02
Obligation to aid Clinton parish, N. Y.; since paid		4,000 00
Total deficit September, 1871		$29,311 27

The Treasurer is aware that the figures given above are not a part of the transactions of the past year, but they certainly indicate that the obligations of the Convention are not the result of indifference extending through several consecutive years; but mainly the withdrawal of aid during the two years named.

Respectfully submitted,

D. L. HOLDEN,
Treasurer.

New York, October 1st, 1877.

AUDITING COMMITTEE'S CERTIFICATE.

NEW YORK, October 17, 1877.

The undersigned, appointed by the Board of Trustees an Auditing Committee, have carefully examined the accounts of the Secretary and those of the Treasurer, comparing them with the vouchers and with each other, and find them exactly correct. We have also examined the Securities of the Murray Fund, and find them as they should be.

(Signed) J. SMITH DODGE, JR. } *Committee.*
G. L. DEMAREST. }

GENERAL.

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

1876.				
Oct.	1	To Balance in Bank,		$1,049 06
"	23	Income from Murray Fund:		
Nov.	8	Sawyer & Lombard	$350 00	
"	27	Jersey City Bonds	875 00	
Dec.	19	J. Barber	49 00	
"	21	Bayonne Bonds	205 38	
1877.		H. A. Skinner	250 00	
Jan.	3	Sawyer & Lombard	350 00	
"	11	Murray Fund Balances	158 95	
"	15	Jersey City Bonds	105 00	
Feb.	17	Jefferson Co. Bond	17 50	
Mar.	10	S. A. Briggs	225 00	
"	15	W. F. Myrick	900 00	
Apl.	23	Sawyer & Lombard	350 00	
May	1	Jersey City Bonds	875 00	
July	5	M. Lombard	109 58	
"	5	"	214 67	
"	10	Murray Fund Balances.....a.....	84 52	
"	16	Sawyer & Lombard	350 00	
Aug.	15	Jersey City Bonds	105 00	
Sept.	13	W. F. Myrick	900 00	
"	24	Mass. Convention Note	268 15	
"	24	Trustees' Note, 1 year	700 00	
				7,442 75
"	30	Annual Collection, Columbus, Ohio, Nov., 1876		30 00
"	30	Missionary Boxes		15 00
"	30	Rev. Mr. Pullman, Secretary		7,451 51
"	30	Proceeds of Loans		14,837 65
				$30,825 97

1877.		
October 1.	To Balance in Bank	$1,875 51

ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION, *Cr.*

1877.			
Oct. 1	By Traveling expenses		$1,086 38
	Office expenses		1,637 42
	Missions		2,438 93
	Scholarships		7,620 00
	Interest		1,592 55
	Printing and Copying		274 01
	Loans paid		14,301 17
	Balance		1,875 51
			$30,825 97

New York, October 1, 1877.
E. E.

D. HOLDEN,
Treasurer.

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

1876.		To Balance as per Annual Report, 1876:		
Oct.	1	Investments	102,828 75	
		Bills Receivable	5,661 83	
		Cash	12,251 96	$120,742 54
Dec.	19	" Cash for Bayonne Bonds		7,000 00
1877.				
Feb.	17	" " Jefferson Co. Bond		500 00
Oct.	2	" " on account Mass. Convention Note		1,040 83
				$129,283 37
1877.				
Oct.	1	To Balance—Securities on hand	115,130 95	
		Bills Receivable	4,621 00	
		Cash	990 59	$120,742 54

FUND ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION. *Cr.*

1877.			
Oct. 1...	By Loans and Bills Receivable, paid off the current year, viz:		
	Bayonne Bonds		7,000 00
	Jefferson Co. Bonds		500 00
	Mass. Convention Note (in part)		1,040 83
	Balance:		
	Securities on hand as follows: viz.		
	Trustees' Notes	$10,000 00	
	L. Hardwick—Bond and Mortgage	4,000 00	
	W. F. Myrick	18,000 00	
	Jersey City Bonds	28,000 00	
	H. Fosher—Bond and Mortgage	1,500 00	
	First Universalist Church, Lawrence, Kansas	1,128 75	
	Sawyer & Lombard—Trust Deed	7,000 00	
	" " " "	7,000 00	
	True M. Townsend—Bond and Mortgage $9,000 00		
	Expenses of Foreclosure 802 20	9,802 20	
	H. A. Skinner—Bond and Mortgage	5,000 00	
	H. B. Fry— " "	4,500 00	
	Atlantic and Pacific Telegraph Stock—10 Shares	200 00	
	S. A. Briggs	5,000 00	
	F. S. Boas	2,250 00	
	J. L. Lombard	7,250 00	
	Nelson Curtis	4,500 00	
		115,130 95	
	Sundry Bills Receivable	4,621 00	
	Cash in Leather Mf'g. Nat'l Bank	990 59	120,742 54
			129,283 37

New York, October 1, 1877.

E. E.

D. L. HOLDEN,
Treasurer.

THE JOHN G. GUNN MINISTERIAL

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

PERMANENT

1877.				
Oct.	1	To Balance as per Annual Report, October 1, 1876:		
		T. F. Allen—Bond and Mortgage.....	$3,500 00	
		T. F. Allen—Bond and Mortgage.....	3,500 00	
		Loan on U. S. Bond.....	1,000 00	
				$8,000 00

INCOME

1876.				
Oct.	1	To Balance as per Annual Report		$360 00
1877.				
July	3	" Interest from Campbell & R.....		70 00
"	7	" Amount on account of foreclosure of Smith's Mortgage		600 00
				$1,030 00

1877.

Oct. 1. To Balance—Cash in Bank.....$555 00

RELIEF FUND ACCOUNT. *Cr.*

THE UNIVERSALIST GENERAL CONVENTION.

FUND.

ACCOUNT.

1877.			
Oct. 1	By Draft No. 481		$100 00
	" " " 482		100 00
	" " " 1 (New Series)		75 00
	" " " 2		100 00
	" " " 3		100 00
	" Balance		555 00
			$1,030 00

New York, October 1, 1877.

E. E.

D. L. HOLDEN,
Treasurer.

OCCASIONAL SERMON.

THE WORD MADE FLESH.

Delivered before the Univeralist General Convention, in Chicago, October 24th, 1877.

By REV. J. SMITH DODGE, Jr.

"The word was made flesh and dwelt among us * * * full of grace and truth." John 1, 14.

The Universalist Church is slowly perfecting a solid and congenial organization. To one who only glances occasionally at the process, it may seem a mere succession of constitutions made and remade, of mistakes and failures succeeded by efforts no more promising. But to one who closely follows the growth of our organism, it is evident that our Church is achieving, by the only possible process of repeated effort and correction, an ecclesiastical polity which will faithfully represent and efficiently answer its needs. So that it requires only that patience with human weakness which experience teaches, to rest in the cheerful faith that the future offers all we ought to hope for.

But it is the appointed lot of man that with every great gift which God bestows upon him, shall come a corresponding danger, following it and clinging to it as closely as the shadow to its substance, and calling for perpetual vigilance and care. And this is conspiciously true of all organizations among men, for whatever purpose they may be effected. The constant danger is that the organization may overwhelm the individual. In religious affairs all history shows that this danger is always at hand, exhibiting itself in either or both of two ways; and in our own case there are already plain indications of each form. On the one hand the organization encourages the idle to greater idleness. The lazy disciple says in deeds if not in words, "There is no need of my taking

care or trouble now, the Church will attend to all that." And whoever knows anything of the history of religious activity, will bear me witness that every energetic and efficient ecclesiastical system has produced much of this effect. While on the other hand a different class of minds, the self-reliant, active, independent, feel the dominion of a strict Church government as the encroachment of tyranny, and are too often goaded by it into defiance and revolution. The simplest knowledge of Church history will teach that this too has always and everywhere been a danger of religious organization.

Therefore we must be prepared, as our polity grows more and more firm and authoritative, to encounter this constant peril on the right hand and on the left. But do not imagine that I stand before you, Cassandra-like—for none of you would believe me—to predict the speedy ruin of our Church. On the contrary, I am here to point out how that same Gospel of Jesus Christ which impels us to build his Church, also provides the safeguard against this danger, the antidote against this insidious poison.

This safeguard, this antidote, is nothing else than the personal communion of the believer's soul with Jesus Christ the eternal Word of God, our ever-present and almighty Saviour. For observe how in every age of the Church, wherever the disorganizing tendencies of sloth or rebellion have been resisted, or wherever they have wrought their devastating work and yet there has presently emerged a promise and beginning of better things, it has always been through personal allegiance to and faith in Christ that the whole result has been achieved. The apostles for the first time comprehended the grandeur of their mission when they saw their beloved Lord triumphant over the cross and the grave, living and present still. Stephen, confronting his persecutors, saw through the opened heavens Jesus standing at God's right hand, and into his hands he committed his spirit. And all his noble successors in martyrdom, perishing in their winding sheets of flame or amid the tortures of the arena, called steadfastly on the name of Christ and died in him triumphant. When darkness began to gather over the Church, and all rational faith passed into eclipse, still the restless vitality of Christendom, darkened though its vision was, pushed forward the banner of Christ among the heathen, and fought the long conflict of Christ against Wodin until the cross had won and the hardy Norseman bowed his stubborn neck to be baptized in the name of Christ. While amid the deeper shadows of the south, here and there a loving soul in the dark cell of his cloister caught the inextinguishable fire of the hidden Gospel, and broke forth toward heaven in some flame of gracious utterance which has transmitted to all the world the fragrance and the splendor of his love for Christ. And when in the fulness of time the intellect of Europe burst the bands of ignorance like Samson's withes, Wickliffe and Huss, Luther and Calvin, with all their noble comrades, defied the strength of Rome and set free the word of God, by no other power than the faith of Christ.

Nor is this faith any new or strange thing in our Universalist Church. We call John Murray its father; but the father of John Murray in this faith was

Relly, in whose curious book, amid all manner of strange fancies, uncouth imagery, and wild deductions, there runs like a golden thread from end to end the one thought which is his text and his conclusion, "Jesus Christ the head of every man." It was no other gospel that Murray preached. And if the demands of conflict, at a later day, brought to the front other doctrines more prominently, yet whoever will listen through the roar and din of the battle, to the more devout and tranquil utterance of the fathers, will find that they trusted in the name of Christ, and looked for the world's salvation through him alone.

Therefore I stand here to-day, not as a proclaimer of novelties, nor even as one who recalls attention to forgotten things. On the contrary, it seems to me that I look upon a swelling wave across all our Church, of Christliness and faith in his great name. Of which let me cite, as the latest instance, that delightful meeting of yesterday which opened this session of the Convention with the very theme of which I am discoursing, pointing to Christ as the vine in which alone we have life, and summing up its meaning in his command, "abide in me."

But I bring this topic again before you that I may point out how close is the alliance between it and the cardinal doctrine of our Church, so that neither is complete without the other; and also how perfectly this great fact of communion with Christ, accepted not as a theological dogma but as the current of our life, the sap by which we grow, forms the ample guarantee and safeguard against the dangers which beset a solidly organized church.

And now, that we may see how this great doctrine blends with the fundamental truth of the world's salvation, let us run rapidly through those two portions of Scripture which have been read to you. [John i. 1-14, and 1 Cor. xv. 20-28.] Written by two men so different as John and Paul, and primarily for such different purposes, they nevertheless form each the complement of the other, and show us at one view the entire sweep of God's great plan, from the eternity which was before all worlds, to the final consummation.

If in considering these Scriptures I make certain small alterations in the common rendering, it will not be without ample authority.

In the beginning was the Word. What is the word of God? That which God utters. And what does God utter? That which he means. The Word, therefore, is the meaning of God, called His word because it is now uttered, but not therefore other than it was before the utterance. In every man there is some essential purpose or meaning, something which, in the last analysis of his character, he means before everything else. And man is fickle and inconsistent. How much more, then, must there be in the eternal God, who "is not man that he should lie, neither the son of man that he should repent," and "in whom there is no variableness neither shadow of turning," some fixed and steadfast meaning, his essential and immutable purpose. And as we say of the

man that his ultimate and constant meaning *is* the man, so the inspired writer says of the Word or purpose of God: *and the Word was to God and the Word was God. The same was in the beginning to God.* Precisely what this means we may not apprehend. But it seems vaguely to shadow forth a certain infinite, eternal self communion of God with himself, when as yet there was neither angel nor archangel existent, but only the uncreated God. We cannot enter, I say, into such depths; but one thing John makes clear: that the purpose which God resolved within Himself was no transient or make-shift device, but so essentially His eternal meaning that it was Himself; and this before all worlds, in the fathomless depths of His eternal being.

But is it possible for us to know what this great, almighty purpose was? Yes. In the begining of his letter to the Ephesians Paul labors to heap praise on praise in gratitude for the great blessing God has bestowed on man, "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself,"—can this be any other than what we seek, that primal, eternal purpose?—"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him!" Here then is the great secret revealed, the everlasting purpose and intent of God that there should be, in the appointed time, a universe of intelligences, unitary, harmonious, without one strain of discord, or spot, or blemish.

And now let us return to John's account of the unfolding of this purpose, the utterance of God's meaning: *all things were made by him, and without him was not anything made that was made.* The vast work of creation has begun and in it all God utters forth his meaning, his eternal purpose. The minutest atom that goes to form the grain of sand beneath your feet, the constellated worlds that glow and sparkle in the midnight skies, the uplifted grandeur of the everlasting hills, the cedar upon Lebanon and the hyssop that springeth upon the wall, flowing rivers and heaving ocean and the vast rotundity of this rolling globe, were fashioned one and all by this great purpose, and have their place and task in the wondrous scheme by which it is to be wrought out. But much as this is, it is far from being all, for God has made greater things than the physical world. *In him was life, and the life was the light of men.* Life is the crowning wonder of the world. When we have become familiar with all the forms of inanimate matter, and presume to think we have exhausted their marvels, we pause with wonder and reverence before the humblest living creature. Creeping things and winged birds, tiny objects of the microscope, and monsters of the wilderness, they are all greatest in this strange endowment of life. In the physical world it is the mystery of mysteries. But when life rises to the dignity of man, with all that life bestows and implies, then indeed it becomes sublime, and is truly as the sacred writer calls it, the light of men; and it is this because it is the agent and creature of that same divine purpose which framed the worlds. Therefore all social orders and institutions, all religions and philosophies, all science and progress through which

the life of man has unfolded in successive development, are part of this same eternal word or utterance of God.

Have we reached the goal then? Is the perfect utterance of his great plan accomplished? Ah, no; *the light shineth in darkness and the darkness comprehended it not.* How much did men know or guess, after all these great endowments, of the central purpose for which they and all things were created? Here or there a hint, now and then among all the wisdom which the light of life had given, a glimpse or surmise that always seemed too good to be possible —and that was all. The torchlight of philosophy might guide men doubtfully along their crooked paths, but of the glorious purpose of their being they saw nothing and knew nothing. God had uttered much, but he had not yet declared all his counsel.

But here the inspired recital seems suddenly to break its thread. We have been soaring in the highest heavens, and hearing things unutterable, when suddenly we are dropped upon the earth and confronted with John the Baptist in his uncouth garb amid the wilderness. A man of positive work and life; a a very concrete, tangible man of the writer's own time and land. If the sequence is not wholly lost, then there must be some unseen connection between these lofty revelations of the eternal word, and the rough severity of daily life. Nor does our bewilderment cease as we read on. For the writer seems to retrace his steps and begin again about the light of the world. Why tell us John was not that light? Why so carefully remember the elder worthies who had apprehended something of the half-hidden meaning which flickered before their eyes as the light shone in the darkness, and by which they became the sons of God? The apostle is struggling with his great thought, is preparing us for his culminating revelation, which breaks upon us at last and dispels our uncertainty, casting a broad and saving beam of light across the darkness of the world: *the Word was made flesh and dwelt among us:* and thence the narrative flows smoothly on through the scenes of the Saviour's earthly life. There can be no doubt of the writer's meaning. That purpose which God had so cherished in his inmost being that it was indeed himself, in whose expression he had made the worlds and had fashioned the life of man, had now at last come to its full and perfect utterance in the person of Jesus Christ. Not that Christ *announced* God's purpose, not that he *exemplified* it merely, but that he *was* and *is* in his proper personality the expressed purpose and meaning of God. At last that meaning has found the only language in which it could be fully uttered, the person of his son, "the brightness of his glory and the express image of his person."

Do not fear that I am about to plunge you into that slough of metaphysics which has swallowed so many theologians traveling this road. It has been the fatal error of the church in all ages thas she has made the test of orthodoxy and the ground of fellowship to consist in the right understanding of the epoch at which, or the manner in which the purpose in the divine breast became the

person of Christ. Neither you nor I nor the pope on his throne can tell that. And I have no quarrel with any understanding of the matter which holds fast that cardinal fact which alone the Scripture reveals to us, that Jesus Christ is the eternal purpose and meaning of God, impersonate forever, and incarnate once

We need not dwell on the well-known Gospel story. Jesus has lived, worked and died, and now Paul takes up the glorious theme:

Now is Christ risen from the dead. Is he gone then from the presence and sympathy of his disciples? Mark what follows: *and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead.* The bond of union between Christ and the human race, instead of being loosed by his passage across the grave, has grown only more firm and close. He is become the first-fruits of the great harvest of the world; because he lives we shall live also; the very fact that he has borne the form of man and entered into all human experiences, makes his resurrection the pledge and example of our own. But there is more: *For as in Adam all die, even so in Christ shall all be made alive.* Do you not recognize again the fundamental strain, the great purpose which was in the beginning, when before the ages God communed with himself intending an harmonious and perfect universe? "In Christ shall all be made alive," is that mystery of his will which built the worlds and became the incarnate Word. But Paul has suffered his glowing enthusiasm to hurry him too fast. It seems that he could no longer forbear to proclaim the great end of the Master's work, but now he returns upon his theme to mark the process by which that end is to be reached. *But every man in his own order. Christ the first-fruits, afterwards they that are Christ's, in his presence.* Of course, since all are to be made alive *in him*, all are his; but the full revelation of this allegiance comes not at once; *every man in his own order.* His order who wrote these living words, came soon, when amid a martyr's pangs he departed to "be with Christ, which is far better." The order of our fathers to whom we owe the upbuilding of our church, came years ago when they entered into rest. And to morrow it will be our turn to put off the image of the earthy. So the great procession of mortal lives passes across the world; but as they pass from earthly sight all emerge into that divine presence of their Saviour, in which his further and crowning work will be wrought upon them.

Still Paul has more to say of the process of redemption: *Then cometh the end * * * when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet.* With a glance forward to keep the glorious issue full in view, he dwells now upon the constant work of Christ, showing him as a sovereign engaged in the arduous work of subjugating a rebellious empire. Christ must *reign*, putting down every opposing influence and power, present wherever in all his vast domain there is any assault upon the welfare of the race he loves, smiting every

evil in men or around them, dauntless, patient, invincible, until *the last enemy shall be destroyed.* It is, therefore, no easy and momentary process by which the end is to be attained, but a long and toilsome reign of constant warfare. But though the Captain of our salvation must needs struggle so long, the result is nowise doubtful. *And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.* O blessed consummation! The grand, the infinite purpose is accomplished, and that great intent which dwelt at the beginning in the depths of the divine nature, is at last fulfilled.

Glance back for a moment, now, and see how these co-ordinate Scriptures reveal in clear day-light the mystery of God's will which he hath purposed in himself. John takes us to that utmost verge of cognizable things, beyond which we strive in vain to explore the depths of infinity, and shows us as the origin of all that has been made. the indwelling purpose of God, He displays the successive products of creative energy fashioning all things by this purpose, from the primal atoms of the world, to the life which was the light of men; and yet shows all incomplete as the utterance of God's meaning until that meaning, the Word, was made flesh and dwelt among us. The purpose has become a person, and henceforth he that hath seen him hath seen the Father. From this point Paul carries us forward, displaying Christ's fixed grasp upon the souls of men, his persistent reign and his victorious conflicts, until God shall be all in all. And here again the end of what we may know is reached, and we are only sure that there lies beyond an infinity of blessedness, in which we and all shall share.

Such, then, is the blending of the cardinal truth of Universalism with the revelation of the Word made flesh, which alone displays the full glory of either, and declares the whole counsel of God.

But do not fail to observe what this means for the life that now is, for our daily work and growth. And I beg you will not consider that I am using figurative language when I attempt to tell you what the meaning seems to me to be. It means, then, the living presence and dominion of Christ wherever anything is transpiring which touches the spiritual interests of man. So that if in any far-off island of the South, some dusky savage bending before his uncouth god, feels vaguely in his childish soul that there should be something greater than this, and something better in life than to slay his enemies or to eat his yams, it is the out-stretched finger of Christ which touches that darkened soul, beginning the work of its redemption. Or if a great nation which once ran riot in the delirium of revolution, under goading insults grows to the height of political manhood, learns self-control, patience, constancy, so that it seems the fit custodian of whatever is best in the heritage of the nations, it is the strong arm of Christ, putting down another of his foes, that has delivered the sunny land of France, and crowns her with added glory. Or if this convention shall enact wiser laws for our government than those of the past, or shall broad-

en the fields of our useful labor, or strengthen anew the hands of feebleness, it will not be the wisdom of men's minds that will achieve it, but the spirit of the Lord Christ guiding the Church he loves. Nay, if I shall be so honored as to utter here to-day any burning word of truth, or you so blessed as to receive it into fruitful hearts, it is not that I have discovered the truth, nor will it be you that gave it efficacy, but the all-working presence of our Saviour who quickens and inspires. Here, everywhere, now, always, Christ in us the hope of glory.

But some man will say, How is this known to be the truth? I answer, this knowledge is reached in either of two ways, according as the learner belongs to one or the other of these two classes into which humanity is divided —those who are led respectively by the sentiments or the intellect, the heart or the head.

When the man who is so constituted that he can receive no truth until it has approved itself to his reason, surveys with open eyes the field of religious life, he soon discovers a close analogy with that which is visible in the physical world. In the latter, wise men see an order running through all change, maintaining the integrity of established natural processes against opposing tendencies, and insuring the appointed result however the conditions may seem to fluctuate. And he who has once caught clear sight of this controlling force in nature, knows that he has seen the hand of God at work, and cannot doubt his presence or his sway. So the man who surveys the religious life of the race, whether in the broad page of history or the narrow margin of personal observation and experience, soon sees that there is a presence there other than the presence of men, "a power not ourselves, which makes for righteousness." He sees some force restraining the course of human passion, and healing the ravage it has made; bringing into co-operation the discordant efforts of hostile churches, so that, even through strife and envy, the Gospel is advanced; and when in the crash of ruined hierarchies and empires overthrown all hope seems lost, presently bringing forth a purified and regenerate church from the very ruins, like the new Phœnix from the ashes of the old. And when, asking himself what presence this can be, he looks into his Bible for the answer, he reads of Christ, who must reign unto the end, and knows that he has beheld to-day the presence of the Son of God.

On the other hand, he to whom the truth finds ready access only through his heart, feels in the moments of his heartiest prayer, that a presence is beside him; or by the coffin of his beloved, is touched amid all his grief with the breath of a heavenly Comforter; or in his struggle with temptation, when he reels in the tremendous grapple, and hardly hopes to win, he becomes conscious, as he lifts his despairing cry to heaven, of new force poured into his heart, and gains a victory which he feels is not his own. It will not be hard for such a soul to believe that a Helper is always at his side, nor to recognize in him the promised Saviour.

And when, by either entrance this living faith has come into the soul, the happy contagion speeds through all its veins. He who *feels* the presence of the Lord will soon see and understand; and he who looks upon his Saviour, will not long delay to love him. This is the height and culmination of human possibilities. "If any man be in Christ he is a new creature. Old things are passed away, behold, all things are become new."

And finally, to return to our starting point, let me repeat that this personal communion with Christ is the one appointed safeguard of the individual against the dangers that necessarily attend all religious organization, It meets perfectly either form of this danger, slavery or rebellion. For he who has thus become Christ's freeman, never can forget that his primary and indissoluble religious tie is personal; that the integer and unit of religious experience is the bond of the individual soul to God through Christ. With this perception, his status is the same for him as if God had never made another human soul than his own, and for him alone Christ had been begotten and had lived and died. No convention, no polity, no church or priest can intervene between the soul thus illuminated and the present Lord. And therefore none can assume the responsibility of his duties. He is pledged and stimulated to constant activity, constant endurance, constant sacrifice; he has his personal account to render to his present Master. and may not put his duties in another's charge.

But on the other hand this baptism of the spirit imparts to the soul such magnanimity, and makes all men seem so bright with the image of God. and all the incidents of life so weighty with his purpose, that it becomes easy, nay, imperative, to combine with whoever else seeks the furtherance of God's great purpose, the proclamation of the divine Word. Therefore the soul whose life is hid with Christ in God, hopeth all things, endureth all things, seeketh not her own, is not easily provoked, counts no sacrifice too great nor any demand upon her patience too exacting, if in any way something may be accomplished for the service of that dear Lord who endured such contradiction of sinners against himself.

O, my bretheren of this beloved church, let us push forward the triumphs of the right with all our strength, our wisdom and our skill, but let us not forget that it is not we who conquer or achieve, but God's eternal purpose in the person and the spirit of Jesus Christ our Lord.

MINUTES

OF THE

Universalist General Convention.

ANNUAL SESSION

HELD AT

PROVIDENCE, RHODE ISLAND,

1878.

NEW YORK:
UNIVERSALIST GENERAL CONVENTION.

1878.

UNIVERSALIST GENERAL CONVENTION.

The system of **Family Missionary Boxes** was suggested to the late Secretary of the Convention, Dr. Brooks, by D. L. Holden, Esq. of Bergen, N. J., as a simple and inexpensive plan, by which all who love Universalism as the Gospel of Christ, could contribute directly to the Missionary Fund of the denomination. The plan was approved by the General Convention, at the Providence Session, September, 1868, and, by a unanimous vote, "earnestly commended to the Denomination."

The Missionary Boxes will be sent free to any responsible person. The desire is to place one in every Universalist home; and all who love the cause are requested to aid in this work. Faithfully carried out, this plan, while burdening no one, will give the Convention great and constant aid in carrying on its Missionary work.

PERMANENT FUNDS.

Three *Permanent Funds* are under the control of the General Convention, or its Board of Trustees:

1. The *Murray Fund*, founded in 1870, the Centenary of Universalism, in honor of Rev. John Murray, and now amounting to $120,000: the income of which is pledged to the aid of Theological Students, the distribution of Universalist literature, Church extension, and the Missionary cause.

2. The *Gunn Ministerial Relief Fund*, founded by the late John G. Gunn, of Nyack, N. Y., and amounting to $8,000: the income of which is to be appropriated for "the relief, support, and maintainance of needy clergymen, their widows and families."

3. The *Theological Scholarship Fund*, the income of which is to be applied in aid of Theological Students.

Form of a Devise or Bequest to the Universalist General Convention.

(GENERAL.)

I give and bequeath to "The Universalist General Convention," incorporated under the laws of the State of New York, the sum of
dollars, to be used and applied to the general uses and purposes of said corporation.

(SPECIAL.)

I give and bequeath to "The Universalist General Convention," incorporated under the laws of the State of New York, the sum of
dollars in aid of the Fund known in that body as the Murray Fund, [or, the Gunn Ministerial Relief Fund, or, the Theological Scholarship Fund,] and to be used and applied to the uses and purposes for which that Fund is established.

MINUTES

OF THE

Universalist General Convention.

ANNUAL SESSION

HELD AT

PROVIDENCE, RHODE ISLAND,

1878.

UNIVERSALIST GENERAL CONVENTION.
1878.

E. A. Johnson & Co.,
Printers,
57 Weybosset Street,
Providence, R. I.

MINUTES

OF THE

Universalist General Convention,

PROVIDENCE, OCTOBER 23—25, 1878.

MEMBERS PRESENT.

MAINE.—Rev. G. W. Quinby, D. D., Rev. W. E. Gibbs, Rev. C. Weston, Richard Dresser, Jos. M. Hayes, Mrs. G. W. Quinby, Mrs. S. Perham: 7.

NEW HAMPSHIRE.—Rev. E. M. Grant, *President of State Convention*, Rev. E. L. Conger, *Secretary*, Rev. Jas. Gorton, Rev. W. W. Hayward, Col. W. E. Stevens, Justin V. Hanscom, Mrs. Loretta Foster: 7.

VERMONT.—Rev. F. E. Healey, Rev. E. J. Chaffee, Hon. Heman Carpenter: 3.

MASSACHUSETTS.—Rev. A. J. Patterson, *President of State Convention*, Rev. W. A. Start, *Secretary*, Rev. A. A. Miner, D. D., Rev. I. M. Atwood, Rev. G. M. Harmon, Rev. W. R. Shipman, Rev. Richard Eddy, Hon. Newton Talbot, Hon. E. Trask, John B. Winslow, Mrs. Mary L. Draper, Hon. Henry B. Peirce, John D. W. Joy, F. V. B. Kern, Daniel Seagrave, Henry D. Williams: 16.

RHODE ISLAND.—Hon. L. W. Ballou, *President of State Convention*, Rev. Henry W. Rugg, *Secretary*, Rev. Charles J. White, Gen. Olney Arnold, Geo. H. Leavens: 5.

CONNECTICUT.—Geo. H. Keith, *Vice-President of State Convention*, Rev. M. W. Tabor, Seth S. Cook, James Staples: 4.

NEW YORK.—Rev. L. J. Fletcher, D. D., *President of State Convention*, Rev. Charles F. Lee, *Secretary*, Rev. O. Cone, D. D., Rev. A. B. Hervey, Rev. E. C. Sweetser, Rev. A. Gunnison, Benj. F. Romaine, Charles L. Stickney, L. S. Freeman, B. W. Wilson, D. Van Buren, J. F. Van Riper: 12.

NEW JERSEY.—J. R. Norton, *Vice-President of State Convention*, Rev. C. H. Fay: 2.

PENNSYLVANIA.—Rev. James Shrigley, John A. Nightingale, Wm. B. Bement: 3.

OHIO.—Rev. B. F. Eaton: 1.

ILLINOIS.—Hon. A. G. Throop, *President of State Convention*, Rev. G. S. Weaver, D. D., Rev. J. W. Hanson, D. D., James H. Swan, C. B. Sawyer, Mrs. Geo. B. Marsh, Mrs. A. G. Throop: 7.

MICHIGAN.—Rev. Charles Fluhrer: 1.

WISCONSIN.—Rev. Olympia Brown: 1.

MINNESOTA.—Rev. James H. Tuttle, D. D.: 1.

DISTRICT OF COLUMBIA.—Rev. Alexander Kent: 1.

MARYLAND.—Eli S. Prime: 1.

SCOTLAND.—Mrs. M. A. Adams: 1.

Total, 73.

PROVIDENCE, R. I., October 23, 1878.

The Universalist General Convention met in the First Universalist Church, at 10 A. M.

The President of the Convention, John D. W. Joy, of Mass., was in the chair: at whose request Rev. E. H. Capen offered Prayer.

The Secretary called the Roll of Delegates, by States; and a quorum was found to be present.

The Convention proceeded to the election of a President and a Vice President; Rev. A. B. Hervey, of N. Y., Rev. Dr. Hanson, of Ill., and W. E. Stevens, of N. H., having been appointed Tellers. John D. W. Joy, of Mass., was chosen President, and Rev. J. H. Tuttle, D. D. of Minn., Vice-President.

The President appointed as Committee on Religious Services, Rev. H. W. Rugg, Rev. H. I. Cushman, and Gen. Olney Arnold, of R. I.

The Secretary nominated, and the President appointed, to be Assistant Secretaries, Rev. E. M. Grant, of N. H., and Charles E. Carpenter, of R. I.

The Committee on Public Services reported, in part, and recommended the programme for the day, as printed. Adopted.

The Convention, with visiting friends, then united in the Service of Communion, which was administered by the Providence pastors, Rev. Messrs. Rugg and Cushman; after which the Occasional Sermon was delivered by Rev. C. H. Leonard, of Mass.

The Convention then adjourned to 2:30 P. M.

Met at 2:45 P. M.

The President appointed the following Committees: On Unfinished Business—Rev. E. L. Conger, of N. H.; James H. Swan, of Ill.; J. R. Norton, of N. J. On Elections—Hon. Heman Carpenter, of Vt.; Rev. Richard Eddy, of Mass.; Seth S. Cook, of Conn. On Nominations—Henry

D. Williams, of Mass.; Rev. O. Brown, of Wis.; Rev. E. C. Sweetser, of N. Y.

The Treasurer's Report was read, and laid aside for a time.

The Report of the Board of Trustees was read; whereupon it was *Voted*, That so much as relates to Finances, with the Report of the Treasurer, be referred to a Committee of Finance, consisting of seven members; so much as relates to Organization and Laws to a Committee on Laws, consisting of five members; so much as relates to Scholarships to a Committee on Scholarships, consisting of five members; and all other matters in the Report to a Committee on the State of the Church, consisting of five members.

The following were the Committees appointed: On Finance—B. F. Romaine, of N. Y.; Hon. Newton Talbot, of Mass.; Rev. W. E. Gibbs, of Me.; Rev. Dr. Fletcher, of N. Y.; Wm. B. Bement, of Pa.; Rev. Dr. Weaver, of Ill.; Hon. Olney Arnold, of R. I. On Laws—Rev. W. R. Shipman, of Mass.; Rev. Dr. Tuttle, of Minn.; Rev. J. Shrigley, of Pa.; Hon. H. M. Knowlton, of Mass.; Hon. H. Carpenter, of Vt. On Scholarships—Rev. Dr. Miner of Mass.; Rev. Dr. Cone, Rev. E. C. Sweetser, of N. Y.; Hon. L. W. Ballou, of R. I.; Hon. A. G. Throop, of Ill. On the State of the Church—Rev. Dr. Quinby, of Me.; Rev. Alex. Kent, of D. C.; Rev. W. A. Start, Rev. I. M. Atwood, Mrs. Mary L. Draper, of Mass.

The Committee on Elections made a partial Report.

Rev. W. E. Gibbs, of Me., offered the following, which was adopted:

Resolved, That the thanks of this Convention are due, and are hereby tendered, to Rev. Charles H. Leonard, for his able and most acceptable Occasional Sermon; and a copy of the same is requested, that it may be printed with the Minutes of this Convention.

A Memorial of the Pennsylvania Convention, [Exhibit E], relating to the proposition for a division of jurisdictions, was presented, and referred to the Committee on Laws.

A Memorial from the Ministers' Meeting assembled in Boston [Exhibit F], relating to modes of procedure in cases of rumors affecting the moral character of clergymen, was presented, and referred to the same Committee.

A Memorial from W. C. H. Waddell, Esq., of N. Y., requesting a reconsideration of his Memorial of last year, was presented, and referred to the Committee of Finance.

A Memorial from the New York Convention [Exhibit G], relating to Scholarship Loans, was presented, and referred to the Committee on Scholarships.

A Memorial trom the Pennsylvania Convention, relating to the employment of Scholarship beneficiaries in Missionary work, was presented, and referred to the Committee on Scholarships.

The Committee on Unfinished Business reported three items from last year's files, requiring action at this Convention. On motion, they were taken up separately, as follows:

The proposition to amend the Constitution so that the Secretary and Treasurer should be elected annually by the Board of Trustees, approved at the last session by a vote of two-thirds, was lost.

The proposition to amend the Constitution so that amendments might be adopted at any meeting by a two-thirds vote, provided that the same had previously been submitted to the Board of Trustees, which proposition had been approved at the last session by a two-thirds vote, was also lost.

The proposition to change a word in the Winchester Profession, referred to this session by the last, was made the special order for Thursday morning, at 10 A. M.

Committee on Public Services reported the programme for Thursday morning, as printed: adopted.

An application from the Church at Akron, O., for the adjournment of the Convention to that place for 1879, was referred to the Committee on Nominations.

Adjourned, at 5:45 P. M., to 10 A. M., Thursday.

[Services were held in the First Universalist Church, at 7:30 P. M., Rev. E. C. Bolles, Ph. D., of Mass., officiating: also in the Church of the Mediator, Rev. J. Smith Dodge, of Conn., officiating.]

THURSDAY, October 24.

The Convention met at 10:10 A. M., the President in the chair. Rev. B. Whittemore, D. D., of Mass, offered Prayer.

The Roll of Delegates was called, and a quorum found to be present.

The Minutes of yesterday's session were read and approved.

Committee on Elections made a partial report.

Committee on Public Services made a partial Report, recommending the programme for the day, as printed, with slight changes. Adopted.

The proposed amendment to the Winchester Profession, by substituting the word "bring" for the word "restore," referred to this session from the last, was taken up. After consideration, it was lost on a division, 25 to 31.

Committee on Elections made a further Report, which was approved.

Committee on Nominations reported in part: proposing the names of Fred. S. Boas and Geo. C. Thomas, of Pa., as Trustees for one year, and that of Edward B. Fellows, of N. Y., as Trustee for three years.

The Election was assigned to 3 P. M.

The Convention adjourned at 12 M., to meet at 3 P. M.

Met at 3 P. M.

Hon. H. B. Peirce, of Mass., was substituted for Hon. H. M. Knowlton, as a member of the Committee on Laws.

The special assignment, the Election of Trustees, was taken up, Rev. Jas. Gorton, of N. H., Rev. W. A. Start, of Mass., F. V. B. Kern, of Mass., having been appointed Tellers; and the persons proposed by the Committee

on Nominations were unanimously chosen: Fred. S. Boas and Geo. C. Thomas, of Pa., for one year, and Edward B. Fellows, of N. Y., for three years.

The Committee on Nominations recommended Minneapolis, Minn., as the place for the session of 1879, and Rev. E. H. Chapin, D. D., as the preacher of the Occasional Sermon. The report was adopted.

The Special Committee appointed at Chicago, with reference to the Extinction of the Debt, reported [Exhibit H]. The report was referred to the Committee of Finance.

Committee on Scholarships presented their Report [Exhibit I], recommending that $5,700 be appropriated for Scholarships for the year, that the Convention declare it to be its settled policy to continue the Loans substantially on the scale of that appropriation, and that the Scholarship Committee appoint one or more of their number to visit the Theological Schools at least once a year. The Report was unanimously adopted.

Committee on the State of the Church reported [Exhibit J]. The Report, including a recommendation that the statistics of those State Conventions reporting complete should be published with the Minutes, was adopted. [Such statistics will be found as Exhibit K.]

Committee of Finance reported [Exhibit L]. The Report was taken up by sections.

The first section, recommending a reference of the whole subject of the indebtedness of the Convention to the Board of Trustees, with full power, was adopted.

The second section, declaring that further legislation upon the Memorial of W. C. H. Waddell is inexpedient, was adopted.

The third section, recommending that the Trustees confer with the Executive Committee of the N. Y. Convention respecting the note of this Convention referred to in the Report of the Board of Trustees, was adopted.

The fourth section, recommending appropriations as asked for by the Board of Trustees, namely, $1,600 for Interest; $1,200 for Salary of Secretary; $1,000 for Travelling Expenses and Incidentals of all kinds; $1,500 for Missions, and all surplus income to be appropriated at the discretion of the Board, preference being given to the reduction of the Debt, was adopted.

The fifth section, recommending that premiums upon securities be charged to the Income, was adopted.

The sixth section, approving of the policy of the past year respecting Missionary Boxes, was adopted. Whereupon the Report as a whole was adopted.

Rev. G. M. Harmon, of Mass., offered the following, which was adopted:

Resolved, That our Board of Trustees be instructed to make statement to the respective State Conventions of the contributions of the past year from their Parishes; and to appoint a representative or representatives from the

Board, who shall present the claims of this Convention, and secure agitation upon the subject of collections.

Committee on Public Services made a further Report, presenting the programme for the remainder of the meetings; which was adopted.

Adjourned to 10 A. M., Friday.

[In the evening, a Mass Meeting was held in the First Universalist Church, Hon. Latimer W. Ballou, of R. I., presiding; at which addresses were made upon the theme, The Field and the Work of the Universalist Church, by Hon. Sidney Perham, of Me., Rev. Dr. Tuttle, of Minn., Rev. President Capen, of Mass., and Rev. E. C. Sweetser, of N. Y.]

FRIDAY, October 25, 1878.

The Convention met at 10:10 A. M., the President in the Chair. Rev. R. Eddy, of Mass., offered prayer.

The Roll of Delegates was called, and a quorum found to be present.

The Minutes of yesterday's session were read, and approved.

Committee on Religious Services reported slight changes in the programme of the afternoon, which were adopted.

Committee on Laws reported [Exhibit M], that a change in the Plan of Organization is inexpedient at present, and on the matter of discipline recommended no change of rule, but the adoption of the following resolution: That any State Convention that believes the administration of discipline within its jurisdiction would be promoted thereby, is recommended to designate some person (when practicable, a layman and a lawyer), whose duty it shall be when occasion requires to prefer charges and prosecute them on trial. Adopted, the clause within parentheses having been introduced by amendment.

A special Committee was appointed to report suitable action upon that part of the Report of the Board of Trustees relating to Necrology: consisting of Rev. Richard Eddy, of Mass., Rev. E. C. Sweetser, D. D., of N. Y., C. B. Sawyer, of Ill.

A communication from Rev. L. L. Briggs, of Auburn, N. Y., announcing the recent decease of J. Lewis Grant, of that city, Vice-President of the Convention for 1876, was received, and referred to the same committee.

Committee of Finance reported upon the report of the Committee on the Debt, [Exhibit N]. Its recommendations were considered separately. The first was amended by providing for the continuance of the committee, and as thus amended was passed, with the expression of thanks for its past endeavors. The second, instructing the Board to co-operate in its work, employing such assistance as may be necessary, was adopted. The third, appropriating the needful amount for expenses, was adopted. The whole, as amended, was adopted.

Rev. E. C. Sweetser, of N. Y, presented the action of sixteen clergymen who had been graduates and students of the Canton Theological School, and

who had subscribed toward the payment of the debt of the Convention the sum of $1,500 in all, provided the whole amount should be raised.

Rev. Dr. Miner, of Mass., offered the following, which was adopted:

Voted, That the thanks of the Convention be presented to the young clergymen who, through Rev Mr. Sweetser, have proffered their assistance in furthering the payment of the debt of the Convention; and that the Trustees be recommended to avail themselves of such aid, as of that of all others who may volunteer their assistance.

Rev. E. L. Conger, of N. H., offered the following, which was adopted:

WHEREAS, It appears by the report of the Board of Trustees that it is impossible to publish its full report in the denominational papers two weeks before the annual session of the Convention, and

WHEREAS, This would greatly facilitate our business, and enable our delegates to come prepared for and to vote intelligently on the business before them: Therefore

Resolved, That the Trustees be requested to publish in the papers of our denomination at least two weeks before the approaching Convention, the several topics of their report, all recommendations they propose to make as far as possible, and any new or unfinished business which in their judgment should come before the Convention.

Rev. H. W. Rugg, of R. I., by request of a member of the Convention at the time absent, offered a resolution proposing an amendment of Article IV., § 4, of the Constitution, which, with an amendment proposed by H. D. Williams, of Mass., was referred to the Committee on Laws.

Rev. W. A. Start, of Mass, offered the following, which was adopted:

Resolved, That the kindly and ample hospitality of the brethren of Providence to the delegates and to the unusually large number of visitors in attendance upon the Convention, merits and receives the hearty thanks of this Convention.

The Committee on the Necrology of the year reported [Exhibit O]. Adopted.

A communication relating to Universalism in Dakotah, was referred to the Board of Trustees.

Mr. L. S. Freeman, of N. Y., offered the following, which was adopted:

WHEREAS, It is a self-evident fact that the use of intoxicating liquors is the curse of our country, filling our prisons with criminals, our poor-houses with paupers, our homes with sadness and mourning, destroying families, homes and affections, and is the one great obstacle to the better dissemination of Christian principles, therefore

Resolved, That we will in all lawful ways discountenance its use in community, and recommend to the preachers of our faith everywhere that they by precept as well as example endeavor to rid the world of this blighting curse. And

WHEREAS, Believing that the use of fermented wine at the Communion has the effect of keeping from the table of the Lord (either from conscientious scruples or from the fear of the results of a single taste of the fermented wine upon an appetite which needs but a spark to place it beyond control), many

who would be glad to strengthen their religious convictions by this service,—Therefore,

Resolved, That we instruct the Trustees that nothing but unfermented wine be furnished for the Communion table of this General Convention, and that we recommend to the several parishes under our jurisdiction that they make use of the same for the like purpose.

The nomination of a Western Board of Missions was referred to the Committee on Nominations.

On motion of Rev. Dr. Miner, the Secretary was instructed to notify each State Convention, through its secretary, upon the receipt of his Statistical Report, of the number of delegates to which it is entitled, under our laws.

Committee on Nominations reported, to constitute the Western Board of Missions, the names of Rev. Dr. Hanson, of Ill., Rev. M. Crosley, of Ind., Rev. O. F. Van Cise, of Iowa, Rev. Dr. Tuttle, of Minn., Rev. F. E. Kollock, of Ill. Adopted.

Committee on Laws reported, recommending the adoption of the following:

Resolved, That Article IV., § 4, of the Constitution be amended, so as to read as follows:

The Secretary and Treasurer shall be elected annually by the Convention, and these officers may be removed for cause by the Trustees at any time *ad interim*.

The Resolution was adopted by a two-thirds vote, and lies over for ratification until next year.

Voted, That the thanks of the Convention are hereby expressed to the President for the courteous and efficient discharge of his official duties; and to the Assistant Secretaries for the faithful performance of the arduous work devolving upon them.

A communication from the meeting of clergymen formerly students at the Canton Theological School was received [Exhibit P], and ordered to be published with the minutes.

Adjourned to 2:30 P. M.

Met at 2:30 P. M.

The minutes of the day's session were read and approved; whereupon, after Prayer by Rev. E. L. Conger, of N. H., a final adjournment was had.

[During the afternoon, an Address upon Loyalty to the Church was delivered by Rev. Dr. Miner, of Mass., who also, in behalf of the Convention, made an appeal for the reduction of its debt, and several thousand dollars was pledged.]

[The Programme of Public Services and Convention work is hereto appended—Exhibit Q.]

JOHN D. W. JOY,
President.

G. L. DEMAREST,
Secretary.

REPORT

OF THE

BOARD OF TRUSTEES.

To the Universalist General Convention, in Session at Providence, R. I., October 23, 1878.

The Board of Trustees present their THIRTEENTH ANNUAL REPORT.

REV. DR. BROOKS.

It is our melancholy duty, first of all, to place upon record the decease of our esteemed and respected associate, Rev. Dr. BROOKS, which occurred on the 8th of April last. The occasion called forth the following minute, which has place upon our Records, under date of May 2d:

"The Board of Trustees has learned with sorrow of the decease of the Rev. Elbridge Gerry Brooks, D. D., a member of the Board since its organization. In view of the solemn event which has deprived the Board of a wise counsellor, a most diligent and faithful Trustee, and each member of the same of a warm personal friend, we would put on record our sense of the loss which this body has sustained. The ability and consecration of our late associate are matters of common report. His praise is in all our churches. But the services which he rendered to the present organization of our General Convention and to the work committed to the keeping of the Trustees, demand a special recognition. As a member of the Committee that prepared the original draft of the Constitution and By-Laws of the General Convention adopted at Gloucester in September, A. D. 1870, he gave great assistance by his sound practical judgment and devoted zeal. In the Convention itself his arguments materially aided in shaping the policy under which the Universalist church is now working. The office of General Secretary was filled by him for one year. At the time of entering upon his duties, as such, our denominational affairs were in a chaotic state, but by his untiring efforts, his

burning loyalty and enthusiastic advocacy of the claims of the Convention, he succeeded in securing from our different State Conventions and from the great body of Universalist people throughout the country, an unusual degree of harmony and a very general and hearty support. As a member of this Board, he was constant in the discharge of his duty; and not only owing to his large wisdom and conscientious devotion to every interest of our church, but by his thorough knowledge of the plan of our work in all its details from its inception, his counsels were of incalculable worth. We feel that by his death a gap has been made which cannot easily be filled. But we bow in reverent submission to the inscrutable decree of the Almighty, trusting in his wisdom and goodness to overrule all our griefs for our spiritual profit, for the advancement of his truth, and for the effectual coming of his kingdom."

VACANCIES.

At the first meeting of the Board, the resignation of Hon. RUSSELL BLAKELY, of Minn., was received and accepted. FREDERICK S. BOAS, of Pa., was chosen in his stead. At the same meeting, BENJ. F. ROMAINE, of N. Y., declined the office of Trustee, to which he was elected in Chicago; and at the May meeting, EDWARD B. FELLOWS, of N. Y , was chosen to fill the vacancy. GEORGE C. THOMAS, of Pa., was chosen to succeed Dr. Brooks. These appointments hold only to this session of the Convention; upon whom it devolves to elect Trustees for one year in place of Messrs. Blakely and Brooks, and for three years in place of Mr. Romaine.

ORGANIZATION.

The recommendation of the General Convention that the Board consider whether it be not practicable, by division of the Board into sub-committees, or otherwise, to lessen materially the current expenses, having been brought up, it was voted, that the existing rules for the appointment of the standing committees of this Board, and for its meetings, be so amended as to provide as follows;

1. Till otherwise ordered, three regular meetings shall be held, on the first Thursday of November, May and October, at 9 A. M.: special meetings to be called by the Secretary, at the instance of three members of the Board.

2. At the first regular meeting of the Board after the annual session of the General Convention, the following Standing Committees, each consisting of three members, shall be appointed: 1. On Scholarships; 2. Of Fellowship, Ordination, and Discipline; 3. On Investments; 4. Of Finance; 5. On Missions; 6. On Missionary Boxes; 7. On Relations with the Women's Centenary Association.

3. The Committee on Scholarships shall have the general oversight of beneficiaries, in their relations to the General Convention, including power to reject insufficient guaranties, and to secure repayment of loans.

4. The Committee of Fellowship, Ordination and Discipline shall have charge of all matters relating to license, fellowship, ordination, and disci pline, including appeals and memorials.

5. The Committee on Investments shall have special charge of permanent funds and their investment.

6. The Commitee of Finance shall have the oversight of the current obligations of the Convention, and the means of meeting them.

7. The Committee on Missions shall have general oversight of the mission work of the Convention, including that done through the Western Board.

8. The Committee on Missionary Boxes shall have the general charge of the preparation and distribution of boxes, including relations with State Conventions upon this subject.

9. The Committee on Relations with the Women's Centenary Association shall have charge of all subjects of communication between that body and the General Convention.

10. In the intervals between the sessions of the Board, each Standing Committee shall have authority, in regard to subjects assigned to it by the Board, and in cases upon which all the members of the Committee are agreed, to exercise all the decisive and administrative power of the Board itself. But in cases upon which any Committee is not agreed, the matter shall be referred to the Board at its next session.

11. The Chairman shall have power at any time to fill vacancies upon all committees.

12. The several Standing Committees shall report their action in writing at each session of the Board.

We have held three meetings during the year, as thus provided; and we deem the organization thus effected safe, economical, and efficient. The Executive Committees appointed under these Rules were as follows, and have been modified as indicated:

On Scholarships, Messrs. Rugg, Dodge, Capen; *Of Fellowship, Ordination, and Discipline*, [Brooks,] Dodge, Perham, Rugg; *On Investments*, Joy, Capen, Perham; *Of Finance*, Boas, [Demarest,] Dodge, Fellows; *On Missions*, Demarest, [Brooks,] Mrs. Marsh, Thomas; *On Missionary Boxes*, Demarest, Mrs. Marsh, Buchtel; *On Relations with the Women's Centenary Association*, Mrs. Marsh, Demarest, Buchtel.

MINUTES AND REGISTER.

The Chicago Convention requested the Trustees to confer with the publishers of the *Annual Register*, to see if arrangements could not be made to publish the proceedings of the General Convention, with its documents, and the *Register*, as one volume. We have so conferred; and find that no saving of expense can be thus effected. The *Register*, however, publishes a brief summary of proceedings, which may suffice for general information.

In this place we may say, that owing to the necessary delay of the last session of the Board of Trustees until after the 1st of October, up to which date our accounts are made up, it is entirely impracticable for us to publish our Report in the Denominational Papers "at least two weeks in advance of the meetings of the Convention," as requested.

DIVISION OF JURISDICTIONS.

The Trustees have had under consideration the proposition submitted by Henry E. Busch, Esq.,of Penn.,relative to the division of State Conventions, said proposition having been referred to the Board by the Convention at its last session.

That the subject is an important one will not be doubted; and many obvious reasons suggest great caution in dealing with the question proposed.

1st. The present understanding is definite and easily remembered; and any new arrangement must greatly complicate the matter. Besides, the change if made must confuse the minds of the inattentive or thoughtless. An obscure or forgotten boundary might lead to serious mistakes.

2d. It may reasonably be feared that a division would frequently offer itself to the minds of dissatisfied parishes as an easy escape from the wholesome restraint of a majority, and lead to strife and bitterness whether the separation were effected or not.

3d. One of the reasons named for the change, viz: difficulty of cooperation by reason of natural obstacles, is becoming less and less every year, so that, for instance, it is easier to assemble the entire Convention of Pennsylvania now than that of Connecticut thirty years ago.

4th. The very largeness of some Conventions has suggested and is bringing into activity a most important factor in the organization of our churches, the establishment of State Superintendents, whose work, under authority of the State Convention, tends to bring distant parishes into closer and more intimate union.

For these reasons we do not favor any present change of organic law in the direction proposed. But, whilst we agree in this opinion, we would by no means assert that there may not be a demand in the early future for the establishment of conventions not territorially identical with State lines. We do not think the time has yet come to change the uniform policy of the Church in this respect.

NECROLOGY.

During the year the following Clergymen have passed from our earthly fellowship:

GILES BAILEY, of Reading, Pa., May 14, 1878, aged 63 years, a native of Acworth, N. H. He was ordained in 1840, and has held pastorates in Winthrop, Brunswick, Old Town, and Dexter, Me.; in Claremont, N H.; Gardiner, Me., and for the last nine years of his life in Reading. Mr. Bailey won, by his Christian life, simplicity of manners, and sound intellectual qualities, the respect, not only of our Church, but of all who came within the sphere of his acquaintance. It is testified by a secular paper, that; "His efforts always exhibited thorough preparation, theological research, and were models of perspicuity of statement,delivered in an earnest,persuasive manner."

REV. WILLIAM BRICE, of Washington Territory, June 19, 1878, aged 77 years, a native of the State of New York. He was "a man of more than

ordinary intelligence, a good man, and a life-long Universalist." He had done itinerant labor in the Atlantic States; then removed to Missouri; but in 1870 he emigrated to Washington Territory.

ELBRIDGE GERRY BROOKS, D. D., of Philadelphia, April 8, 1878, aged nearly 62 years, a native of Dover, N. H.; ordained in 1837. Dr. Brooks has been settled in Exeter, N. H., Amesbury, East Cambridge, Lowell, Mass; Bath, Me.; Lynn, Mass., 1850–9; 6th New York Society, 1859–67; then after a year's arduous service as General Secretary of our Convention. with the Church of the Messiah, Philadelphia, 1868–1878, He was well known to our whole Church. The file of the minutes of the General Convention show Dr. Brooks as one of the most copious contributors to the volume of its work; and its organization bears the impress of his zeal and wisdom. His earnest conscientiousness and Christian sincerity commanded the respect of our whole church; while the two volumes with which he enriched our literature,—"Universalism in Life and Doctrine," and "Our New Departure," are evidences of Christian thought and frankness, which will commend him to new generations.

REV. CHARLES C. CLARK, of West Townsend, Mass., October 14, 1878, aged 65. He was ordained in 1841, and has been "a faithful minister of Jesus Christ."

LEWIS COLVIN, of Derby, Ind. We have seen no specific notice of his life.

WILLIAM M. DELONG, October 30, 1877, aged 62 years, a native of Pittsfield, Otsego Co., N. Y,, ordained in 1837. He was well known by his missionary work in Southern New York and Northern Pennsylvania, having had settlements in Lebanon, Oran, and Binghamton. Mr. DeLong was a great sufferer, for about four years. In the trial of his faith and patience he was conqueror.

JAMES W. HALE, of Kingsville, Mo., February 4, 1878. We have no particulars.

JOSEPH HARSH, of Clyde, Iowa, May 27, 1878, aged 51 years, a native of Stark County, O.—"The religious tendency and development of his mind were strongly marked. At the age of twenty he united with a branch of the Lutheran church, but soon after united with the Universalist church, as more in harmony with his expanding views. Though he was not ordained until 1867 yet he has been an earnest preacher of the great Salvation for nearly a quarter of a centuary.

REV. PHINEAS HATHAWAY, of Grundy Co., Mo., June 7, 1878. He was an aged man, who has not preached much for the last twenty years. His last settlement was in Indiana; but thirty or forty years ago he was an active pastor in Central New York. Mr. H. was a man of great natural parts of much originality, and somewhat eccentric.

LEVI C. MARVIN, of Clinton, Mo., July 5, 1878, aged 70 years, a native of Alstead, N. H. He was ordained in 1834, and was early settled in Newark,

N. J. He went West in 1841, and had settlements in Saline and Cooper Co., Mo., Jacksonville and Springfield, Ill., returning to Missouri in 1856, and taking up his residence at Clinton, where he remained until his decease.—"He was a man of more than ordinary ability, a good writer, of somewhat peculiar temperament, but kind-hearted and generous to a fault. No man was more universally esteemed and beloved in the community than he. He was very active, mentally and physically, before he was injured, and during his long confinement he found great solace in mental labor."—*Clinton Advocate.*—Mr. Marvin was an ardent Universalist, "of strict integrity, of upright conduct and pure habits."

STACY H. MATLACK, of Eaton, O., April 15, 1878, aged 30 years, a native of Preble Co., O.—"Reared in a Christian home, by Christian parents, he early manifested a predisposition in favor of the ministry. On attaining his majority he entered the Theological department of St. Lawrence University, at Canton, N. Y., and graduated in the class of '71. Soon after, receiving a call from the Universalist society at Northfield, Vt., to become their pastor, he immediately entered upon the active work of the ministry. Here he labored for the space of about one year, and greatly endeared himself to the hearts of his people, by his fidelity and consecration to the cause of his blessed Master."—*Rev. C. A. Lander.*—His health failing, he accepted an invitation from the parish in Springfield, O., hoping for relief. He soon, however, was compelled to give up pastoral labor; and for five years our young friend suffered from spinal difficulty. His Universalist faith was strong to the last.

MOSES G. MITCHELL, January 1, 1878, aged 67 years, a native of Piqua, O. The circumstances of his death were peculiar. His wife having turned to him, and wished him a "Happy New Year," he replied, "The same to you;" and these were his last words. Mr. Mitchell had been a member of the M. E. Church, and one of its local preachers, as well as a physician. Twenty or more years ago his faith was enlarged, and he entered our ministry. He was widely known in Indiana as a missionary and pastor. He was an unassuming, self-sacrificing, and devout Christian.

JONATHAN SHEPARD, of Linden, Mich., August 26, 1878, aged 86 years, a native of Haverhill, N. H. He was for 18 years a minister of the M. E. Church; but in 1830, announced a change of views to those of our Church. He removed to Linden in December, 1836, and preached much in the neighborhood of his new home, but was not received into our fellowship until 1844, by ordination. For a number of years his infirmities have prevented him from active labor; but his faith was unclouded. Said he, "It is break of day with me: my feet are on the threshold of the eternal morning."

RUSSELL TOMLINSON, of Plymouth, Mass., March 4, 1878, aged 70 years, a native of Newtown, Conn. He was ordained in 1833, serving for two years as a missionary. He was afterwards settled in LeRoy and Buffalo, N Y., and was pastor in Plymouth, Mass., for 27 years. Since 1865, he has practiced medicine. Mr. Tomlinson has served our Church in prominent capacities,

among them as President of the Massachusetts Convention. He has also been active in the cause of Education and Temperance. He was a consecrated Christian; and after his withdrawal from the pastorate was Superintendent of the Plymouth Sunday School, and a regular attendant upon the weekly prayer-meeting of the Church.

Rev. Dudley Tyng, of Columbus, Wis., October 1, 1878, a native of New England, who emigrated to Columbus about 30 years ago, and did missionary work in Wisconsin for a few years ago. "No word of reproach has ever been heard concerning his life." He was the father of Hattie Tyng Griswold.

Lemuel Willis, of Warner, N. H., July 23, 1878, aged 76 years, a native of Windham, Vt. He was ordained in 1823, and his settlements have been at Washington, Stoddard, Marlow, Acworth, N. H., Troy, N Y. (1826—8), Salem (1828—37), Lynn, Cambridgeport, Mass., and Portsmouth, N. H. Mr. Willis was a good preacher, a faithful, conscientious pastor, a devout disciple of Christ. He was conciliatory in his disposition, and a peace-maker. He never coveted high honors, and was respected the more by his contemporaries, and revered by the younger generation. For the last few years of his life, by reason of infirmity, he had withdrawn from pastoral labor but the mourner heard from him, at call, the voice of Christian consolation.

STATISTICS.

We were last year compelled to report that the returns were so imperfect, that the publication of a summary would be misleading. We regret to say that we are not yet in possession of sufficiently full returns to justify a summary. But we have greatly improved upon last year. The only State Convention not reporting is that of Alabama. Many of the others are more or less defective, clerks of parishes failing to reply to the most urgent appeals of State Secretaries. Notable instances of completeness are the reports from Massachusetts, New Hampshire, Vermont, Rhode Island, New Jersey, and Pennsylvania. The Maine, Connecticut, Illinois, and Wisconsin Reports are nearly full. New York and Ohio are much fuller than last year, and give promise of perfect success in the year to come. Next year we hope to give a complete table of our parochial strength.

An attempt has been made to secure an official roll of the clergymen of our Church. A full list has very readily been obtained from most of the States; but in several of them official records are entirely wanting. These are in process of supply, and we may expect to obtain a complete roll next year.

ANNUAL CONTRIBUTION.

At our last Convention hopes were expressed of a renewal during the year of financial prosperity It is needless to say that these hopes have been disappointed. Notwithstanding, our parish contributions [Exhibit A] sum up within about $225, of the contributions of last year. The receipts were from 182 parishes, against 143 in the former year. Of the parishes then con-

tributing, 55 had failed to contribute during the past year, up to October 1st: but 94 parishes have now contributed who did not then contribute.

One of the evils connected with our financial system is the procrastination of these contributions to the latest possible moment in the year; when they compete with unforeseen claims. Thus, in September, to which month had very widely been postponed the collections for the General Convention, we found ourselves often in competition with the demands of State Conventions, also postponed to "a more convenient season," and with the importunate call of charity for the help of those suffering from Yellow Fever. It would be far better, as some churches now do, to arrange a parish calendar providing for all the demands of the Church, as well as for local charities; so that on a certain Sunday regularly in every year, the contribution for the General Convention shall be taken up. Some of our parishes do this on Easter Sunday: others at other times: and each general interest is thus provided for.

Another evil is the total neglect of the call of the General Convention, and disregard of the law made by our parishes themselves through their representatives. This provides for an annual contribution. It does not make an assessment: $1., if that is all, meets the demand as truly as $500. And yet replies come from Parish Officers and Committees that they have had hard work to meet current expenses and cannot afford to permit any money to flow out of the parish. It is a blunder. The culture of an unselfish, self-sacrificing spirit is essential to parish success; and he whose soul does not reach out toward his brethren of other parishes, will soon cease to care for the local movement, and at the first personal disappointment will withdraw. Many parishes respond, however, who have needed to make some struggle to maintain their positions. Not one has hurt itself by the contribution: every one has been helped.

We have a grave complaint in connection with the Appeal we are required annually to make for these contributions: the failure of pastors and clerks to notice it in any form. Last December a circular was sent to 700 parishes, enclosing a postal card directed to the Secretary, and requesting an answer where a collection might be expected. Of these only about 300 have been returned! More than one half have been unnoticed, although in nearly all cases a second circular was sent, and in a large number of instances a third application by letter has been made. We will not attribute the neglect to studied incivility, but to the spirit of procrastination, from which we have suffered in many cases where promises have been made, or kindly expressions returned.

WOMEN'S CENTENARY ASSOCIATION.

By vote of the Convention at Chicago the Executive Committee of the Women's Centenary Association were requested to forward their Report to the Board of Trustees, that it might be incorporated in our Report to the General Convention. The relations between this body and that Association

have been pleasant and harmonious during the year. It is evident that the Association is attempting to do an important work. From the documents submitted by different officers of the Association, an abstract has been prepared by the Chairman of our Committee on Relations with that body which is appended to this Report [Exhibit D].

MISSIONARY BOXES.

Under the authority conferred upon us at the last session of the Convention, we have granted the request of the authorities of the following State Conventions, that the care of the Missionary Boxes in their several States might be transferred to them, to be operated on joint account: Massachusetts, New Hampshire, Illinois, Maine, and Rhode Island. The last State has not yet taken charge of the work; Maine has only recently undertaken it. The results in the other three States are shown in the tabulated statement B. In Massachusetts the work has been vigorously prosecuted; and although the receipts of the General Convention from the Boxes of that State are not so great as last year, the yield is a hundred dollars greater. The plans of the State Secretary comprehend the distribution and maintenance of at least four thousand Boxes. The results in New Hampshire are not so encouraging. In Illinois the yield to the General Convention is nearly as great as last year; and as the Universalist Women's State Association are, by request of the State Convention, to take the agency for the coming year, we hope for much larger returns than ever before.

It will be seen that the total Missionary Box returns during the year is $1,273.64, against $1,545.04 last year: a seeming decrease of $271.40. This is, however, more than made up by the moieties retained in Massachusetts, New Hampshire, and Illinois. These being added, the receipts from that source amount to $1,592.84, a small increase upon last year's returns. Under the working of the "new departure," with the fruits of experience and the substitution of new agencies for such as have proved unable to devote to the work the necessary time and patience, it is believed that the gain in receipts will continually increase, until both the General and State Conventions will find these simple instrumentalities the source of large returns.

MISSIONS.

We have not received from the Western Board of Missions, as required by the vote of the last Convention, duly transmitted to the President and Secretary, their Annual Report. (The Report was received by the Secretary after the adjournment of the Trustees, and is hereto appended [Exhibit C].) We know through the statements of our financial officers that requisitions have been made by that Board to the amount of $750, of which we understand that $250, in addition to the reported balance in their hands at the last session, of $166.75, has been expended in holding protracted meetings at points where it was thought such efforts would be most useful; and $500 was appropriated to the aid of the parish in Austin, Minn., on condition that

that sum would suffice, in addition to the utmost effort of its people, to relieve it from harassing and perilous debt. The conditions having been fulfilled, the Western Board called for the money.

In addition, there has been no appropriation on account of Missions, save that of $200 in aid of the Washington Parish for one year. The zeal of the Parish, as at present manifest, is commendable, and we can but hope that a brighter future is before it.

While we are unable, through financial stress and our sincere desire to reduce our costly debt, to do what is desirable in the field of Missionary work and Church extension, we are glad to report a great revival of interest in that department of church effort in our State Conventions. Massachusetts has for many years been quietly strengthening itself by its contributions for that work, and has had its Missionary in the field. The results are most encouraging. Rhode Island and Connecticut have also been organized for the same purpose for many years. The results we need not go far to see. Parishes are revived and aided, and new ones instituted at practicable points; while the love of the people for the whole church is stimulated and confirmed. Maine has had its State Missionary for a year, who has done an unostentations, but wise work, in the forming of pastoral circuits. Vermont has just placed its man in the field. New Hampshire, with a zealous ministry, has, with an income from the contributions of her people of scarcely $200, aided a new parish, and kept up a system of conferences which have greatly revived the work in that State. New York has just formed a Missionary Board, with the money raised to secure its agent. Ohio, not putting a man into the field this year, has taken steps to create a permanent Missionary fund. Minnesota attempts to raise $500 for church extension, and a lady gives a small sum as the basis of a permanent fund for the same object. Kansas attempts such an organization of its parishes as will give facility for missionary work by its resident ministers. Pennsylvania seeks to raise a Missionary Fund, and to appoint a State Missionary. Oregon appoints a Missionary, his pay to be "at the discretion of the parish or church requiring missionary work." Indiana recognizes the importance, but does not discern the practicability, of securing a State Superintendent, and urges the parishes to form pastoral circuits, where they are unable to secure the entire time of a pastor. Iowa has a State Superintendent, and for the better furthering of missionary work divides itself into associations. Illinois takes measures to secure a Superintendent, a missionary work having been done by an auxiliary body, which gives promise of great success. Kentucky moves in the same direction. From several Conventions we have not heard. But it seems to "lighten all around," and we deem it the most hopeful indication of the present time. The more widely the missionary spirit is cultured, the greater will be the prosperity of our parishes. Without the spirit which looks beyond the interests of individual or parish or even State, there is no true life in either. We need to sacrifice, not only for our own purposes, but for

those more general. The missionary cause is not an interest foreign to any parish in our Church It is no "charity" to sustain it. It is our own business, as much as the affairs of the parishes to which we respectively belong. Unless we are ready to make reasonable sacrifice for general interests, we may as well die, and the sooner we give way to others the better for the world.

Although the "Associations" have doubted their reason for being, they might well work for the church of which they are part, by giving aid to the State Conventions in all practicable ways toward the consummation of their plans for missionary work and church extention, and toward the raising of the necessary funds for the purpose, under their direction. It is the true policy of the General Convention to foster all efforts on the part of subordinate jurisdictions to promote missionary work within their borders. The time is not far distant when, as we may rationally hope, we may have at command larger sums for the prosecution of the various forms of Christian work which devolve upon us.

SCHOLARSHIPS.

Thirty-three Scholarships have been in force during the past year. In several cases, however, only one installment has been paid, these beneficiaries having been able to obtain help from other sources. In two or three instances the recipients of Convention aid have been unable, on account of illness, or other cause, to continue their studies. The action taken by the Convention at Chicago, in reducing the amount appropriated to Scholarships, has given us, perhaps, a less number of Scholarships to report for the year than otherwise would have been the case. We are informed that several desirable candidates have been lost because no definite amount of aid could be promised them.

We have not felt that we could go beyond the expressed limitations of the Convention in authorizing payments on Scholarship account. We have paid $2250 to each of the Schools, thus exhausting the appropriation made at Chicago. One hundred dollars in addition has been paid to the Canton School, this sum being a special personal contribution which the donor directed should be thus disposed of.

Seven beneficiaries graduated at Tufts and five at Canton, all of whom are believed to be worthy and well fitted for the Christian Ministry. The Students now receiving Convention aid bear a good record, and are commended by their Instructors both on the ground of ability and general worth. What our Church does for men of this stamp is most certainly a wise expenditure. Whatever interests we may be obliged temporarily to abandon or neglect, there ought to be no lack of a generous allowance in this direction so long as the right material presents itself.

An aggregate of some fifteen or sixteen new applicants for Convention aid is looked for at the two Schools. In a few instances students, who heretofore have been assisted, will be able to get along without the help of the

Convention. Probably there will be at least thirty-five Students requiring Scholarship loans during the coming year, and we recommend an appropriation of $5400 to meet this want. If such an appropriation is made, we believe that the maximum allowance of $180 per year can be granted in all cases where absolutely needed, a less sum being loaned whenever the individual condition shall show that a smaller sum will answer. We believe that this aid can be best administered by the Trustees acting in conjunction with the faculties of the two Schools. In this way beneficiaries will be bound somewhat more closely to the Body from which they desire help in the prosecution of their studies, while provision can be made for some additional restraints and safeguards.

In this connection we call attention to the fourth rule for granting Theological Scholarships, which has been modified to read as follows:

"The appropriation for each beneficiary shall not exceed $180 per year, dependent upon the sums voted for Scholarships by the General Convention, and also upon the condition and needs of the beneficiary, as these shall become evident from time to time. This appropriation shall be payable on drafts regularly drawn upon the Secretary by the student and approved by the President or Principal of the school, one-third in November, one-third in February, one-third in May of each year."

We are gratified to report a very considerable increase in the repayment of Scholarship loans, the sum of $3,227 32 having been returned the past year, which amount has been invested as a Scholarship fund, in accordance with the instructions of the Convention. The income of the fund for the next year will probably cover two average Scholarships, and by continual augmentation we may safely predict at least an additional Scholarship yearly from this fund.

The fact that, under the present policy of the Convention, all repayments are to be permanently set aside for the aid of Theological Students, may be assumed to be an additional incentive to the beneficiaries for the early repayment of the loans made under the Scholarship system. The correspondence had with beneficiaries in arrears shows an earnest determination on their part to make early repayment of the loans they have received. It is believed that a considerable sum may confidently be counted upon from this source during the ensuing year. Some of the beneficiaries, as yet unable to make repayment of the loans by them received, are doing valuable missionary work in distant and comparatively unremunerative fields. In this way, at least, some benefit accrues to our church and cause. Indeed, it is one gratifying result of the Scholarship system that so many of the Convention beneficiaries have established themselves in destitute, dormant or entirely new fields. They have found or made places for themselves. Is not our Church richer and stronger for having this sort of work done? Shall we not give encouragement and help to those who desire to qualify themselves for the work of the Ministry, and who give promise of usefulness therein, to the

end that annual reinforcements may be sent out, until all the "waste places" shall be occupied by earnest, devoted preachers of the great Salvation?

FINANCIAL.

By the report of the Treasurer, the amounts of the Permanent Funds are as follows, viz.:—

The Murray Fund	$120,742 54
The Gunn Fund	8,000 00
The Scholarship Fund	3,227 32
	$131,969 86

The condition of the investments of the funds has been improved during the year, and as fast as loans mature and can be secured without impairing the principal, we are re-investing them in accordance with the instructions of the last Convention.

With the approbation of the widow of the Founder of the Gunn Fund, through whom the gift was received, we have instructed the Treasurer to add a small moiety of the unexpended income to the fund, to guarantee the principal, and we trust, to gradually increase the same.

We present a detailed statement of the general account as follows, viz.:

RECEIPTS.

1.	Cash in hand, Oct. 1, 1877		$1,875 51	
2.	Missionary Boxes		1,273 64	
3.	Annual Contributions		3,448 61	
4.	Interest:			
	J. L. Lombard	$ 700		
	Jersey City Bonds	1,960		
	Josiah Barber	49		
	N. A. Skinner	642 11		
	Birdsall Note	28		
	Bank Balances	21 13		
	Sawyer & Lombard	1,425		
	N. Curtis	270		
	Myrick Loan	1,800		
	Mass. Convention	142 63		
	Theo. Scholarship Fund	91 71		
	10-40's Murray Fund	146 80		
	Convention Notes	936 25		
			$8,212 63	
5.	Des Moines Church Building		194 75	
				$15,005 14

EXPENDITURES.

1.	Missionary Box Account:			
	Forwarding Expenses		$14 51	
	1,100 Boxes		88	
				$102 51
2.	Against Contributions:			
	Circulars and Postage			27 82
				$130 33

	Brought foward.....		$130 33
3.	Income Account;		
	Taxes and repairs upon Estates in Chelsea and Revere.....	$498 98	
	Expenses of Secretary to Chicago, Lawrence, and Brookfield, with reference to Investments.....	211 75	
			710 73
4.	Des Moines property:		
	Rental:.....		55
5.	Scholarships.....		4,600
6.	Missions:		
	Rev. C. H. Fay, services, 1877.....	$1,000	
	Rev. A. Barnes, do, 1877.....	1,250	
	Western Board.....	750	
	Washington, 1878.....	100	
			3,100
7.	Interest.....		1,909 74
8.	Secretary: Salary.....		1,200
9.	do Incidentals:		
	Postage and Envelopes.....	$ 62 12	
	Stationery.....	10 87	
	Expressage, &c.....	5 60	
			78 59
10.	Chicago Convention:		
	Fare of Secretary.....	$ 39 50	
	Programmes, Stationery, &c.....	11 17	
	Minutes—printing.....	219 10	
	do wrappers and postage.....	17 44	
			287 21
11.	Statistics:		
	Blanks, wrappers, and postage.....		13 77
12.	Board of Trustees:		
	Travelling Expenses.....	$ 345·96	
	Attendance, Stationery, &c.....	16 63	
			362 59
13.	Rev. J. M. Pullman, balance of clerk hire and Incidentals, 1877.....		173 38
14.	Robt. Gair, Printing and Stationery, 1877.....		139 94
15.	Office Rent, six months,.....		125
16.	Balance of Loan Account.....		1,302 41
17.	Cash in hand, Oct, 1, 1878.....		816 45
			$15,005 14

The following comparative results are shown:

Receipts.	1877.	1878.
Missionary Boxes,.....	1,545 04	1,273 64
Annual Collections,.....	3,680 62	3,448 61
Special Receipts,.....	20 00	194 75
Interest of Murray Fund,.....	7,711 60	8,212 63
Scholarships paid,.....	1,982 00	3,227 32
	$14,939 26	$16,356 95
Increase.. .....$1,417 69.		

Expenses.	1877.	1878.
Salaries and all incidental expenses..	2,997 81	2,777 56
Missions.....	2,438 93	3,100 00
Interest.....	1,592 55	1,909 74
Scholarships.....	7,620 00	4,600 00
Expense on Real Estate belonging to Murray Fund.....		498 98
	$14,649 29	$12,886 28
Decrease.....	$1,763 01	

Our effort has been to increase the receipts of the Convention; and the work must be pushed until every Parish becomes an annual contributor.

The work undertaken by the committee appointed at Chicago, of raising a sufficient amount of money during the year to cancel the indebtedness of the Convention, has not been entirely successful. But upwards of ten thousand dollars has been pledged, conditioned it is true upon the raising of the whole amount during the year. It is our belief that the conditions on a considerable part of this sum may be extended or removed. We also have other plans partially matured looking in the same direction. If the whole matter can be referred to the Trustees for the ensuing year, with power, we believe that we will be able to institute measures which will result in the removal of a large part of the Debt, in addition to what is specifically provided for in the proposed appropriations.

We congratulate the Convention upon the following statement of the present debt of the Convention, and that so much has already been done toward its reduction.

On the 1st of October, 1877, the Convention was indebted as follows:

1.	To the Murray Fund, borrowed in 1870.....	$10,000	
2.	To the Murray Fund, 1876.....	2,250	
3.	To the Leather Manufacturers' Bank, New York.....	7,000	
4.	To B. F. Romaine, Esq., New York..	2,200	
5.	To Metropolitan National Bank, New York.....	1,200	
6.	To Rev. Dr. Brooks, Loan.....	2,500	
7.	To Rev. C. H. Fay, for services.....	1,000	
8.	To Rev. A. Barnes, do	1,250	
9.	To Rev. J. M. Pullman, balance for Clerk and Incidentals.....	181 76	
10.	To Robt. Gair, check books and printing.....	139 94	
	Total.....		$27,721 70
	Less cash in hand.....		1,875 51
			$25,846 19

On the 1st of October inst. the indebtedness was as follows:

1.	To the Murray Fund.....	$10,000	
2.	do	2,250	
3.	Leather Manufacturers' Bank.....	7,000	
4.	B. F. Romaine, Esq.....	1,400	
5.	Rev. C. H. Fay, Loan.....	600	
6.	Rev. G. L. Demarest, Loan.....	1,000	
7.	Amoskeag National Bank..... ..	1,600	
		$23,850	
	Less Cash in hand.....	816 45	
			$23,033 55
	Decrease during the year.....		$2,812 64

In neither statement has any account been taken of an outstanding note of the Convention given in 1872 to the New York Convention for money advanced in 1870. The reasons are clear from the following statement:

1. On the 6th of November, 1874, at a meeting of the Executive Committee of the New York Convention held in the City of New York, it was, for reasons stated, —

"*Resolved*, That the Note ($2,000) now held by the Treasurer of the N. Y. Convention be transferred to the Trustees of the General Convention —the same to be applied in payment of 'special fund' assessment."

In transmitting notice to us, the Secretary (Rev. Charles Fluhrer) added: "I communicate the above to your body, requesting that you take action thereon, and inform me of the acceptance or rejection of the proposition."

2. The Board of Trustees of the General Convention, at its session January 27, 1875,

"*Voted*, That the General Convention note of $2,000 be received from the New York State Convention to apply on their assessment for the 'Special Fund.'"

—It would seem that a contract was completed in form, as well as spirit.

3. The Executive Committee of the New York Convention, at the session of 1875, used the following language in their Report: "It was voted to transfer the General Convention Note of $2,000 to the Trustees of the General Convention, the same to be applied in part payment of special fund assessment. At a subsequent meeting of the General Convention Board the proposition was accepted, and the balance of about $800 is now due the Convention on special fund account."

4. The minutes of the State Convention at that session show the following record: "The Report of the Executive Board of the Convention was then read. On motion, the report was accepted and adopted."

The contract seems to have been fully ratified by the superior body. But the Treasurer of the New York Convention did not feel at liberty to

obey the mandate thus issued and confirmed, without the order of the Executive Committee of the last Conventional year, who again referred the matter, it seems, to their Convention.

5. Of the action of that Convention, we have not had official advice; but we find in the report of the last session, the following:

"The Committee to which the report of your Executive Board was referred beg leave to report as follows: * * *

"2. Inasmuch as we can not find any thing to the contrary in the records of our Convention, or in the Treasurers' Report, we consider that the claim of this Convention against the General Convention for the sum of $2,000, as shown by its promissory note of Dec. 27, 1872, is still valid, and we therefore recommend that the General Convention be requested to pay it, with all arrears of interest, at its earliest convenience." * * *

"The report, as a whole, was then adopted."

Evidently, the attention of the Committee reporting had not been called to the facts stated above, under Nos. 3 and 4. It seems to us clear that the note is no longer valid against the General Convention, and ought to be transferred to us.

We estimate the receipts for the ensuing year as follows:

From Missionary Boxes.....	$1,250	
Contributions.....	3,750	
Interest.....	8,200	
		$13,200

We recommend the following appropriations:

Interest.....	$1,600	
Salary of Secretary.....	1,200	
Travelling Expenses and Incidentals of all kinds.....	1,000	
Scholarships.....	5,400	
Missions	1,500	
Reduction of Debt.....	2,500	
		$13,200

We also recommend that any income beyond the estimates be appropriated at the discretion of the Board of Trustees.

SUNDAY SCHOOLS.

The interest in Sunday School work seems to be on the increase. In quarters where our returns are fullest a larger membership is reported. In our State Conventions the subject meets with special attention; while in some states, separate Conventions are formed, whose specific purpose it is to excite favorable sentiment, and to secure improved methods of instruction. The Sunday School performs a work, not only for children, but for our adult brethren, which cannot be performed by our other ordinary parish methods: and it would be a sad day for our Church, were interest in it to decline. To study Holy Scripture, and seek beneath the letter for its heavenly spirit; to

be impressed with becoming reverence for sacred things; to receive the best influences to a right understanding of Christian doctrine and to a more faithful and efficient Christian life—these, and not the pleasure of an hour, are the high purposes of the Sunday School.

EDUCATION.

It is ever with feelings of mingled pride and gratitude that we contemplate the progress which our Church has made in matters pertaining to education. It is less than thirty years since the origin of the movement by this body which resulted in the establishment of Tufts College. Within this period the multiplication of facilities, both for the highest and secondary culture, is marvellous,—far exceeding the most extravagant hopes of the most sanguine of the earlier movers in the work. Meanwhile, the attention of our people has been earnestly directed to the importance of education; and the result is, not only a marked advance in the general intellectual status, but an unmistakable indication of a rising scholarship which will bear favorable comparison with the most refined and cultivated portions of Christendom.

There is danger, however, that we shall come to rest too contentedly with our present facilities; that we shall fail to make the best use of what we already have, and that we shall not provide as we ought for the growth which all institutions must manifest that undertake to meet the constantly varying wants of human intelligence. There is not a school in our jurisdiction to-day that does not need further endowment. In nearly every one of them the need is pressing, springing not merely out of the long continued financial depression which has reduced incomes from every form of investment, but out of the constant demand for fresh instrumentalities for the most approved instruction. The substantial needs of our schools and colleges are cordially commended to the thoughtful liberality of all those persons in our communion who have anything to bestow upon an object which is as durable as it is beneficent.

The character of our schools is such that they ought to command the patronage of our own people to the fullest extent. We are confident, however, that many Universalists are every year sending their children to other schools of older and wider repute, in the delusive hope, doubtless, that a diploma from one of these will somehow give them a better start in life. This ought not to be, especially since the schools under our own denominational control do not offer an inferior grade or quality of culture.

The Board of Trustees would call attention to a gratifying and hopeful tendency among the candidates for the ministry, to secure a regular college education before entering upon their professional training. They hope the tendency will increase, and they will encourage it in every practcaible way. It is indispensable, considering the times in which we live, that the body of our clergy should be composed of men, not only of the highest intellectual ability, but men with the best possible equipment for their work. The air is rife with questions concerning, not only the permanence and stability of

Christian institutions, but the very existence of the Christian religion. These questions are raised, in many cases, by the most active and powerful minds in the civilized world. They must be met and answered by the Christian pulpit. To do this effectually requires more than smartness, more than mere surface culture, however attractive. Nothing less than sober and profound thought, supplemented by the best learning that the best schools can furnish, will meet the exigency.

THE STATE OF THE CHURCH.

Under this head the Board have no very striking changes to report during the year. They would not fail to say, however, that the healthiness of nearly every department of our religious work was never more apparent than now. Notwithstanding the hardness of the times, both parishes and churches have exhibited unusual activity, many of our parishes have put themselves in a condition for greater usefulness in the future, by paying off debts contracted in years of business prosperity, and which were beginning to depress and paralyze them. Some of the sects about us have been engaged in a systematic attempt to revive religion among their members and add to the number of professing Christians. The effort has not been wholly without success. But while we as a people have taken no active part in this movement, preferring to work in more regular and quiet ways, we have still to note a very general quickening and deepening of the spiritual life. It is believed that we have fewer dormant parishes among us than ever before, and the parishes that are without vigorous and healthy church organizations are becoming rarer from year to year. We have only to be true to our traditions, and to march steadily forward in the line we have marked out, using faithfully the instrumentalities which all Christian experience has approved, to reach in due time the summits of spiritual excellence and power.

CONCLUSION.

Finally, while the work of the Board, during the year is far from being what we wish it might have been, and what perhaps it ought to have been in view of the character and importance of our church—not altogether perhaps what some of us hoped it would be, it is, we think, not without features of merit. The fact that, owing to the financial burdens which our people in different parts of the country are compelled to carry, our contributions have not fallen off; the fact that a large increase in the repayment of scholarship loans has been secured; the fact that the debt of the Convention has been reduced to the amount of nearly three thousand dollars, besides creating a permanent scholarship fund of more than three thousand dollars, are grounds for thankfulness and hope. Already we begin to see the dawning of a brighter day for our Convention. It only remains for us one and all to be patient and faithful in our several spheres of work, to reap ere long the fruit of the toil and sacrifice out of which our Church has grown. The times are auspicious. There are abundant tokens in the religious world of the speedy fulfilment of the expectations which the fathers cherished. The Universalist idea of infi-

nite love has even now over-leaped the boundaries of our own sect, and is widely cherished, though in every case crudely and imperfectly, by every considerable religious body in Christendom. This is our opportunity. Now is the time for us to buckle on our armor, and prepare ourselves to enter the conflict with renewed enegy. But let the people remember, that it is only through institutions that the church lives and makes progress from age to age. Only through fidelity to these can we hope to rear the vast and graceful fabric that one day will open its hospitable doors, and give the shelter which the Church of Christ is intended to offer to every sin-stricken and sorrowing soul. We call upon Universalists everywhere to stand by their institutions; to work for them with loyal and consecrated zeal; to bestow upon them their substance with an unstinting hand and thus increase their efficiency and power: above all, to commend them constantly in their prayers to the gracious Providence of Almighty God.

Respectfully submitted,

J. D. W. Joy, J. R. Buchtel,
Sidney Perham, E. B. Fellows,
H. W. Rugg, Mrs. G. B. Marsh,
F. S. Boas, G. C. Thomas,
E. H. Capen, G. L. Demarest,
J. Smith Dodge, Jr., *Trustees.*

Providence, October 23, 1878.

"A."

ANNUAL CONTRIBUTIONS.

ON ACCOUNT OF 1877.

North Cambridge, Mass.	$100		
Personal: New Haven, Ct.	2		
Rochester, Minn.	11	40	
Methuen, Mass.	6	45	
Meriden, Ct.	14		
Danbury, Ct.	13	25	
Minneapolis, Minn.	20		
Palmer, Mass.	15	78	
All Souls, Brooklyn, N. Y.	23		
Personal: Long Ridge, Ct.	5		
do East Charlston, Pa.	1		
Bridgeport, Ct.	15		
			$226 88
Maine.—Auburn.	$ 22	25	
Belfast.	8		
Biddeford.	5		
Calais.	14		
Forward,	$49	25	$226 88

Brought forward,	$49 25	$226 88
Lee	1 25	
Lewiston	7 50	
Mechanic Falls	5 25	
New Gloucester	2 70	
North Monmouth	2	
Orono	5 25	
Phillips	1	
Yarmouth	5 40	
Bangor: Personal	1	
		80 60
N. H.—Atkinson	$ 3 03	
Claremont	8 25	
do personal	5	
Concord	10	
Enfield	5	
Jaffrey	6	
Keene	3 64	
Manchester	25	
Marlboro	5	
Nashua	14	
Nottingham	2	
Portsmouth	20	
South New Market	4	
Weare 1st S. S.	1	
do 2d	3	
Kingston: personal	5	
		119 92
Vermont.—Barre	$ 10 10	
Bethel	13	
Brattleboro	100	
Cavendish	9 15	
Chester	9	
Derby Line	16	
Gaysville	5 50	
Glover,	2 50	
Marshfield,	3	
Richmond	11	
Springfield, S. S.	4 25	
Vernon	3 25	
Washington	5	
Williamstown	5	
Williston	10 16	
Woodstock	4	
		210 91
Mass.—South Adams	$ 11	
Arlington	10	
Beverly	11	
Boston:—Columbus Avenve	400	
Shawmut	100	
Grove Hall	10	
North Cambridge	100	
Canton	7 50	
Forward,	$649 50	$638 31

Brought forward,	$649 50	$638 31
Chelsea	15	
Danvers	20	
Gloucester	50	
Lawrence	15	
Lowell, 2d	10 68	
Mattapoisett	1	
Methuen	7	
Newtonville	83	
Orange	21 03	
Orleans	10	
Palmer	28 20	
Rockport, 1st	5	
2d	5	
Saugus	5	
West Scituate	9 40	
Shirley	6	
Tyngsboro	1 27	
Waltham	25	
Webster	5 50	
Weymouth, 1st	6	
Yarmouthport	6	
Norwood, personal	5	
		989 58
R. I.—Providence, 1st	$150	
1st, S. S.	74 15	
2d	40	
Woonsocket	75	
North Swanzey (Mass.)	3 50	
		342 65
Conn.—Bridgeport	$ 16 25	
Long Ridge	10	
Middletown	11	
Norwich	20	
Stamford	50	
		107 25
New York—Branchport	$ 2	
Bridgewater	2 50	
Brier Hill	2 25	
Bristol	10 50	
Cambria	3	
Canton	18 50	
Cicero	4	
Clarendon	3	
Clifton Springs	10	
Clinton	17 25	
Cooperstown	7	
Fort Plain	10	
Hailesboro	3	
Hammond	6	
Hermon	2	
Hudson	17 65	
Huntington	6	
Forward,	$124 65	$2,077 79

Brought forward,		$124	65	$2,077 79
Little Falls		10		
Macedon		5	60	
Middleport		50		
Middleville		2		
Minden		5	50	
Morris		4		
Natural Bridge		3		
Newark		4	20	
Newport		7		
New York, 2d		10		
3d		15	90	
4th		112	96	
6th		20	10	
Olcott		3		
Perry		4	50	
Potsdam		16		
Troy		16	28	
Upper Lisle		2		
Victor		11	20	
Webster		3	50	
West Henrietta		4		
Seneca Falls, personal		5		
Conesus, personal		2		
				442 39
N. J.—Hightstown				4 54
Penn.—Conneautville	$	2	50	
Easton		1	25	
Philadelphia, 1st		10		
2d		9	32	
3d		421		
Smithton		2		
Sharpsville		5		
West Springfield		4	08	
Towanda		13		
Phœnixville, personal			25	
Mosiertown, personal		1		
				469 40
D. C.—Washington				12
Ohio.—Caledonia	$	4		
Conover		4		
Eaton		2	10	
Kent		18	08	
LaGrange		2		
Mason		6	44	
Mt. Carmel		2	32	
Springboro		2	51	
				41 45
Mich.—Concord	$	3		
Lansing		5	74	
Liberty Mills		2	60	
Forward,		$11	34	$3,047 57

Brought forward,	$11 34	$3,047 57	
Manchester	1 50		
Rochester	3 30		
		16 14	
Ind.—Aurora	$ 1		
Boston	2 75		
Devon	2 85		
Dublin	3 55		
Fort Wayne	5		
Mt Carmel	3 .		
Vevay, S. S.	5		
Madison, personal	3		
		25 65	
Ill.—Ashley	$ 4 65		
Avon	4 65		
Blue Island	4 30		
Chicago, 1st	100		
2d	50		
Galesburg	12		
Macomb	5		
Sheridan	3 08		
		183 68	
Wis.—Columbus	$ 2 90		
Ft. Atkinson	3		
La Crosse	11		
Lodi	3 03		
Markesan	5		
Stoughton	9		
Wyocena	3 08		
		37 01	
Minn.—Albert Lea		1 90	
Iowa—Algona	$ 1 30		
Bloomfield	5 62		
Cedar Rapids	6		
Dubuque	5 15		
Mt. Pleasant	3		
Waverly	3 09		
		24 16	
Neb.—Arago	$ 1		
Aspinwall	1		
		2	
Kan.—Junction City		3	
Ky.—Oakland	$ 1		
St Charles	1		
		2	
Oregon—Harrisburg		3 25	
Forward,		$3,346 36	

Brought forward,	3,346 36
La.—Alexandria, personal	25
Mo.—Unionville, personal	2
Anonymous—	100
	$3,448 61

The following parishes have sent in their contributions since the accounts for the year were closed:

Reading, Pa	$26		Ludlow, Vt	$4	
Melrose, Mass	14	02	Buffalo, N. Y	33	
Haverhill, Mass	7		North Salem, N. Y	7	
Nyack, N. Y	4	50	Alexander, N. Y	2	
Fitchburg, Mass	10		Valley Falls, R. I	1	
South Boston, Mass	10		Turner Center, Me	4	20
N. Attleboro, Mass	20		Speedsville, N. Y	2	51
Pawtucket, R. I	100		All Souls, Brooklyn, N. Y	12	87
No. Salem, Mass	7		Roxbury, Boston, Mass	100	
Plymouth, Mass	11		Utica, N. Y	6	
Granby, Ct	5		1st Lynn, Mass	50	
Frankfort, N. Y	2		1st Brooklyn, N. Y	27	02
Mohawk, N. Y	2		Salem, Mass	46	11
Paris, Me	5		Margaretta, Ohio	6	20
2d Lynn, Mass	5		Mt Vernon, N. Y	4	

Also, Church of the Messiah, Philadelphia, $561 76, to be applied toward the reduction of the Convention Debt: and Church of the Restoration Philadelphia, for the same purpose.

"B."

MISSIONARY BOXES.

			Brought up	$1,126	34
Maine	$8	2 50	District of Columbia	14	10
New Hampshire	23	64	Ohio	58	33
Vermont	94	35	Michigan	8	25
Massachusetts	282	36	Indiana	5	16
Rhode Island	80	23	Illinois	28	
Connecticut	79		Wisconsin	6	
New York	283	89	Minnesota	6	98
New Jersey	130	85	Iowa	16	73
Pennsylvania	149	52	Missouri	3	75
Forward	$1,126	34		$1,273	64

"C."

REPORT OF WESTERN BOARD.

Depending upon the Secretary, Rev. M. Crosley, now absent in Europe, I have no recorded data except those pertaining to the principal operations of

the Board, from which to construct a report, and shall therefore be compelled to depend entirely upon memory for such statements as I may be able to make.

Valuable missionary work has been done in Aurora, Ill., Pierceton, Ind., Waverly, Iowa, Elkhorn, Wis., Washington Center, Iowa, Iowa City, Iowa, and other places, and the expenses of different members of the Board, and others, have been paid to conduct meetings and to build up the cause in those localities. Also, expenses for travelling have been paid to Osage, Iowa, and Junction City, Kansas. Also, money has been paid to aid the cause in Washington Center, Iowa, and Austin, Minn. Valuable service has been rendered by Rev. A. J. Chapin in Aurora, Ill., Pierceton, Ind., and elsewhere; also by Rev. M. Crosley, Rev. James Eastwood, Rev. A. H. Laing, and Dr. W. H. Ryder. The writer of this report has done what he could.

The present status in Aurora, Ill., would justify the entire expenditure of the Board, had we done no more. Our cause seemed utterly prostrated in this place, when the President initiated a series of meetings, on Sunday. These services were followed by a week of arduous labor by Miss Chapin, Rev. A. H. Laing, Rev. Dr. Sage, and others. A large and flourishing parish is the result.

We are unable to point to any other fruits as rich as these, flowing from the year's efforts, but it is believed that much of good has been accomplished in other localities.

Only travelling expenses have been allowed for serrvice rendered, except when Sunday has been employed.

The members of the Board are agreed that its existence has so far been productive of benefit to the cause we all would see advanced.

J. W. HANSON, PRESIDENT.

CHICAGO, October 1, 1878.

The Financial Statement is attached to this report.

WESTERN BOARD—FINANCIAL STATEMENT.

To Cash from General Convention, November, 1877						$250 00
"	"	"	"	"	March, 1878,	100 00
"	"	"	"	"	April, 1878,	100 00
"	"	"	"	"	August, 1878,	100 00
"	"	"	"	"	September, 1878,	450 00
"	"	"	Osage, Iowa			10 00
						$1,010 00
						918 62
					Balance	$91 38

By Cash Paid at order of Board,							November, 1877,	$	83 25
"	"	"	"	"	"	"	December, 1877,		4 50
"	"	"	"	"	"	"	January, 1878,		12 75
"	"	"	"	"	"	"	" 1878,		34 50
"	"	"	"	"	"	"	" 1878,		20 00
"	"	"	"	"	"	"	" 1878,		2 00
"	"	"	"	"	"	"	February, 1878,		27 00
"	"	"	"	"	"	"	" 1878,		78 97
"	"	"	"	"	"	"	March, 1878,		8 65
"	"	"	"	"	"	"	" 1878,		26 00
"	"	"	"	"	"	"	April, 1878,		7 00
"	"	"	"	"	"	"	" 1878,		4 50
"	"	"	"	"	"	"	" 1878,		21 50
"	"	"	"	"	"	"	" 1878,		25 00
"	"	"	"	"	"	"	" 1878,		37 25
"	"	"	"	"	"	"	July, 1878,		25 00
"	"	"	"	"	"	"	" 1878,		75
"	"	"	Austin, Minn., September, 1878,						500 00
								$	918 62

J. W. HANSON, PRESIDENT.

CHICAGO, October 1, 1878.

"D"

WOMEN'S CENTENARY ASSOCIATION.

The work of the Association has been in substantially carrying out the purposes for which it was reorganized, Sept. 20th, 1871, and as incorporated in its charter given in the District of Columbia, Sept. 18th, 1873; namely, that of doing Missionary work, in our own country, and extending our labors in the Master's vineyard, even in foreign lands, as our means would allow, in helping weak parishes, in assisting in building churches, in helping schools and colleges, students for the Ministry, weak, aged ministers, and ministers, widows and orphans. During this year we have established the first foreign mission, cared for by a resident Missionary of the church; namely, The Scottish Mission, Mrs. C. A. Soule, Missionary, from whom most satisfactory reports are received, as to the success of our undertaking, in disseminating the knowledge of the blessed Faith given peculiarly to us, as a Denomination: and the avidity with which it is received by the people there, is most touching. The Publication Committee, Mrs. M. Louisa Thomas, reports having sent among those gladly receiving this Bread of Life, 368,900 pages; which added to former amount reported makes a total of 2,003,550 pages, during the past five years: also having furnished to Colleges, Public Libraries, Reading Rooms, and the Scotland Mission 100 full sets of our weekly Denominational papers, the regular subscription price representing $250, and over 50 volumes of our standard literature. We have received positive assurance that a large consignment of Tracts

made to the people of the East Indies, China and Japan, through a gentleman who personally supervised their distribution, were gladly welcomed in the principal cities of those countries, and many more are needed. They have had presented stereotype plates of two new Tracts, one entitled, A Dying Belief, with a package of several thousand printed copies of the Tracts ready for distribution, from George C. Thomas; the other, Will You Think of It, from Rev. Wm. Taylor, M. D. They have received during the year $408.08, expended $243.76, leaving a small balance in the Treasury, too small to go on with our work, but prayerfully, confidently, we look for some to rise up and strengthen our hands and hearts with the needful means, believing that our Father has and will bless our efforts. From Mrs. M. A. Adams, Treasurer, we submit the following Report, which includes the Permanent Fund of $1,225.00 of the Association and Special Gifts.

RECEIPTS.

Balance on last years Account.....	$2,046 31	
Donations from States.....	1,645 94	
Total.....		$3,692 25

DISBURSEMENTS.

Missionary Work.....	$806 00	
Good Luck.....	65 93	
Special Gifts.....	451 16	
Expenses.....	125 51	
		$1,448 60

"E."

Memorial of the Pennsylvania Convention, Concerning State Organizations.

At the annual session of the Pennsylvania Universalist Convention, held at Towanda, June 4, 5 and 6, 1878, the Delegates to this Convention were instructed to ask the attention of this body to the following subjects:—

In the General Plan of organization, established by the General Convention, it is provided, that a State Convention may be organized in any State or Territory, whenever at least four parishes, in such proximity that they can conveniently and effectually co-operate, shall have been established for at least two years, and thus have given satisfactory evidence of their probable permanence.

In the eastern part of the State of Pennsylvania we have twenty-one parishes, and in the extreme western part we have sixteen, while in the middle counties we have no churches or societies—the eastern and western churches cannot therefore "conveniently and effectually co-operate." It is indeed almost impossible, under our present circumstances, for us to have an efficient organization. We do not, however, ask any special legislation for our own

State, although we might be justified in so doing. What is true of our condition may at some future time be true of other States or Territories.

With a view to remedy the difficulty, an amendment to our plan of organization was proposed at the General Convention in Chicago, in October, 1877.

The amendment, as offered by Henry E. Busch, Esq., the President of our Convention, is as follows:—

Resolved, That the General Plan of Organization be amended in Article II., § I, by adding thereto as follows: "In any State or Territory where, from the extent of its area or from natural barriers, parishes are so established and situated that they cannot effectually and conveniently co-operate through one State Convention, within the limits of such State or Territory, in such case it may and shall be lawful to organize within such State or Territory, two or more State Conventions. The territorial limits of each shall be distinctly defined, and each shall otherwise organize in acordance with the same rules, and under the same conditions, and with the same powers and privileges as are prescribed for State Conventions having jurisdiction over entire States."

This proposition was referred to a Special Committee who subsequently reported that,

"It is of such importance that the Committee do not feel that with the limited time at their disposal, they can give it the consideration which it deserves. They would, therefore, recommend that the same be referred to the Board of Trustees, with instructions to consider it and report at the next session of the Convention."

At the session of the Pennsylvania Convention, in June, 1878, the Executive Committee approved this proposition and recommended it to the earnest consideration of the Convention. The Committee said: "If any advantage is to be derived from thorough organization, the plan proposed would seem well adapted to secure such advantages." "If the establishment of more than one Convention in any State should be made dependent upon the consent of, at least, two-thirds of the parishes in the State, and the assent thereto of the General Convention, after proper notice of the intended application for such assent, it is believed that no possible harm or disadvantage could occur to our denominational organization."

The Special Committee, to whom this portion of the Executive Committee's report was referred, reported as follows:—

"We recommend that the Delegates representing this body in the next General Convention, be instructed to urge the passage of the proposition now in the hands of the Trustees of the General Convention, as representing the sense of this Convention, and demanded for the prosperity of our Church within the boundaries of our State." This recommendation was arppoved.

Our several Committees cannot work *together* when they are so *far apart*.

That the great disadvantages under which we now labor may be understood, look at our Committee of F. O. and D. Messrs. Shrigley and White live in Philadelphia, Mr. Warren in Montrose, Mr. Hitchcock in Conneantville and Mr. Stratton in Sinesville. When we are requested to grant an application for License, Fellowship or Ordination, we are obliged either to incur the expense of a long journey, or consume much time in correspondence, and each member is left to form his opinion solely on the testimony of his brother member, without any opportunity of personal consultation or of comparing notes in regard to the worthiness or unworthiness of the applicant.

For these, and other reasons we have not time to give, we respectfully ask a favorable consideration of the subject.

JAMES SHRIGLEY, *Clerical Delegate.*
JOHN A. NIGHTINGALE,
WM. B. BEMENT,
Lay Delegates of the Penn. Convention.

October 23, 1878.

"F."

Memorial of Ministers' Meeting, at Boston, concerning Discipline.

At the regular Universalist Ministers' Meeting, held at 16 Bromfield street, Boston, October 21, 1878, at which some thirty-five ministers were present, representing several different States; the question for discussion was as follows: "Should the duty of initiating action in cases of discipline be assigned, and if so, to whom?" Rev. Dr. Miner made the leading address, and suggested some amendments to our methods of Ministerial Discipline. The meeting unanimously voted that he be requested to present them in the form of a petition to the General Convention of Universalists to be held in Providence, R. I., the present week, for its consideration.

CHAS. A. SKINNER,
Moderator.

EBEN FRANCIS.
Clerk.

Petition.

To the General Convention of Universalists,

GREETING:—In accordance with the foregoing instructions, the undersigned respectfully submits the following

PETITION.

Under the rules at present prescribed for the administration of discipline, it sometimes happens that the church is scandalized and the cause of the Redeemer hindered by reasons of immorality which are not investigated, simply because no one feels called upon to prefer the necessary charges and appear as prosecutor. Experience has shown that when clergymen take up this re-

sponsibility, though moved by the highest Christian considerations, they are sure to bring upon themselves the most unwarrantable prejudice, often greatly hindering their influence for a long time.

Hence, this reverend and honorable body is requested to consider the expediency of appointing some layman, and when practicable perhaps he should be a member of the legal profession, always of course a loyal member of the church, whose duty it shall be, when occasion requires, to present charges against offenders and prosecute them to trial.

And since there appears to be points of weakness in said rules of discipline other than that mentioned above, the undersigned takes the liberty to suggest that a consideration of the whole subject of discipline, beyond the scope of the foregoing instructions, be esteemed.

And as in duty bound will ever pray.

A. A. MINER.

"G."

Memorial of New York Convention concerning Scholarships.

[This paper has not come into the hands of the Secretary, or the Committee on Printing. It was, in substance, a request that the Convention should make a larger appropriation from the income of the Murray fund in aid of theological students.]

"H."

Report of the Committee on the Debt of the Convention.

To the General Convention of Universalists:

Your Committee appointed at the session of this body held in Chicago, October, 1877, to carry out certain instructions whereby it was hoped the Debt of the Convention could be liquidated within one year, would respectfully report: That while they have endeavored conscientiously to perform the duty devolving upon them, in so far as they felt justified by the letter of instructions, they have been greatly restricted in demonstrating the wiser thoughts suggested by their experience, as they did not feel authorized to incur expenses, for the payment of which no appropriation had been made.

Subscriptions were asked for conditionally and they would have to obtain in addition to pledges for the full amount of $25,000 subscriptions equal to the expenses proposed, before any collections could be made, and these after-payments were the only source from which they could draw, and they could not make engagements, so dependent upon the promises of Hope, the siren, for fulfillment.

Thus to avoid expense this work has been chiefly done through correspondence, all the while feeling much more might be accomplished and their success more fully assured, if face to face interviews could be had with many who could write "That although they hoped for the success of our most laudable undertaking, they could not at this time give their names." Owing to the above reason, added to the financial depression they had everywhere to encounter, they have not succeeded in getting the full amount pledged, nay, only a small part, the conditional list representing about $9,000; but they do not come to you without bringing in their hands some fruit for their labors, for thanks to C. H. Rogers, of Philadelphia, who from the first advocated the unconditional payment of the sums subscribed, who has forwarded his check for his generous gift of $500, George C. Thomas, of the same city, who sends us the result of the collections taken in the Church of the Messiah, over which our most honored and lamented Brother, Rev. E. G. Brooks, D. D. so long and ably presided as the beloved Pastor, of $561.76; and in the Church of the Restoration in the same city, of $21.69; together with contributions in smaller amounts of $22, making in all, $1,105.45.

They have also the assurance that several of the pledges will be made unconditional, and they hope the noble example will be emulated by all, as far as possible.

Thus the Committee, feeling real sorrow in submitting a report so far from satisfactory, do not feel that the word failure truly represents this case, for the Debt will have been considerably reduced, and through the extensive correspondence necessarily conducted, an increased interest in and knowledge of the financial state of the General Convention will have been attained: so, while they ask that their report be accepted and the Committee be discharged, deeming that the further prosecution of the present plan not advisable, they feel that perchance an interest may have been created, which will facilitate any plans which the Convention may hereafter adopt to effect this most earnestly desired consummation. They entered upon their labors with enthusiastic hopes; their disappointment is proportionate, but still they trust that the Convention may be endowed with wisdom from the All Father, by which means may be devised, that the hearts of our people may be reached right speedily, and our joy shall be made complete.

Mrs. G. B. Marsh, *Chairman*,
D. C. Tomlinson,
M. L. Draper,
A. G. Throop,
Mrs. D. D. T. Marshall.

"I."

Report of Committee on Scholarships

The Committee to whom was referred the portion of the Report of the Trustees touching the Scholarships, beg leave to report as follows:

1. In consideration of the large number of acceptable applicants for the loan now in the schools, we recommend that the Board of Trustees be authorized to add $300 to their appropriation, so as to raise the average amount of the loan to $150 for each beneficiary.

2. Owing to the fact that the theological schools opened prior to the sessions of this Convention, and it being necessary that they be able to act intelligently in corresponding with and receiving students, we recommend that it be declared the settled policy of this Convention to continue the Scholarship loans substantially on the scale of the appropriation for the present year.

3. We recommend that the Scholarship Committee appoint one or more of their number to visit the Theological schools at least once a year, in order to satisfy themselves of the character and qualifications of the beneficiaries.

A. A. Miner,
O. Cone,
E. C. Sweetser,
A. G. Throop,
L. W. Ballou.

"J."

Report of Committee on the State of the Church.

Your Committee, to whom was referred so much of the Report of the Trustees as does not come under the head of "Finance," "Scholarships" and "Laws," have attended to the duty assigned them and beg leave to say that they fully approbate the general tone and substance of the report:—that it is an admirable document, the facts of which we heartily commend to the careful attention of our brethren and sisters throughout the land.

In looking it over carefully, however, your committee find some considerations which, in their judgment it would be well to emphasize, for the reason that so long as we, as a religious body are remiss in duty concerning them, it is impossible that our efforts as a Christian Church shall be crowned with that success we might otherwise reasonably hope to attain.

For instance, under the head

STATISTICS.

Although the report shows recent improvement, it also reveals some delinquency. Now, in the opinion of your committee, there can be no organization which shall even approximate perfection, which is not based on carefully prepared statistics. Our Parishes and Churches and several State Conventions, must, in some way, be made to feel the result of this fact.

Your Trustees inform us that "notable instances of completeness of statistics are the reports from Massachusetts, New Hampshire, Vermont, Rhode Island, New Jersey and Pennsylvania." Your committee would recommend that these statistics be published in the minutes of the Convention for 1878.

2. Under the head

EDUCATION,

The *Trustees* tell us that it is ever with feelings of pride and gratitude that we contemplate the progress our church has made in matters pertaining to this subject. And this is true, our schools have been, and are a noble element of influence and success; but your committee would say that it is much to be regretted—indeed that it is almost a shame to us as a church, that our schools, though among the first in the land, are *patronized by only a fraction of our people.* It is discouraging that there should be a necessity for the obvious remark that if Universalists wish to see their faith honored and their church prospered, they must correct the absurd practice of preferring other schools to their own.

Again, under the head

SUNDAY SCHOOLS,

The Trustees speak of an increase of interest and of usefulness;—and while your committee would willingly concede the truth of all this, it would not effect to be insensible to certain grave defects in them; one of which only we think sufficient for this occasion to mention, viz.:—the tendency of the Sunday School to withdraw our children from attendance on the regular service of the church. Whatever else the Sunday School may do, its management must always be considered defective so long as it does not cultivate on the part of the young a love for the church and its services.

Again, under the heading

STATE OF THE CHURCH,

The Trustees speak of the efforts during the past year of other denominations for a revival of religion, and of the more quiet ways in which we as a christian body have worked for a general quickening of spiritual life in the hearts of our people.

It seems to your committee that inasmuch as such a condition of soul is all essential, and is the result of spiritual culture, that our people everywhere, both clergymen and laity, should be made to feel the necessity of the *prayer meeting*, the *praise meeting*, the *church* and the administration of the Lord's Supper.

Once more; while your committee would heartily commend the general work of the Woman's Centenary Association, as presented to the Trustees, they would *specially* approbate that part of it, by which nearly 400,000 pages of tracts containing the "bread of life," have been published and distributed during the past year, and more than 200,000,000 pages in the last five years, a very important work, which we trust will continue and in which our entire church should be earnestly interested.

All of which is respectfully submitted,

G. W. QUINBY,
ALEXANDER KENT,
W. A. START,
I. M. ATWOOD,
MRS. M. L. DRAPER.

"K."

STATISTICS.

According to the vote of the Convention, the returns from State Secretaries which are substantially complete, are here appended,

MASSACHUSETTS.

	Families.	Church Members.	Members of Sunday School	Property, less Debt.	Payment of Debt.	Current Expenses.	Church Edifice.	General Purposes.
Abington,	56	25	125	$7,300		$1,350	$60	86
Acton, South,	42		65			500		
Acton, West,	40	34	45	10,000		600		175
Adams, North,	40	61	130	12,000	219	1,800	60	47
Adams,	41	22	107	25,000		1,500	150	61
Amesbury,	50	31	105	4,000		475	200	31
Annisquam	60		90	6,000		739	100	100
Arlington,	65	40	135	13,800		2,000	150	113
Attleboro,	40		125	800		1,500		19
Attleboro, North,	99	57	158	8,800		1,600	400	475
Ayer's Village,	9	6	33	2,000				
Bernardston,	23	15	35	3,000		300		
Beverly,	108	72	240	8,000		1,800	300	60
Boston, Col. Av.	287	300	286	150,000		10,000		1,559
Boston, Shawmut	150	242	181	68,000		3,000		301
Boston, East,	68	67	179	6,000		2,200	100	15
Boston Highlands,	380	334	477	142,000		6,000		1,400
Boston, Grove H.	30		79	11,000				
Boston, South,	275	240	325	22,000	1,200	2,800	100	180
Boston, St. John's	48	44	56	3,700	165	1,000		15
Boston, Brighton,	32	12	46	5,893		650		2
Boston, Cha'stown	150	113	395	15,000		4.700		236
Cambridge, Port,	200	120	365	50,000		4,300	374	1,029
Cambridge, East,	23	29	190	12,500		1,500		10
Cambridge, North	140	50	200	40,000		5,000		550
Canton,	72	32	103	4,715		1,500		50
Charlton,	70	25	50	7,800		1,000	80	6
Chatham,	65	33	70	6,000		700		10
Chelsea,	390	239	453	48,000	800	4,900	400	477
Cheshire,	10			5,000		150	75	5
Chicopee,	50	12	60	4,000		300		
Cummington, W.				1,000				
Danvers,	132	28	205	14,000		1,400		75
Dunstable,	39		44			425		5
Essex,	120	18	100	10,000		1,000	150	22
Everett,	42	10	105	4,000		850	125	
Fitchburg,	100	35	140	5,500		2,200		
Foxboro,	35	30	118	4,150		400	250	5
Franklin,	130	80	150	28,000		3,500		180
Gardner,	88	47	100	8,300		1,300		20

MASSACHUSETTS, *Continued.*

	Families.	Church Members	Members of Sunday School.	Property, ess Debt.	Payment of Debt.	Current Expenses.	Church Edifice.	General Purposes.
Gloucester,	150	67	250	18,900		4,000		190
Gloucester, W.	44	21	51	2,100	50	350		12
Hardwick,	50			5,000		600		6
Haverhill,	140	150	325	7,600		2,500		67
Haverhill, W.	26		25	6,000		150		
Hingham,			136	3,850		500		
Hyannis,	150		65	7,000		2,400		75
Jamaica Plain.	25		36	2,000		860		5
Lawrence,	175	180	200	34,500	500	3,279		155
Lanesville,	35		75	5,000		100	3,300	
Lowell, 1st	200	100		56,000		5,300		25
Lowell, 2d,	138	50	160	21,100		2,500	300	229
Lynn, 1st,	385	170	844	45,000		9,200		475
Lynn, 2d.	120	100	324	18,300	150	1,800		80
Leyden.	15	16	30	500		108		1
Malden.	180	60	250	35,000		4,000	1,000	172
Marblehead.	100	140	150	10,500		2,000		52
Marion.	20		60	2,800	50	600	150	9
Marlboro.	25	46	125	7,800		700		8
Mattapoisett.	75	37	60	3,000		450	75	5
Medford,	135	103	197	10,000		2,500		372
Melrose,	60		150	12,000		2,200		50
Merrimack.	35	27	53	2,000		387		5
Methuen,	71	53	65	7,400	35	1,325		29
Milford.	125	34	125	16,500		2,350		11
New Bedford.	58	56	102	7,650	300	1,600		11
Newburyport,	84		70	10,500	318	819		5
Newton,	90	45	80	14,000		3,000		343
Norwood,	115	64	170	20,000		2,200	200	175
Orange,	118	78	186	14,500	500	1,400		190
Orange, North.	46		76	4,500		250		6
Orleans,	70	34	113	2,100		1,100	20	45
Oxford,	25		30	5,000		250		3
Palmer,	93	48	70			1,500		417
Plymouth,	100	54	125	8,400	250	2,200		191
Prescott.	35					Dormant		
Provincetown,	175	48	182	12,000		2,150		163
Peabody,	120	43	160	20,000	800	2,111	375	83
Pigeon Cove,	50		60	2,000		1,450		10
Quincy,	110	81	175	11,259	260	1,400		28
Rockport,	86	28	115	5,000		750		
Rowley,	25			3,000		300	2,400	
Salem,	300	74	571	25,000		5,700		702
Saugus,	80	31	113	2,250		1,300		116
Scituate, W.,	70		60	5,000		350		15
Shelburne Falls,	39	43	50	1,220		544		10
Shirley Village,	45	45	46	20,000		1,000		12

MASSACHUSETTS, *Continued.*

	Families.	Church Members.	Members of Sunday School.	Property, less Debt.	Payment of Debt.	Current Expenses.	Church Edifice.	General Purposes.
Somerville.	114	84	262	17,800		2,958		74
Southbridge.	60	60	58	9,400		1,600		24
Spencer.	40	22	50					
Springfield,	150	197	275	21,000		4,900		125
Stoughton,	186	135	298	25,800	300	2,500		157
Taunton,	75		125	15,500	500	2,300		67
Tyngsboro,	16	17	26	1,825		230		17
Warren,	56	38	62	8,000		1,200		31
Waltham,	100	53	170	3,000		1,700		175
Wakefield,	140	34	160	21,000		2,000	2,300	55
Webster,	50	30	40	14,500		1,000		6
Wellfleet,	15	13	14	1,100		90	100	
Westminster.	30	40	25	2,925			150	
Weymouth, 1st.	75		65	6,800		1,100	160	35
Weymouth, 2d,	80	76	177	6,500		1,000		15
Weymouth, 3d,	50	29	85	4,000		500		20
Worcester.	280	150	400	72,700		4,500		415
Westfield,	15	12		15,000	1,395	696		
Yarmouthport.	43	23	60	3,000				6

TOTALS:—106 Parishes report; 104 have 9,779 Families; 83 Churches, with 5,643 members; 100 Sunday Schools, with 14,532 members; Parish property, deducting debts, estimated at $1,560,337; $7,792 applied during the year to the reduction of debts, $184,746 to current expenses, $13,604 to erection or repair of Church edifices, and $13,020 to general purposes.

NEW HAMPSHIRE.

	Families.	Church Members.	Members of Sunday School.	Property, less Debt.	Payment of Debt.	Current Expenses.	Church Edifice.	General Purposes.
Alstead,	80			3,000		90		
Atkinson,	25		30	2,500		175		
Chesterfield,	50		28	2,000		275		
Claremont,	100	55	125	15,000		1,400		
Concord,	135	67	100	39,600	2,500	2,500	3,000	155
Croydon,	35	15	50	2,000		135		14
Dover,	50	13	75	4,000	80	1,000		2
Enfield,	60	32	70	3,200		650		5
Jaffrey.	61	32	65	5,000	260	600	164	50

NEW HAMPSHIRE, *Continued.*

	Families.	Church Members.	Members of Sunday School.	Property, less Debt.	Payment of Debt.	Current Expenses.	Church Edifice.	General Purposes.
Hinsdale,	56	41	80	6,800		1,100		7
Keene,	75	24	100			800		14
Kensington,	15		28	1,500		175		
Kingston,	30		102			350		10
Lempster,	25		18	1,500		200	20	
Manchester,	160	54	170	10,500		3,000		100
Marlboro,	48	50	75	3,000		800	52	6
Marlow,	15			1,750	70	300		
Milan,	18		40			30		
Nashua,	250	110	225	4,000		3,000		173
Nottingham,	20		50			250		
Oxford,				2,500		Dormant		
Portsmouth,	130	75	150	31,000		1,900	100	162
Richmond,				2,500		Dormant		
Rochester,	30					360		
So. New Market,	40	7	80	6,400		1,300		13
So. Newbury,						Dormant		
So. Weare,	35		30	800		192		
Sutton,	50			500		56		
Troy,	17		27		55	120		
Weare, 1st,	30		71	3,000				
Wentworth,	40			437		135		
Westmoreland,	20			2,600				
West Rumney,	15			1,500				
West Swanzey,	50		66	1,500		300		
Winchester,	60	23	83	5,000		1,000		

TOTALS :—35 Parishes report; 32 have 1,825 families; 14 Churches have 598 members; 25 Sunday Schools have 1,938 members; Parish property, deducting debts, estimated at $163,087; $2,965 applied during the year to the reduction of debt, $22,103 to current expenses, $3,326 to improvement of Church edifices, and $711 to general purposes.

VERMONT.

	Families.	Church Members.	Members of Sunday School.	Property, less Debt.	Payment of Debt.	Current Expenses.	Church Edifice.	General Purposes.
Barnard,	35	20	30	5,000		175		
Barre,	140	115	260	20,000		1,500		
Bethel,	69	73	73	7,000		800		38
Brattleboro,	200	212	350	9,500		3,000		182

VERMONT, *Continued.*

	Families.	Church Members.	Members of Sunday School.	Property, less Debt.	Payment of Debt.	Current Expenses.	Church Edifice.	General Purposes.
Calais.	100		85	5,000				
Chester,	100	58	125	5,700		700	40	7
Cavendish,	38	12	20	5,000		150	50	
Derby Line,	41		40	2,500		1,200		20
E. Charleston,	16		60	2,000			50	
E. Calais,	45		20	1,500				
E. Montpelier,	57		92	12,000		620		
E. Barnard,	20	40	12	2,000		150		
E. Fairfield,	13			3,000		Inactive		
Essex,	14		12	3,500		180		
Felchville,	60	40		1,800		Inactive		
Fletcher,	30		44	4,000				
Gaysville,	53	46	134	6,500		800	1,500	6
Glover,	32		80	2,500		410	150	17
Guilford,	30		80	4,000		200	100	
Hartland	57		52	4,000		476	17	28
Jacksonville,	29		62	1,200		278		14
Jericho,	15			2,000		Inactive		
Ludlow,	78	40	100	6,450	10	830	25	57
Marshfield,	62	42	100	2,200		650	25	41
Morrisville,	104	71	110	8,500		1,084	5	14
Northfield,	70	100	110	4,300				
Plainfield,	29	26	50	3,500		Inactive		
Rochester,	58	67	96	3,000		650		
Richmond.	60	8	50	2,000		450		11
Readsboro,	50		72	50		200		
Roxbury,	15			1,500		Inactive		
Sadaug,	20			1,400		150		
Shoreham,	35			8,000		Inactive		
Shrewsbury,	20			600		60		
Springfield,	150	134	195	12,000		1,100	2,200	66
St. Johnsbury,	100	98	130	14,000	3,300	1,800		8
So. Strafford,	20		31	5,000		200	100	
So. Woodstock,	50		30	5,000		300		
Tunbridge,	18		25	1,500				
Vernon,	25		50	4,000		275		3
Walden,	31	14		700		Inactive		
Waitsfield,	33			2,500		50		
Washigton,	57		60	2,000		400	150	
Williamstown,	50		61	2,000		360		64
Williamsville,	30	27	46	2,000		225		25
Williston,	32	20	50	7,000		500	175	10
Woodstock,	68	44	60	7,500		2,200		5
Wilmington,	80	40	106	4,000		700		
Walcott,	40					227		
W. Burke,	40	50	80	4,600	10	900	200	30
W. Concord,	100	20	75	6,350		350	75	
W. Halifax,	14			475		70		

VERMONT, *Continued.*

	Families.	Church Members.	Members of Sunday School.	Property, less Debt.	Payment of Debt.	Current Expenses.	Church Edifice.	General Purposes.
W. Windsor,	21			800		300		
White R. Junc.,	26		20					
Waterloo, P. Q.,	31	41	46	10,000	3,000	657		2
Huntingville, P. Q.	60	140	40	3,000				
Hancock,	25			2,000				
East Randolph,	25			2,000				

TOTALS :—58 Parishes (7 Inactive), with 2,921 Families; 27 Churches, with 1,597 members; 44 Sunday Schools, with 3,424 members; Parish property, deducting debts, estimated at $245,625; $6,320 applied during the year to the payment of debts, $25,327 to current expenses, $4,862 to the erection or improvement of Church edifices, $648 to general purposes.

RHODE ISLAND.

	Families.	Church Members	Members of Sunday School.	Property, less Debt.	Payment of Debt.	Current Expenses.	Church Edifice.	General Purposes.
Providence, 1st	250	168	264	101,000		7,400		852
Providence, 2d,	175	157	394	43,500	904	5,649	84	503
Pawtucket,	117	70	230	30,000	13,500	4,000	700	265
Woonsocket,	263	206	336	20,000		3,262		256
Valley Falls,	15		100	3,000		250	50	

TOTALS :—5 Parishes, with 820 Families; 4 Churches, with 601 members; 5 Sunday Schools, with 1,324 members; Parish property, deducting debts, estimated at $197,500; $14,404 applied during the year to payment of debts, $20,561 to current expenses, $834 to the improvement of Church edifices, and $1,876 to general purposes.

CONNECTICUT.

	Families.	Church Members.	Members of Sunday School.	Property, less Debt.	Payment of Debt.	Current Expenses.	Church Edifice.	General Purposes.
Hartford,	150	112	320	52,000		3,200		350
New Haven.	50	40	60	35,000		1,000	5,000	
Bridgeport,	100	45	120	18,700		2,200	1,800	65
Norwich.	150	98	240	14,000		2,800	230	
Stamford.	80	85	140	40,000		3,000		300
W. Meriden.	110	120	275	39,000		3,000	250	
Middletown,	70	75	100	15,000		2,500		
Granby,	25	20	50	5,000		300		5
Stafford,	68	65	100	8,500		1,200		
Long Ridge.	24	20	50	4,500		400	125	100
Danbury,	36	87	62	4,000	150	1,300	30	55
Waterbury.		20		6,100		478		

TOTALS:—12 Parishes, with 863 Families; 12 Churches, with 787 members; 11 Sunday Schools, with 1,517 members; Parish property, deducting debts, estimated at $241,800; $150 applied during the year to the payment of debts, $21,378 to current expenses, $7,435 to the erection or improvement of Church edifices, and $875 to general purposes.

NEW JERSEY.

	Families.	Church Members.	Members of Sunday School.	Property, less Debt.	Payment of Debt.	Current Expenses.	Church Edifice.	General Purposes.
Hightstown,	52	40	110	25,000		900		3
Irvington,						Dormant		
Jersey City,	41	36	75	9,500		2,500		
Newark,	154	120	200	65,000		8,000		
Peters' Valley,	25			1,500				
Waretown,	19	22	50	1,300		200		54
Sparta,				12,000				

TOTALS:—7 Parishes (1 Dormant, and Sparta not fully organized): 5 having 291 Families; 4 Churches, with 218 members; 4 Sunday Schools, with 435 members; Parish property, deducting debts, estimated at $114,300; $11,600 applied during the year to current expenses, and $57 to general purposes.

WISCONSIN.

	Families.	Church Members.	Members of Sunday School	Property, less Debt.	Payment of Debt.	Current Expenses.	Church Edifice.	General Purposes.
Black River Falls,	15	12	75	3,000		100		45
Briggsville,	17	20		600				
Columbus,	20	40	40	600		600		30
Elkhorn,	30	18	30	2,950	150	500		
Fort Atkinson,	60	45	80	6,500		600	30	
Jefferson,				4,000		Inactive		
LaCrosse,	59	71	120	10.000		1,600	500	
LaGrange,						Inactive		
Lima,						Inactive		
Lodi,	18	31	42	3,000		325	150	105
Markesan,	11	31	40	3,500		480		7
Milton,	10			2,000		Inactive		
Monroe,	60		130					
Monterey,						Inactive		
Neenah,	50	47	75	7,000		1,200		
Racine,	40	35	85	10,000		500		
Rochester,	20			5,000		700		
Springvale,						Inactive		
Stoughton,	20		50	4,000		310		
Wausau,	30		72	600		1,200	125	
Whitewater,	35	25		10,000	300	800		
Wyocena,	30					135		

TOTALS:—22 Parishes (6 Inactive), with 525 Families; 11 Churches, with 375 members; 12 Sunday Schools, with 839 members; Parish property, deducting debts, estimated at $72,750: $450 applied during the year to the payment of debts, $8,950 to current expenses, $805 to the improvement of Church edifices, $187 to general purposes.

"L."

Report of Committee of Finance.

The Committee of Finance congratulate the Convention that the number of parishes contributing to the treasury, has increased, and that the income of the year shows a hopeful improvement. We commend the action of the Board of Trustees in reducing the indebtedness of the Convention, and note with pleasure that they are maturing plans in furtherance of this object. The Committee submit the following recommendations.—

1st. That the whole subject of Convention indebtedness be referred to the Board of Trustees, with full power; and desire to express the hope that they may be supported in their future efforts by the whole pecuniary ability of our church.

2d. In relation to the memorial of Bro. W. C. H. Waddell, we think further legislation inexpedient.

3d. In relation to the note of this Convention, held by the New York State Convention, we recommend that the Board of Trustees meet some authorized representatives of the Executive Committee of that Convention, and arrange a plan of settlement.

4th. We recommend that the Convention appropriate the sums asked for by the Board of Trustees: Namely—

For Interest, - - - - - -	$1600
For salary of Secretary, - - - -	1200
For Traveling Ex. and Incidentals of all kinds,	1000
For Missions, - - - - - - -	1500

We further recommend that any income beyond that estimated, be appropriated at the discretion of the Board of Trustees, desiring them to give their first attention to the reduction of the debt.

5th. We recommend that whenever securities are purchased at a price above par, the premium paid shall be chargeable to income, and may be all charged at once, or in yearly instalments proportioned to the time such securities have to run, as the Trustees may determine; to the end that the capital of the Convention may not be impaired when such securities mature.

6th. We approve the policy of the division of the proceeds of the Missionary Boxes, between this Convention and the several State Conventions, and we urge a more vigorous prosecution of the work, and its extension in other States.

For the Committee,

B. F. Romaine,
Chairman.

Providence, Oct. 24, 1878.

"M."

Report of the Committee on Laws.

The Committee on Laws have given attention to the matters referred to them and would respectfully submit the following report:

1. With regard to that portion of the Trustees report, and the statement by the Pennsylvania delegation under instruction of the Convention of that State, relating to "Division of jurisdictions," notwithstanding the desirableness of a more effectual co-operation of societies which is the end sought, and the great inconvenience in some cases attending the plan of organization according to State lines, the Committee, after a full and careful investigation, have reached the conclusion, in which the member of this Committee from Pennsylvania, influenced to a great degree by the consideration that there is not time to enter into a full examination of a subject of such importance, concurs, that it is inexpedient at present to recommend any change in the

organic law. The Committee, however, desire to express their gratification that the attention of our people has been called to this subject, as it will awaken thought, and after more mature deliberation will probably lead to such modification of our present plan of organization as will be acceptable to our whole people.

2. With regard to matters of discipline referred to in the petition presented by Dr. Miner, there can be no doubt that the church suffers great reproach when reports prejudicial to the moral character of clergymen fail to be investigated, not because they are generally discredited, but because no one is willing to incur the unpleasant consequences of preferring charges and appearing as prosecutor. A more effective means of securing investigation is greatly to be desired. Our present rules of discipline are believed to be sufficient; the difficulty is not in our method of trying cases, but arises from the natural unwillingness of men to bring charges when their motives in so doing are sure to be questioned, and if they are clergymen their influence and usefulness are especially liable to be impaired. It would seem that the difficulty might be greatly lessened by making it the official duty of some layman, whose position, character and loyalty to our church render him a suitable person to be entrusted with such responsibility, to institute proceedings whenever they are clearly required. The Committee believe that such a remedy lies within the power of the State Convention; and they accordingly recommend no change whatever in the existing rules of discipline, but would suggest the passage of the following resolution: That any State Convention that believes the administration of discipline within its jurisdiction would be promoted thereby, is recommended to "designate some person (when practicable, a layman and a lawyer), whose duty it shall be when occasion requires to prefer charges and prosecute them to trial."

W. R. Shipman,
J. H. Tuttle,
James Shrigley,
Henry B. Peirce,
Herman Carpenter,
Committee on Laws.

"N."

Report of Committee of Finance, concerning the Report of the Committee on the Debt.

The Committee of Finance, to whom was referred the report of the Committee appointed at Chicago to secure subscriptions toward the payment of the debt of the Convention, recognizing the zeal and energy of that Committee, recommend:

1st. That this Convention thank said Committee for their vigorous endeavor to reach the much to be desired end, and grant their request to be discharged.

2d. That the Board of Trustees take up the work at the point to which this Committee have brought it, and secure as many of the conditional subscriptions obtained by said Committee as may be possible. That they employ the Secretary of this Convention, and such other assistance as may be necessary to the complete fulfilment of the original design.

3d. That the expenses necessary to this object may be paid out of any income which is not otherwise appropriated.

For the Committee,

B. F. Romaine, *Chairman*,

Providence, October 25, 1878. Per W. E. Gibbs, Sec.

"O."

Report of Special Committee on Necrology.

Your Committee, to whom was referred that portion of the report of the Board of Trustees relating to clergymen deceased during the year, and also the letter of Rev. L. L. Briggs, announcing the death of J. Lewis Grant, a former Vice-President of this Convention, and an active and devoted layman in our Church, report that the Convention should approve the work of the Board in making permanent record of the life and labors of the dead, whose "memory is precious;" and we recommend that the Board be requested to continue in future Annual Reports the appropriate mention of deceased worthies, so well begun in the report before us.

Richard Eddy,
C. B. Sawyer,
Edwin C. Sweetser.

"P."

Communication from former Students at Canton.

To the Universalist General Convention:

At an informal meeting of former Students of the Canton Theological School, held in the vestry this morning, it was voted to instruct the Secretary to convey the thanks of the meeting to the Convention for the action taken yesterday in relation to the Scholarship Loans.

Rev. A. B. Hervey, *Chairman.*

Rev. E. M. Grant, *Secretary.*

"Q."

ORDER.

WEDNESDAY, OCTOBER 23.

9 A. M.—Praise and Prayer meeting in the First Universalist Church, led by Rev. G. S. Weaver, D. D., of Illinois.

10 A. M.—Organization of the Convention.

10.30 A.M.—Communion service, under the direction of the Providence pastors, Rev. Messrs. Rugg and Cushman.

11 A. M.—Occasional sermon, by Rev. Charles H. Leonard, of Tufts College.

2.30 P. M.—Report of Board of Trustees and Treasurer. Business of the Convention.

7.30 P. M.—Preaching in First Church, by Rev. E C. Bolles, of Mass.

7.30 P. M.—Preaching in the Church of the Mediator, by Rev. J. Smith Dodge, Jr., of Conn.

THURSDAY, OCTOBER 24.

8.30 A. M.—Prayer and Praise meeting in the First Church, led by Rev. G. W. Perry, of Mass.

10 A. M.—Business of the Convention.

2.30 P. M.—Service of Song and Praise, led by Rev. G. L. Demarest, of N. H.

2.45 P. M.—Business of the Convention.

7.30 P. M.—Mass Meeting in the First Church; Subject, "The Field and Work of the Universalist Church." Addresses by Hon. L. W. Ballou, of R. I. *Chairman*; Hon. Sidney Perham, of Maine; Rev. E. H. Capen, of Mass.; Rev. Dr. Tuttle, of Minn.; Rev. E. C. Sweetser, of N. Y.

FRIDAY, OCTOBER 25.

8.30 A. M.—Prayer and Praise Meeting, led by Rev. J. Marvin, of N. H.

10 A. M.—Business of the Convention.

2.30 P. M.—Service of Song and Praise, led by Rev. H. W. Rugg, of R. I.

3 P. M.—Address by Rev. A. A. Miner, D. D., of Mass.; Subject, "Loyalty to the Church." Closing business of the Convention.

TREASURER'S REPORT.

To the Universalist General Convention:

I present herewith my Ninth Annual Report, with accounts current, giving a statement of the condition of the several Funds on the first instant, being the close of the fiscal year.

THE MURRAY CENTENARY FUND.

Some changes have been made during the year in the investments of this Fund, but the principal remains the same as at the last annual report, $120,742 54.

THE GUNN MINISTERIAL RELIEF FUND.

The principal of this Fund is the same as at last report, $8,000. The original mortgages received from the donor have been foreclosed, which has changed the form of the securities in part, and occasioned some delay in the collection of the income, but the Fund is believed to be safely invested. $700 have been paid out to beneficiaries the past year, from the revenue account.

THE THEOLOGICAL SCHOLARSHIP FUND.

This Fund, which was established by an act of the Convention at its last annual session, now amounts to the sum of $3,227 32.

$2,650,—U. S. Ten Forty Bonds have been purchased, cost,.....	$2,837 94
Cash in Bank,.....	389 38
	$3,227 32

The income of this Fund is placed to the credit of the General Account.

Respectfully submitted,

D. L. HOLDEN,

Treasurer.

New York, October 1, 1878.

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

1877.			
Oct. 1..	To Balance as per Annual Statement:		
	Securities on hand	115,130 95	
	Bills Receivable	4,621 00	
	Cash in Bank	990 59	
			120,742 54
1878.	Cash		
	From N. A. Skinner, on acct. Mortgage		1,000 00
	" Massachusetts Convention Note		2,800 00
	" H. Fosher,—Loan Paid		1,500 00
			126,042 54
1878.			
Oct. 1..	To Balance		
	Securities on hand	112,630 95	
	U. S. Ten-Forty Bonds, cost	6,275 75	
	Sundry Bills Receivable	1,821 00	
	Cash in Bank	14 84	
			120,742 54

FUND ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION. *Cr.*

1878.			
Oct. 1..	By Loans and Bills Receivable, paid the current year, viz:		
	N. A. Skinner. on acct. Mortgage....		1,000 00
	Mass. Convention Note—balance.....		2,800 00
	H. Fosher—Loan paid.....		1,500 00
	Balance:		
	Trustees' Notes.....	10,000 00	
	W. F. Myrick—Bond and Note.....	18,000 00	
	Jersey City Bonds.....	28,000 00	
	S. A. Briggs—Trust Deed.....	5,000 00	
	First Universalist Church, Lawrence.	5,128 75	
	10 Shares Atlantic and Pacific Tel. Co.	200 00	
	Sawyer & Lombard—Trust Deed.....	7,000 00	
	" " " "	7,000 00	
	Chelsea Property.....	9,802 20	
	N. A. Skinner—Trust Deed.....	4,000 00	
	Revere Property.....	4,500 00	
	F. S. Boas—Loan.....	2,250 00	
	J. L. Lombard—Trust Deed.....	7,250 00	
	N. Curtis—Loan.....	4,500 00	
		112,630 95	
	U. S. Ten Forty Bonds, $5,850, cost...	6,275 75	
	Sundry Bills Receivable.....	1,821 00	
	Cash in Leather Mf's. National Bank.	14 84	120,742 54
			126,042 54

New York, October 1, 1878.

E. E.

D. L. HOLDEN,
Treasurer.

JOHN G. GUNN MINISTERIAL

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

1877.			
Oct. 1..	To Balance as per Annual Statement.....		
	T. F. Allen—Bond and Mortgage.....	3,500 00	
	" " "	3,500 00	
1878.	Loan on U. S. Bond.....	1,000 00	
			8,000 00
	Cash		
	Received on acct. from Allen's Mortgage		1,000 00
	Loan on U. S. Bond paid.....		1,000 00
			10,000 00
1878.			
Oct. 1..	To Balance:		
	T. F. Allen' Mortgage.....	3,500 00	
	E. H. Nichols "	2,500 00	
	U. S. Bonds, 1865.....	2,000 00	
			8,000 00

INCOME

1877.		
Oct. 1..	To Balance as per Annual Statement.....	555 00
1878.	Interest from Allen,—Mortgage.....	206 14
	" " "	245 00
	" loan on U. S. Bond.....	25 42
	" U S. Bonds, 1865.....	60 30
		1,091 86
1878.		
Oct. 1..	To Balance.....	328 11

RELIEF FUND ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION. *Cr.*

1878.			
Oct. 1..	By Loans, &c., paid off the current year:		
	Received in settlement of foreclosure suit—T. F. Allen.....		1,000 00
	Loan on U. S. Bond paid.....		1,000 00
	Balance:		
	T. F. Allen,—Mortgage..	3,500 00	
	E. H. Nichols, "	2,500 00	
	U. S. Bonds, 1865, purchased.....	2,000 00	
			8,000 00
			10,000 00

ACCOUNT.

1878.		
Oct. 1..	Cash paid to Beneficiaries.....	700 00
	Premium on U. S. Bonds.....	63 75
	Balance in Bank.....	328 11
		1,091 86

New York, October 1, 1878.

E. E.

D. L. HOLDEN,
Treasurer.

THEOLOGICAL SCHOLARSHIP

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

1878. Oct. 1..	To Cash received from Rev. G. L. Demarest, Secretary.....		3,227 32
			3.227 32
1878. Oct. 1..	To Balance:		
	U. S. Bonds, $2,650, cost.....	2,837 93	
	Cash in Bank.....	389 39	
			3.227 32

FUND ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION. *Cr.*

1878.			
Oct. 1..	By U. S. Ten Forty Bonds purchased		
	$2,650, cost.....		2,837 93
	Cash in Bank.....		389 39
			3,227 32

New York, October 1, 1878.

E. E.

D. L. HOLDEN,
Treasurer.

GENERAL

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

1877.			
Oct. 1..	To Balance as per Annual Statement.....		1,875 51
1878.			
Oct. 1..	Interest on Loans to date.....		8,212 63
	Received from Rev. G. L. Demarest, Secretary.....		
	From Missionary Boxes.....	1,273 64	
	" Annual Contributions.....	3,448 61	
	DesMoines property, on account....	194 75	
			4,917 00
			15,005 14
1878.			
Oct. 1..	To Balance: ‡.....		1,366 45

ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION. *Cr.*

1878.		
Oct. 1..	By Travelling Expenses	597 21
	Missionary Boxes	88 00
	Taxes, Repairs &c. at Revere & Chelsea	498 98
	Rental of DesMoines property	55 00
	Scholarships	4,600 00
	Missions *	400 00
	Bills of last year	2,571 70
	Reduction of Loan Account	1,302 41
	Salary of Secretary †	1,100 00
	Interest	1,909 74
	Printing, Stationery, &c	362 29
	Office Rent 6 months	125 00
	Incidentals	28 36
	Balance in Bank ‡	1,366 45
		15,005 14

New York, October 1, 1878.

E. E.

D. L. HOLDEN,
Treasurer.

* A check issued for $450. on this account had not been presented.
† A check issued for $100. had not been presented.
‡ The above two checks being paid, the balance will be $816.45, as on page 15.

AUDITORS' REPORT.

NEW YORK, October 3, 1878.

We the undersigned, appointed by the Board of Trustees of the Universalist General Convention, an Auditing Committee, have carefully examined the accounts of the Secretary and those of the Treasurer, comparing them with the vouchers and with each other, and find them to be correct. We have also examined the Securities belonging to the Murray Fund, also the Gunn Ministerial Fund and the Scholarship Fund, and find them to be as represented.

SIDNEY PERHAM, } *Committee.*
GEORGE C. THOMAS. }

OCCASIONAL SERMON.

UNIVERSALISM, A PROBLEM AND A POWER.

Preached before the United States General Convention of Universalists at Providence, R. I., October 23, 1878.

BY REV. CHARLES H. LEONARD.

"In him was life; and the life was the light of men."—ST. JOHN i, 4.

Any published review of our Christian year would show, I believe, visible signs of our growth as a church, in all the facilities of education and worship, including those institutions which best embody and express our Faith. In the methods, also, which mark the progress of an intellectual and religious people, we should note, in the same review, a decided advance, especially in the comprehension, amongst ourselves, to say nothing now of others, of our distinctive idea; in the point and breadth of its statement and illustration; and in the force and precision of argument with which all criticism of its position has been met. And he who is called to stand in this place to-day can hardly help the grateful recognition of these facts; and the noble work, also, which has been done in our pulpits all over the land, and by that religious press, which is so powerful an auxiliary of the spoken word of our clergy—a work, in some instance, as masterly as it has been catholic and glorious. The recent representative addresses at the several State Conventions, show that our preachers and lay delegates are alive to the freshest reading of the Creator's nature, of human history, and human experience, and that they are eager to see and point out the relation of their religion to the thought of the age. Nor is this all. No year of our history, it seems to me, has brought report of greater faithfulness, both as regards criticism of defects that ought to be remedied, and suggestion concerning the richer life, and the more exact methods at which we ought to aim.

And now we are here, in convention assembled, to consult together for good of our Church, and to inquire how best we can advance a great Cause, and make effective the instruments which God has put into our hand. Indeed, the deeper question might be: How shall we enrich our thonght, deepen our

religious life; at what sources shall we charge our own spirits, and over what lines shall we send the living currents to quicken other souls, to stir them to new endeavor, or rouse them to holier living?

I believe that we are specially interested in these two great aspects of our life as a Christian people, to which allusion has just been made: first, in the life of thought and faith, and love; the life of God in the soul, and of the soul in God—the divine life, of which Jesus is the perfect possessor and the only communicator to us; and, second, in the methods by which the inner life finds expression and investiture in the world where God has placed us, and with regard to that mission which we are set to fulfil. But need I say that this spiritual life has its basis in certain religious ideas and principles; and that those methods are, in a good degree, determined by what is most radical and formative in our belief. I invite you, therefore, to consider some phases of our religion which recommend it to thought, and mark it as an efficient force in human life. The shape which the subject has taken in my own mind is this: *Universalism, a Problem and a Power.*

I am drawn to this subject because I think we all need to see, first, how large and how real a place our religion occupies in the thought of the world. The questions which interest and move us; the ideas of God and man and destiny for which we stand, and to which, as a Church, we are pledged, are those which are most precious, not only to the hopes of men, but to their speculative and ethical thought. And it has been so from the beginning. The earliest Christian ages thirsted toward a better future, in which they really believed; and the more eminent the representative of the new religion, the more rare the thought of God, and the deeper the trust in Him as a being of love unlimited—which is our fundamental idea—and in a Saviour, whose mission is commanding and universal extending to the entire race, and including the perfection and the blessedness of each individual of that race. Indeed, Universalism as a problem was the one which most absorbed the best philosophy of the ancient world, without as well as within Christianity. It really gave substance to the New Platonism, for that was a struggle to liberate the divinity within men. It is involved in the Logos doctrine of Philo, and the early Christian Fathers. It was the motive in the generous Optimism of the Alexandrian, and a good part of the Palestinian school. It was the grandest idea suggested by the vast realm open to the vision of the Gnostic. And I cannot think of any great controversy of the Church, which has not, in some way, and often in a very unexpected way, been illumined by the truth of God's undeclining love, and the results, in the mission of Jesus Christ, which that love will secure for humanity.

It is encouraging to know that men, like Neander, Ranke, Presensee, and Professor Fisher, who have dealt most faithfully and successfully with the philosophy of ecclesiastical and dogmatic history, have been glad to recognize this substantive truth, not merely as the dream of Stoic and Gnostic, Montanist and Mystic, but as the one problem most attractive, and most

interesting to the thought of thoughtful men, and the one that was oftenest held before the mind. Study of the great heresies, so-called, especially those of the twelfth century, discloses the fact that men were yearning for something better than the mechanical and materialistic interpretations of an Establishment. They could not put up with the vague ideas of the schools, and the hard explanations of the dogmatists; and so they turned to other sources of instruction, and looked within themselves, that *there* they might find their God, and their rest. Men, whom history has left in mid-air, as it were, and covered with a veil so mysterious and obscuring, that her students can hardly make them out as veritable personages, have been brought within the range of natural and common vision, to stand before us in their real character, not as rebels against God, and the spiritual reign of His Son, but as those who could not accept the Church's representation of God, and the artificial venerations of her prescribed order. Tauler, even, was more practical in his thought and more catholic in his methods than the Church which denounced him as mystical. He could not see God in procession and pageant. The Infinite Spirit was more to his great soul than could be imaged in a crucifix; and he sought the retreats of his own faculties out of sheer discontent with the sensualism and legalism whose dreadful bondage once held him. Now what most attracted this man, and secured the wondrous fellowship of one of the noblest choirs of souls that this earth has ever know, was the truth of man's ultimate perfection as the necessary result of a moral government ordained and presided over by an infinitely wise, and perfectly good Being.

And the problem that so absorbed the soul of the mystic, giving force, consistency and direction to his thinking, was the very one that determined the currents which set steadily towards the Reformation. One of the most remarkable utterances of that far-seeing scholar, Dr. Hosea Ballou, 2d, was his prophecy, spoken in the privacy of his sick-room a short time before he went to heaven, that the future students of our Faith, would find the germ of its truth concerning the soul's final destiny,—which in this our day seems to have come to full flower,—in the speculative spirit of the Teutonic mind, during the period which immediately preceded the revival of learning, and the great controversies, which liberated the intellect of Europe. And how much like a fulfilment of this great man's saying, which I have only faintly reported, is the genesis and the history of the idealistic philosophy! This philosophy fastened upon what is *within* man. Spirit, not sense, was its starting-point. It must have what is substantive. It must begin with what moves at the centre of motion. Its problem was, in reality, the problem of destiny; because, in its view, destiny meant a perfected life, a soul brought at last to live in whole relations to God and His Supreme order. This form of truth was a direct blow at that species of materialism, which sees in religion no higher office than to entice, or else coerce, men over the rough places of earth into the distant and safe immortality; which esteems it the supreme work of Christianity to rescue the human soul from some penal calamity, to

wash out a poison, to charm away a curse, to provide a deliverance which is wholly external, and fix it, at last, in some rewarding glory. In place of all this it brought its own constructive excellencies. Behind all dramatic representations of sin, and judgment and loss; of virtue, of approval, and of gain, it saw the real scenes which are laid in the inner life of mortals. It took man deep into himself, and from that low ground helped him to rebuild his life—and that rebuilt life was the best thing, the chief good, the noblest destiny.

In what way this higher order of thought was represented by a wide fraternity in Europe—in Italy, in France, and in the Netherlands—one of our most pains-taking and devoted scholars has shown in recent numbers of the *Universalist Quarterly*. And in what way the same order of thought affected the principle, and the methods of the German Reformation, men like Dorner and Matheson have made clear to all students of their pages. The problem has ceased to be the insulated problem of evil, viewed either as a dark obstruction in the way, or as an antagonism to confront the soul's progress. It was now the deeper problem of the creation, and its final cause. Did it originate in benevolence, and in "a desire to produce beings fitted for spiritual glory?" The question of evil opened into the question of moral liberty.

Then came the whole wonderful dealing with the phenomena of Providence in the history of the world. Here were the sufferings and the crimes of men, so heavy upon them that they were ready to fall down in the way; and myriads did stumble on with their tremendous burden till they fell into the grave that was waiting for them. Then the startled thought of the world began to ask: Will these same burdens have to be carried beyond the line of death and the grave? Here were desolating calamities. Worst of all here were falsehood, selfishness, debased mental and moral powers. Who knows but these will extend to the other world, and deepen and darken forever? Then came the desire so intense even in transcendentalism and theosophy to vindicate the character of God, the maker of all things, and the ruler of the universe. Out of the new mental struggles came the more consistent philosophy, and the riper thelogical system, of which the first principles and immutable truths were "the rectitude, veracity, purity, benevolence, and, withal, the paternity of the Divine Being." What if men could not know everything about these truths: what if the truths themselves seemed inconsistent with phenomena of history and human life. Reason compelled men to hold by the truths in the face of all perplexities; and so we have the spectacle of brave souls throwing themselves, in faith and love, upon God's moral perfections. And such souls were the legitimate precursors of the new protestantism, of that faith of ours, indeed, which is greater, diviner, than any protest, whose principle is distinct, and whose truth concerning God and his government is substantive and fundamental. And where we fail to trace the visible, connecting line in the history of religious thought, we find vast spaces of human life, and human experience irradiated by the truth that is always upper and

constant: that "God can neither be nor do anything which is not morally excellent and beautiful, worthy of the approbation, the admiration, and the veneration of all his intelligent creatures;" and surely in one of these great, illumined spaces of history, we find those stalwart, valiant, devoted men, who ought always to be called, and always cherished as the deeply revered Fathers of the American Church Catholic and Universalist—the DeBennevilles, the Mayhews, the Chauncys, the Murrays, the Winchesters, the Balfours, and the Ballous—saintly men, whose words were as simple as the talk of a child, but whose arguments were as strong as the tramp of a giant. No church can die that is built on the truth which these holy men saw, and were inspired to teach: the paternal character of God, of his government, and of his discipline; that man is God's child, not because God made him, but because he made him in his own image, giving to him a nature like his own: that sin is its own punishment; that probation is purgation, and retribution. restoration The real problem, which these men ever held before their minds, was the final conquest of evil through Christ and Christianity; and that in which they thoroughly believed as the one great solvent, was the love of God, his paternal character in its new expression and medium of mercy in the One Mediator and Redeemer. They believed with all their souls in the incarnation and the cross as God's final appeal to the will of man, and as his last method of subduing and restoring him; and of uniting to himself all of his wayward and sinful children.

But why this survey, and recurrent representation? Simply, my brethren, because the most subtile attack upon our Faith to-day, denies to it substance, and the dignity of a problem. "It is too nebulous for thought." At best it is but a "hope," "a longing," "a sentiment." Or, if there be any *idea* at all, it is so held in the solution of feeling that its precipitation is next to impossible. Its only rightful advocacy, it is said, is a kind of poetic eloquence, regardless of logical or ethical grounds, and quite impatient of inductions. The only warrant in Holy Scripture for our truth, it has been said of late on both sides of the sea, is a negation—which turns out to be no warrant at all. Its only natural ground, it is averred, is in the instincts of human nature, and in the general feeling that what everybody wants to be true must be true. It is the growing habit of the times to stigmatize Universalism as the dream of soft temperaments, of kind, but not very thoughtful people—of men who would not find it easy to put two thoughts together to find a third, and to whom vigorous methods in scientific theology are naturally repugnant. It is possible that preachers amongst us have so overworked the consolatory side of Christianity that they have invited this estimate of their doctrine and their work? One thing, I think, is clear: it is our duty to follow the lead of the master spirits of our Church, and present our religion, as we have seen it has been presented, from the side of thought, as the problem which includes both the object and the method of Christianity. For our own large truth is not fully stated when we set forth the object of the Gospel

in the final perfection and blessedness of the race, and refuse, or neglect to present and enforce its comprehensive method. In our interpretation of the religion of Christ, it is a whole truth; and any treatment of it is imperfect and ineffective, which does not view it in its full-orbed splendor, balanced in its own proper orbit, and held by the attraction of a vast related system. It is possible, of course, to portray the results of God's moral government, and so to brace our view of it by argument and illustration, that even a child will see what we think it is. It is possible, also, to present and illustrate the method of religion, enforcing the necessity of repentance, faith, and obedience; and we may do this in such a way that everybody will feel that he ought to repent, seek forgiveness, confide in the Saviour, and obey the law of God. And yet, in each instance we may fail of any real, any genuine product in religious life, and Christian character, not because our story is false, but because we fail to tell the whole of it. We want, therefore, both poles of the great truth of the Gospel, that we may not foster the merest ecstacy in view of the glorious spectacle of a restored order, on one side; and that we may not leave men in the discouragement of ineffectual moral conflict, on the other. The deepest question of the Christian preacher is: How shall I help souls to become wondrously rich and wise? How shall I help them to overcome their evils, and grow in truth, in law, and in life? How lift them into the obedience and love of God? In all the divine meaning of the soul's act, how shall I bring to the Father, who "is the first source, and the final satisfaction of a dependent nature?" And I am glad that we, and all of like precious Faith, can answer this question with entire and practical success. How else shall we do, in love to our Master's cause, than preach a full Gospel as we understand it—the end it contemplates, and the method it provides! Oh, how great is our privilege to tell men that they have a Father, who is the source and the end of their life; that that Father yearns for them in all their sin; and "that He sent his son, to tell them of his love, to live with them, to die for them, to lay his life like a strong bridge out from the divine side of existence, over which they may walk safely into the divinity where they belong," which is, indeed, their true nativity; that they need to have, and that they ought to have faith in that divine Son of God; that if they hope to go to the Father through the Saviour, their whole inner being must move in the act; that they must love their Lord, and choose holiness and the heaven which he reveals.

But I must not anticipate what next I want to say. I have spoken to little purpose if I have not helped you to see that Universalism is a question of thought; that we cannot safely cease to deal with it as an idea; and that the faithful presentation of its problem requires that we not only portray the glory in which at last man's life is consummated, but penetrate to the inward principle from which it starts, and unfold the moral method which marks the stages of its discipline.

In the face of all recent, adverse criticism, we cite the history of thought, as illustrated by great systems of belief, and the most eminent lives, to show

that Universalism is not elusive of inquiry; that it presents distinct angles, and points of view; that its relations are intellectual; that everywhere and always it invites analysis, and the most discriminating treatment of its principle.

But what is so clearly a problem, is also *a power*. That is what a religion ought to be, and it is what Christianity, in its history, in its truth and in its life, really is. *Its* problem is power because its facts are doctrines, and its doctrines are facts, and its facts and ideas have their consummation in a life, and that life embodies and expresses both the Christian truth and the Christian history; and so Christianity is more than a problem for this reason: it is power and salvation for the soul. And what I have spoken of as a problem, and come now to speak of as a power, is simply our best conception and interpretation of Christianity. The distinctive Faith, which we hold, is no imported or imposed opinion; no mere accident in history or experience; no extemporized expedient to satisfy the restlessness of men, or the morbid hunger of the human faculties. It is so much of the Gospel of Christ as we are able to understand and appropriate. Relatively it *is* the Christian religion; and in any place where, to-day, or at any time, we use our distinguishing name, the word *Christianity* could be supplied with no change of our sense of the truth we believe, or of the results which the truth is designed to secure. You well know that no problem has more occupied the various thought of man than the mission of Christ. Somehow this is the hinge of every theological difference: What did Jesus come into the world to do? Now what I mean, when I speak of Universalism, is the mission of Christ in its four-fold object of bearing witness to the truth, of fulfilling the law, of saving the world, and communicating an abundant life to men; and in its three-fold method, as expressed in the facts of Christ's life, in the institutions and sacred offices which are a part of his present influence, and in that spirit of the risen Saviour which is measureless and everlasting—"Jesus Christ, the same yesterday, to-day, and forever."

What our pulpits try to show men is, that Christianity gives truth for the mind, and law tor the conscience, and life for the soul; that that truth and that law exist as the necessary stages of a higher success, which the New Testament everywhere points out as the end of all spiritual training. We believe that a soul taught is one that has ideas, doctrines, principles; that a soul saved is one whose yoke of slavery to sense is broken, and whose motives are purified of their baseness; and that a soul quickened into life is one whose ideas, doctrines, opinions, have become *convictions*, whose broken yoke of servitude is taken away, that that of Christ's authority may be worn in truest freedom, and whose motives have all become new. Christianity, in our view of it, is the very light and warmth of the soul. It has light in *itself*, and its real glory is in its ability to impart that light. It is not a mere agent entrusted with some mysterious errand. It is not a mere vehicle of influences, which it is constructed to convey to humanity. And it is infinitely more than

a report of singular transactions which heaven would have repeated to earth. It is a power, and the power of truth, of law, of personality, of the infused Deity, to, and in, the souls of men; and, as such, it gives shape and momentum to existence, constitutes character, and originates all that is most strong and most beautiful in conduct. And when I preach, and when you, my brethren, preach the Universalist truth, this is precisely what we try to illustrate and enforce. That which is ever before us as the result of all spiritual discipline, is not some safe place, or lofty pinnacle of grace, where souls will rest at last, after they are through with all trouble in this world, but the whole capacity of the soul taken hold of, and used by the Divine Spirit, so that the soul's essential life is sanctified. That is the end contemplated in the Creation; that is the end for which Jesus lived, and taught, and died; and that it is which comes, at last, as a divine energy in the soul itself—an energy which is not dependent upon circumstance, nor upon any literal transfer, nor upon dying at last, but upon right living every day, and a constant, loving appropriation of the truth and love of God. *That* truth, by what name soever called, *is* effective. I do not see the potency, or the practical worth to religious ends, of *any* representation of Christianity which makes it what Mr. Martineau calls "a charm against a bad lineage;" a rescue from a threatened woe; a bridge of escape from exposure and defencelessness on earth, to freedom and protection in the skies. Must we say, over and over again, that our problem is not that? Must we burden discourse with the repetition that what most absorbes us is not mechanism, but motive; not materialism in this saddest, most delusive phase of its teaching, but the spiritnal merit of a soul, that is at one with goodness and God, and whose supreme question is: How shall I live to *live!* How shall I use my power, and within the range of what influence shall I come, that I may not gain a great deal, but *be* the right sort of person—a child of God, living in all the measure and movement of my spiritual nature as if I were a child of God?

You are prepared to hear me say, therefore, that Universalism is a power, first, in the *basis* and *form* of its teaching. Much of what I would like to say here, is implied in a great deal of what has gone before. And yet I wish that every questioner in regard to the faith that is dear to us, could see how thoroughly and deeply we believe in a higher degree of life. I do not mean now that higher life into which the native and unborrowed faculties of a soul may be wrought. I refer to that sphere of life, that great realm of life, out of which all other life is fed, the realm of truth, which feeds the thought of men; the realm of law, which supplies force for the conscience of the world; the measureless world of love, which is the source of all affection and of the eternal life of all souls. It is the outflow of the very life of God, of his thought, and his love. Nature and humanity are its distinct utterances. Christ is its overflowing Word; and he tells us all that we need to know as spiritual beings; where we are as souls; what, as God's children, we have to do; and what most real destiny awaits us, and all men. To us,

Jesus Christ is the perfect and finished representation of the great Invisible; and so we confide in what he said, and accept it as the very word of God. We contemplate the unprecedented facts of his earthly career, and, behold, the unseen and the eternal are disclosed to our faith. We follow the footsteps of his journey here below in the spirit of prayer that our heart be not dim-discerning nor its vision withheld. And when to the sight of mortals, and the interpretation of history Jesus ceases to be a limited person, we believe in him all the more as a limitless spirit, evermore in heaven, and more and more present on earth, in the communion of his church, in all its holy offices, and in the love and faith of all loving and faithful souls.

These sentences briefly, but not inadequately, I hope, indicate the *ground* of our teaching; and we should naturally expect a corresponding peculiarity in the *form* of the truth which rests upon such a basis. What, then, is our teaching concerning God? What form does that truth take in the teaching of our Church? About all that the world overhears in the recurrent speech of her teachers, is, that God is Love; that He is our Father: that He watches over all his children; and that He never leaves or forsakes them be they never so prodigal. But Universalism sees that in this form of its truth there is room for misconception. Love, even, may be capricious; and if that be possible, then the step is easy towards a caprice, which springs from a lack of love, if not from what is just its opposite. And if such caprices are possible, favoritism is possible, and may result in the loving providence of the Almighty. So our theology sees that the truth that God is Love, wants another truth, viz: that God is Law. Here is this voiceless magnificence and order amid which we stand; and here, too, on the open page of the Gospel, are the sayings of Jesus about sun, and rain, and lillies, and sparrows. Each has its place, its office, its appointed order, its peculiar care; and nothing is ever forgotten. There is divinity of Law, then, as well as divinity of Love. But to say that God is Love, and that God is Law, is not to give the full form of the truth we hold. Love and Law look like opposites, and are, indeed, treated as antagonisms. In our thought, however, Love and Law are one, just as in the living man, spirit and body are one. When spirit and body exist as two there is death: So the true expression is, not Love *and* Law, but Love *in* Law: the sptritual power of love working in and through all the legal forces of the universe. While it is true, therefore, that our life is set in law, we can never cease to feel that it is encompassed by God.

What, again, is the precise form of our truth concerning man and duty? Man is God's child, and man's brother, and he is called to exercise love and self-sacrifice. He is to do to others as he would have others do to him. Where these truths are not carried out there is death in men and in society. And yet in the endeavor to carry them out we see every day how much we need the qualifications, the explanations of our ordinary life. I must love my neighbor, my brother man: that is the very truth of God. I must always try to do good to my brother man: that is binding duty. But in obeying this

principle, I have to confess to and abide by social laws, and recognize all the help that comes to brotherly love, and the great charities of the world, and the noblest self-sacrifice, from the disclosure of science, and those mighty agencies in life, which so promptly do our bidding, and help us to fulfil the commands of the Gospel. So the form of the moral truth, which we illustrate, comes, in its spiritual part, as the absolute truth of Jesus; and in its material part as the contribution of the age in which we live.

The conclusion is this: A teaching which has its basis in the absolute truth of Christ, and a form at once authoritative and practical, is a power to inspire, enlighten, and save men. And I havn't said a word about immor tality and the soul's greatness, accountability, permanence. I can only add with all the authority which comes from conviction, that the first of these great truths colors all the rest, especially when it is penetrated with the grand meaning of destiny; and so is designed and fitted to let the soul out into liberty, aud power, and greatness.

I have just one point more to which these last words have brought us: The religion that is a power in the basis and form of its teaching is clearly a power in the *substance* of that teaching. In the light of what is going on around us in the world of thought, especially in the light of current controversies, we may safely emphasize what is substantive, most real, and fundamemtal in our belief. If any doubt ever comes over our life in regard to the mastery of our truth, that doubt never reaches to the substance of it. That is a centre which remains unmoved, by all the tides which sweep around it. What I refer to now is no metaphysical subtlety. I simply call you to remember, that truth has elements that are fundamental in human nature. Or, to state it in another way: We say to all men, who quarrel with our ideas and with the basis and form of the truth we hold,—who destroy with one hand, while they reach out the other empty of good, or even the promise of good, to their fellow mortals,—we say to all these persons: You cannot fight against God; and though you may repress, you cannot exterminate the spiritual instincts. The truth we preach has its authority in elements that are ineradicable, and indestructible. How nobly, indeed, in these days are great and good minds, like Murphy, and Thomas Griffeth, and Dr. Young of Edinburgh, pleading for the intuitions of the soul as "the most indubitable verities." "If the Creator be wise, if he can have no intention to deceive, if he be infinitely true and infinitely kind, these intuitions may be relied on as His very voice, and in the most intelligible and direct form in which he can speak to us." And in these he *does* speak to us of accountability, of unending life, and of an undeclinable good and blessing.

I have often watched the incoming and the outgoing of the tide, as, day and night, it flows in the beautiful valley of the Mystic, which sleeps at the base of College Hill. It is wonderful how quick that little creek is to feel all the pulses of the great sea, which is out of sight beyond the hills that help shape the city's harbor; and I have as often thought: What a symbol is this of the deep that is within us, in its relation to the deep of God and the spirit-

ual world! Evermore the tides within our own mind and heart, answer to the call, and the movements of the infinite of truth, and the infinite of love in God. So I will not question about the reality and the power of our truth so long as I know that, in its elements, it is as much a part of God as the water of the inlet is a part of the sea. I take leave, therefore, to repeat: that men may put our truth of the efficient love of God to the strain of exegetical and scientific methods; they may say that Revelation is silent on the great question of moral destiny, and that sin and virtue are a kind of double testimony against the hypothesis of the final recovery of all souls; and yet God exists as the ground of all things, and, also, "as the formative force *in* all things, prescribing and producing what they are to become;" and the *soul* exists as the child of God. Like Him in capacity, of course we may become like Him in character. And if we were formed for God no one can be at rest until he is on his way to God-likeness. To this end God communicates Himself. To this end He speaks to us and listens to us. To this end He disciplines us: and He does all to the ultimate purpose of spiritual oneness, the assimilation of us to His image. This is the substance of our teaching, and, as such, it must be a power in life and in character. Its efficiency is in the fact that it belongs to the moral sentiments, appeals to them, aims to quicken and enfold them, "and will not let them go until they are brought out into the disposition and the life."

And here, dear brethren, I cannot help thinking of that which is deeper than any fact or expression to which, as yet, I have referred: I mean the power of personality. This, to us, is the highest sense of substance. It is the power of freedom, of purpose, and of devotion to one great end. This personality is absolute in Christ, and so his power is absolute. It is the power of sacrifice. In the worlds which outwardly appear, we see the power of force; in Christ, the power of sacrifice. There, in all the wonderful creation, the Creator astonishes my eye; here in the person of His Son,—in his life, and in his death—the Heavenly Father touches and transforms my heart. Oh, this is the summit of power as interpreted by the religion we preach! the sorrowing love of God in Christ! the enduring patience of the Cross! Do not allure us with the clear, cold light of the impersonal reason. No, we want thee, O Jesus, Son of the Everlasting Father—who does speak to us in the language of human love; who does come to us in all our inward trouble and shame; who does help us in all our inward conflict, and when the load of sin is heaviest upon us! We believe in thee; we believe in thy cross; we believe in thy glory; and we see all humanity elevated in thy elevation. At the foot of thy cross, we ask for, we want no other sanctions than what there thou dost give us. We see the very heart of God in all thy sufferings, and we hear the pleading of His love in all thy accents of mercy and forgiveness; and we own thy power, and yield our life to thee, O Lamb of God, that taketh away the sin of the world!

It was in my plan to show that our Faith is a power, reaching all grades of life, individual and social, penetrating all education and all activities; that

in its theological principle, it is a determining force affecting all the great expressions of existence; that in its ethical principle it is a restraining and conserving force, affecting all the domesticities of life; that in its practical principle it is a uniting and reconciling force, bringing distant things together, enabling us to see them as one, and so directing and controling ideas, sentiments, conduct, that their distinct lines converge upon common centers. But before all this I must pause.

What better now, can I do than ask: What is our relation to our problem, and how best shall we contribute to the efficiency of the truth we believe, and the church which embodies and expresses it? First of all, we are to remember that the problem belongs to us. It is the bequest of History. Not ours exclusively, we are yet responsible for its illustration and solution. Others may view it at a distance: we must take it close to our lives and studies. Others may hold it admiringly before the thought, and praise its beauty; we must open it to its heart, exhibit what it holds, and faithfully deal with its contents. We are to be its students rather than its devotees. Above all we are to be its servants, remembering that it touches, at every point, the great circle of things; and sheds its light over all intellectual and moral districts. Let our clergy feel its fascination and its command in the retreats of their most studious hours. Let our pulpits become charged with its vigor, and powerful with its persuasions. Invest every fresh centre and lovely group in our Sunday schools, with the charm of its teaching and its learning. Kindle anew its light upon our hearthstones, and write anew its name upon the walls of our dwellings. Let it be to us the one great subject of thought; the one object which invites our zeal, and gives us motive in all realms of moral endeavor. Our churches and our institutions are built on it; and so every directing spire ought to publish its vindication, and every open door of learning ought to solicit the freest and the largest illustration of its law and method. Then all that it is as a problem, will go forth to live as a power.

Here, then, is one of the most serious questions, which presses for answer: How shall we preserve, and direct this power in our Church? I reply, by social loyalty and personal fidelity. If we are inefficient to day, it is because our energies are scattered, or else untried. We seem to believe in churches, but not singly in the Church. It seems easier for us to go off on some adventure of our own, than to gather, as one great people, around a common centre. Is it too sweeping a statement to say that we have little idea of authority and discipline? We think it in accordance with the genius of our religion to be democratic; and, in our practice, that means, I fear, individualism, and not reciprocity and unity. In regard to work and worship, we resolve on method, and formally provide method, and then, too often, rebel against it. Fault enough, I suppose, could be found with our polity; but I suggest that the way to improve our polity is to use it. If our tendency is toward a stricter Congregationalism, we shall find it out, and perfect our government, on the line of faithfulness. If our tendency is toward Episcopacy, no precipitation of *that* can surprise or disturb us so long as we ar

only eager to use existing facilities to the best ends, and solely for the advancement of the Christian Cause. We agree in thought; and no Church in the world is more truly filled with, and encircled by, the spirit of fraternity; but our faults are in the direction of individualism. We want more social loyalty.

In pointing out this one fault, however, I do not mean to decry individuality. Individualism is disintegration and dissolution; but true individuality is consistent with the highest unity. The chemist does not complain because the atoms are decided. The more decided they are, *as* atoms, the better they combine. And human souls combine fast together all the more and all the better on account of their separate truth, and faith, and love. Is it combination merely that we want? That is easily secured: and there is many an infamous conspiricy! The great want is good men,—the incarnation of living truth and love in living men, and these living men banded together in vital compact, and this compact held by one divine attraction. So what I accent finally is personal fidelity. I plead for openness and boldness in regard to our religious ideas. "God loves responsible men," some one cried when a great cause was imperilled. I believe it. God loves responsible men in the church, and delights to keep them in the full endowment of strength and liberty. And again I plead for personal fidelity in all those methods, which express the power of our religion. We cannot afford to be indifferent to the modes and procedures which make a church a working power in this world.

The albatros,the naturalists tell us, is so large of wing that it cannot lift itself from any flat surface upon which it may have fallen. It is not that its wings are small and weak, but because they are large and strong, that the bird must needs be lifted a little. When that is done, the great wings have space and freedom. Then they smite the air, and the wondrously endowed creature mounts to the sky and the sun. It seems to me that it is a good deal so with us and the truth which is our entrusted care. It is not that we are weak in aspirations of love. It is not that our truth lacks a certain self-sustaining quality, but because its possibilities are so great, that it needs to be lifted a little from the level of life whereon we lie. Now such help we have in those expedients and methods, which are a part of the instituted and organized life of a great church. If we will only loyally accept these helps we shall know a gladder flight, a nobler freedom, in the ampler air and light of God. I repeat, then, that we cannot afford to neglect these great agents if we expect to conserve our power and do anything with it. Oh, for more of what I must call the self approving dignity of personal fidelity in our church—to all that is rare and fine in thought: to all that is exalted in life; and in all that is helpful in administration. Then we are invincible against all incursion and all suggestion of danger.

My brethren, to what, in these last words, shall I more fitly call you than to that enlargement and freedom of soul which comes of utter fidelity to religion, viewed both as a problem and as a power—a religion, that is, which has life in itself, and whose real glory is in its ability to impart that life.

MINUTES

OF THE

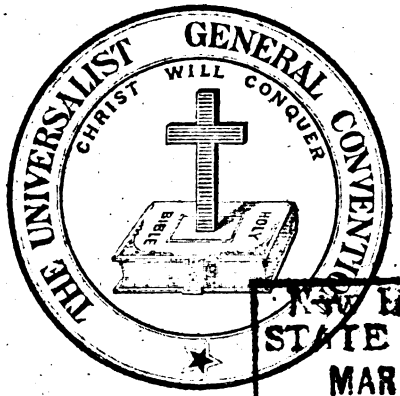
Universalist General Convention.

ANNUAL SESSION

HELD AT

MINNEAPOLIS, MINNESOTA,

1879.



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The system of **Family Missionary Boxes** was suggested to a former Secretary of the Convention, Dr. Brooks, by D. L. Holden, Esq., of Bergen, N. J., as a simple and inexpensive plan, by which all who love Universalism as the Gospel of Christ, could contribute directly to the Missionary Fund of the church. The plan was approved by the General Convention, at the Providence session, September, 1868, and, by a unanimous vote, "earnestly commended to the Denomination."

The Missionary Boxes will be sent free to any responsible person. The desire is to place one in every Universalist home; and all who love the cause are requested to aid in this work. Faithfully carried out, this plan, while burdening no one, will give the Convention great and constant aid in carrying on its Missionary work.

PERMANENT FUNDS.

Three *Permanent Funds* are under the control of the General Convention, or its Board of Trustees

1. The *Murray Fund*, founded in 1870, the Centenary of Universalism, in honor of Rev. John Murray, and now amounting to $122,000: the income of which is pledged to the aid of Theological Students, the distribution of Universalist literature, Church extension, and the Missionary cause.

2. The *Gunn Ministerial Relief Fund*, founded by the late John G. Gunn, of Nyack, N. Y., and amounting to $8,000: the income of which is to be appropriated for "the relief, support, and maintenance of needy clergymen, their widows and families."

3. The *Theological Scholarship Fund*, the income of which is to be applied in aid of Theological Students.

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(GENERAL.)

I give and bequeath to "The Universalist General Convention," incorporated under the laws of the State of New York, the sum of
dollars, to be used and applied to the general uses and purposes of said corporation.

(SPECIAL.)

I give and bequeath to "The Universalist General Convention," incorporated under the laws of the State of New York, the sum of
dollars in aid of the Fund known in that body as the Murray Fund, [or, the Gunn Ministerial Relief Fund, or, the Theological Scholarship Fund,] and to be used and applied to the uses and purposes for which that Fund is established.

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Universalist General Convention,

MINNEAPOLIS, OCTOBER 22—24, 1879.

MEMBERS PRESENT.

MAINE.—Hon. I. Washburn: 1.

NEW HAMPSHIRE.—Rev. G. L. Demarest, *Vice-President of State Convention*, Rev. E. L. Conger, *Secretary*, Rev. Josiah Marvin, Daniel Holden, Mrs. R. Holden: 5.

VERMONT.—Rev. R. G. Spafford, Mrs. Almira Smith, E. J. Whitcomb, Mrs. E. J. Whitcomb, Miss Lizzie Martin: 5.

MASSACHUSETTS.—Rev. A. St. John Chambre, *President of State Convention*, Rev. W. A. Start, *Secretary*, Rev. A. J. Patterson, D. D., Rev. A. A. Miner, D. D., Rev. E. H. Capen, D. D., Rev. G. M. Harmon, Joseph A. Newhall, Miss Mary Ellis, John D. W. Joy, Jonas C. Wellington, Charles Caverly, Frank L. Joy, Miss H. H. Fay, Charles Whittier, John M. Lincoln, Allen C. Doolittle: 16.

RHODE ISLAND.—Rev. H. I. Cushman, Henry B. Metcalf, C. S. Calef: 3.

CONNECTICUT.—Rev. J. H. Chapin, Ph. D., *President of State Convention*, Hon. I. C. Lewis, Mrs. J. H. Chapin: 3.

NEW YORK.—Rev. G. W. Montgomery, D. D., Rev. W. E. Manley, D. D., Rev. A. U. Hutchins, Rev. Thomas Borden, Mrs. L. G. Bucklin, Mrs. A. Gunnison, Mrs. Mary B. Montgomery: 7.

NEW JERSEY.—James T. Hough, Mrs. Helen W. Hough, 2:

OHIO.—Rev. T. C. Druley, *Secretary of State Convention*, Rev. E. L. Rexford, D. D., Hon. T. J. Larsh, Mrs. E. L. Rexford, Mrs. D. C. Tomlinson, Miss C. J. Day: 6.

MICHIGAN.—Rev. J. B. Gilman, H. A. Wetmore, Mrs. M. E. Wetmore: 3.

INDIANA.—Rev. M. Crosley: 1.

ILLINOIS.—James H. Swan, *President of State Convention*, Frank E. Johnson, *Secretary*, Rev. B. N. Wiles, Rev. J. W. Hanson, D. D., D. Sanborn, H. S. Rexford, Hon. A. G. Throop, Mrs J. S. Wilcox: 8.

WISCONSIN.—Rev. L. W. Brigham, *President of State Convention*, Rev. S. W. Sutton, *Secretary*, Rev. A. C. Barry, D. D., J. H. Willis, J. H. Moulton: 5.

MINNESOTA.—Hon. Russell Blakely, *President of State Convention*, J. B. Chaney, *Secretary*, Rev. Geo. H. Deere, Hon. E. C. Stacy, Charles Leavens: 5.

IOWA.—Rev. F. W. Gillette, Marshall Kingman, Amasa Mann: 3.

KANSAS.—Rev. A. Barnes, *President of State Convention*, Rev. Joy Bishop, Sarah J. Innis: 3.

DAKOTAH.—Rev. W. H. Jewell: 1.

NEBRASKA.—C. A. Holmes: 1.

Total, 78.

MINNEAPOLIS, Minn., October 22, 1879.

The Universalist General Convention met in the Church of the Redeemer, at 10 A. M., the President, John D. W. Joy, Esq., in the chair.

The Roll was called by the Secretary, and a quorum found to be present.

Rev. W. H. Ryder, D. D., of Illinois, at the request of the President, offered prayer.

The Convention proceeded to the choice of President and Vice President; Mr. H. B. Metcalf, of Rhode Island, Rev. M. Crosley, of Indiana, and Mr. M. Kingman, of Iowa, having been appointed a committee to receive, assort, and count the votes.

JOHN D. W. JOY, Esq., of Massachusetts, was chosen President, and Hon. RUSSELL BLAKELY, of Minnesota, Vice President.

The Secretary nominated, and the President appointed, Frank E. Johnson, of Illinois, and George F. Telfer, of Minnesota, Assistant Secretaries.

Rev. J. H. Tuttle, D. D., of Minnesota, the Secretary, and Rev. J. W. Hanson, D. D., of Illinois, were appointed the Committee on Religious Services.

Rev. E. L. Conger, of New Hampshire, Mr. J. H. Swan, of Illinois, and Rev. H. I. Cushman, of Rhode Island, were appointed the Committee on Elections.

The Committee on Religious Services recommended the immediate observance of the Communion Service, to be followed by the Occasional Discourse; and a service in the evening, Rev. A. A. Miner, D. D., of Massachusetts, to deliver the sermon. The recommendation was adopted.

It was Voted, that at the close of the morning service, the President declare the Convention adjourned to 2:30 P. M.

The Convention attended the Service of Communion, Rev. Dr. Tuttle and Rev. Geo. H. Deere, of Minnesota, presiding at the Table.

A collection for the benefit of the Ministerial Relief Fund, amounting to $75, was gathered.

The Convention then listened to the Occasional Discourse, delivered by Rev. A. J. Patterson, D. D., of Massachusetts.

Adjourned to 2:30 P. M.

The Convention reassembled at 2:55 P. M., President Joy in the Chair.

The President appointed the Secretary, Mrs. J. S. Wilcox, of Illinois, and Rev. S. W. Sutton, of Wisconsin, a *Committee on Unfinished Business*: and

Rev. G. M. Harmon, of Massachusetts, and Mr. C. S. Calef, of Rhode Island, *Monitors*, to keep in reserve for members of the Convention the seats assigned to them.

The Committee on Elections reported the application of the Universalist Parish in Tecumseh, Nebraska, for the fellowship of the General Convention, no State Convention having jurisdiction, and recommended that the same be granted. The recommendation was adopted.

The same Committee reported a like application from Hebron, Nebraska, with the same recommendation, which was also adopted.

The same Committee reported additions to the roll by proper appointment, which Report was approved.

The Secretary read the Report of the Treasurer [published herewith]; which was laid upon the table.

The Report of the Board of Trustees [published herewith] was then read, and referred to a Committee of nine, consisting of Rev. Dr. Chambre, of Massachusetts, Rev. F. W. Gillette, of Iowa, Mr. Charles Whittier, of Massachusetts, Rev. Thomas Borden, of New York, Rev. Geo. H. Deere, of Minnesota, Rev. Dr. Rexford, of Ohio, Hon. A. G. Throop, of Illinois, Mr. Daniel Holden, of New Hampshire, Hon. Israel Washburn, of Maine.

The Report of the Treasurer was taken from the table, and referred to the same Committee.

The Committee on Elections made the following Report:

"Dr. J. W. Hanson, of Illinois, presents himself as delegate from the Universalist Convention of Scotland, as substitute for the Rev. Dr. S. H. McCollester—he having been appointed by Dr. McCollester to serve in his place. It appears from the credentials accompanying this request that Dr. McCollester was duly elected by the Scottish Convention of Universalists, at its annual session in the city of Glasgow, August 23, 1879, to represent the interest of the Scottish Churches at this Convention. We do not find that the Universalist Church in the United States has any jurisdiction over the Churches outside the States and Territories of the United States. But we recommend that this Convention, out of sympathy with the purposes of her sister organization in Scotland, invite its representative to an honorary seat in this body. The recommendation was adopted."

A communication was received from the Faculty of the University of

Minnesota, inviting the Convention to visit that institution. The invitation was accepted, with thanks for the courtesy; and Rev. Dr. Capen, of Massachusetts, Rev. Dr. White, of Illinois, Rev. Dr. Rexford, of Ohio, Hon. Israel Washburn, of Maine, and Hon. I. C. Lewis, of Connecticut, were appointed to represent the Convention in such visitation.

The Committee on Unfinished Business reported that at the last session of the Convention the following was adopted by a two-thirds vote, and laid over for ratification at the present session:

"*Resolved*, That Article IV, §4, of the Constitution be amended, so as to read as follows:

"The Secretary and Treasurer shall be elected annually by the Convention, and these officers may be removed for cause by the Trustees at any time *ad interim*."

The amendment was adopted by a two-thirds vote, and the Constitution was thus modified.

An application was made for the assignment of an hour for a meeting of the Woman's Centenary Association; and a like application was received from the Universalist Historical Society. Both applications were referred to the Committee on Religious Services, who subsequently assigned 4 P. M., Thursday, for both meetings—the former in the Church, the latter in the Vestry.

A memorial [Exhibit D] from the Massachusetts Convention, respecting pastoral settlements, was read, and referred to a Committee of five, consisting of Rev. Dr. Chapin, of Connecticut, Rev. G. M. Harmon, of Massachusetts, Hon. T. J. Larsh, of Ohio, Rev. Dr. Barry, of Wisconsin, Mr. H. S. Rexford, of Illinois.

The President appointed as the Committee on Nominations, Mr. Henry B. Metcalf, of Rhode Island, Rev. J. B. Gilman, of Michigan, Rev. T. C. Druley, of Ohio, Mr. James T. Hough, of New Jersey, Rev. Dr. Montgomery, of New York.

The Committee on Religious Services recommended slight changes in the programme for Thursday.

Adjourned to 10 A. M., Thursday.

[On Wednesday evening public religious services were held, Rev. Dr. Miner, of Massachusetts, officiating.]

THURSDAY, October 23.

The Convention met at 10 A. M.; and at the request of the President, Rev. Henry I. Cushman, of Rhode Island, offered prayer.

The Roll was called, and a quorum found to be present.

The minutes of Wednesday's proceedings were read and approved.

No representative being in attendance from Pennsylvania, Rev. E. C. Sweetser, of that State, was admitted to the privileges of the floor.

A Memorial from the Vermont Convention [Exhibit E] relating to readmission to fellowship of ministers separated from it by reason of immoral

conduct, was read; and also a communication [Exhibit F] from a number of ministers belonging to the Michigan Convention, on the same subject. Both papers were referred to the Board of Trustees, with instructions to consider the whole code of rules and laws relating to organization and fellowship, and report at the next session.

A Memorial from W. C. H. Waddell, of New York, asking a reconsideration of the subject of his Memorial to the Chicago Convention, was read, and referred to the Board of Trustees.

A communication from David L. Holden, Esq., Treasurer of the Convention [Exhibit G], resigning his office, recommending a continuance of the present system of accounts, a maintenance of the Missionary Box plans, and making a suggestion as to the Potter Memorial Church, was read. So much related to the resignation was referred to the Committee on Nominations; the method of accounts set forth was approved; and the remainder was referred to the Committee of nine.

A Memorial from the Illinois Convention [Exhibit H] relating to Sunday School Lessons, was read, and referred to a special Committee, consisting of Mr. Charles Caverly, of Massachusetts, Rev. F. W. Gillette, of Iowa, Rev. Thomas Borden, of New York, Mr. H. B. Metcalf, of Rhode Island, Rev. L. W. Brigham, of Wisconsin.

The Committee on Elections made a further report, which was approved.

The special Committee on the Memorial from Massachusetts relating to pastoral settlements, recommended the adoption of the following resolution:

Resolved, That a Committee of five be appointed to consider the matter involved in the Memorial from the Massachusetts Convention concerning pastoral settlements, and that they be instructed to collect information and call the attention of the State Conventions to the subject, and report to the next meeting of this Convention.

The resolution was adopted, and the following is the Committee: Rev. Dr. Rexford, of Ohio, Rev. E. L. Conger, of N. H., Mrs. G. B. Marsh, of Illinois, Rev. G. M. Harmon, of Massachusetts, Hon. T. J. Larsh, of Ohio.

Adjourned, to 2 P. M.

The Convention reassembled at 2:30.

The Committee on Religious Services reported the programme for Friday, which was approved.

The following resolutions were proposed:

Resolved, That it be, and hereby is, recommended to every Parish in this Convention, to set apart in each year a certain day, to wit, the first Sunday in November, to be known as All Souls Day, for a special celebration of our distinguishing doctrine, the scriptural truth, that all souls are God's children, and that finally, by His grace attending them, they will all be saved from the power of sin, and will live and reign with Him forever in holiness and happiness.

Resolved, That the custom be established of setting apart this, or some

other day, to recognize formally iu public and welcome to the membership of the Church, those persons of proper age and moral and religious character who have been baptized in childhood.

These resolutions were referred to a Committee, consisting of Rev. E. C. Sweetser, of Pennsylvania, Rev. Dr. Miner and Rev. Dr. Capen, of Massachusetts, to consider and report at the next session.

The Committee on the Reports of the Board of Trustees and the Treasurer reported [Exhibit I].

It was Voted, to consider their recommendations seriatim.

§1, relating to the Treasurer's Report and Resignation was adopted. Also, §2, relating to the Report of the Board; §3, relating to the action of the Board of Trustees as a Committee of Fellowship; §4, relating to Statistics; §5, relating to Church Debts; §6, relating to Missions; §8, relating to the Convention Debt, was referred to the Board of Trustees. §9, relating to the Annual Contribution, was adopted; also, §10, relating to Missionary Boxes.

The consideration of the remainder of the Report was deferred to Friday morning.

The officers of the Universalist Historical Society were authorized to take up a collection in its interest at a mass meeting in the evening.

Adjourned to 10 A. M., Friday.

[In the evening a mass meeting was held, Hon. Israel Washburn, of Maine, presiding, and Rev. Drs. Ryder, Rexford and Capen addressing the audience.]

FRIDAY, October 24, 1879.

The Convention met at 10 A. M.

At the request of the President, Rev. Dr. Montgomery, of New York, offered prayer.

The Minutes of Thursday were read and approved.

The consideration of the Report of the Committee on the Reports of the Board of Trustees and the Treasurer, was resumed. The appropriations recommended by the Trustees were approved. § 14, relating to Education, was adopted, as well as the whole Report, and the Supplementary Report, relating to the Potter Memorial.

The special Committee to visit the University of Minnesota reported.

The special Committee on the Memorial of the Illinois Convention, reported [Exhibit J], recommending an advisory Committee, *ad interim*.

The Report was adopted.

The Committee on Nominations reported, whereupon the Convention proceeded to ballot, Messrs. Start, of Massachusetts, Spafford, of Vermont, and Conger, of New Hampshire, having been appointed to receive, assort, and count the ballots. The following persons were chosen officers of the Convention: Rev. E. H. CAPEN, D. D., of Massachusetts, Mr. GEO. C THOMAS, of Pennsylvania, Rev. J. H. CHAPIN, Ph. D., of Connecticut, Mr. BENJ. W.

WILSON, of New York, Mr. EDSON KEITH, of Illinois, Trustees, for four years; Rev. G. L. DEMAREST, of New Hampshire, Secretary; DAVID L. HOLDEN, Esq., Treasurer.

Rev. J. H. CHAPIN, Ph. D., of Connecticut, was appointed to preach the next Occasional Sermon; and HUDSON, N. Y., was approved as the place of adjournment.

The following Resolutions were adopted:

Resolved, That the thanks of this Convention are hereby tendered to the Rev. Dr. Patterson for his earnest and practical Occasional Sermon, and that a copy of the same be requested for publication.

Resolved, That the gratitude of this body be extended to the Rev. Dr. Tuttle, to the parish of which he is pastor, and to the citizens of Minneapolis, for their generous hospitality to the friends and delegates in attendance upon the sessions of the Convention. Also, that we gratefully acknowledge the favors extended to this body by the different lines of railroads in the liberal reduction of fares, and to the Press of St. Paul and Minneapolis for the very full and accurate reports of the public meetings and proceedings of the Convention.

Rev. E. L. Conger, of New Hampshire, offered the following:

Resolved, That Article III. of our Constitution be amended by substituting the word "bring" for the word "restore," in the second article of the Winchester Profession of Faith.

Hon. Israel Washburn, of Maine, moved to amend by substituting the word "lead" for the word "bring."

The whole matter was laid on the table.

The Committee upon the Convention Debt appointed at Chicago was discharged.

The proposed amendment to the Constitution was taken from the table, and referred to the Board of Trustees, to report next year.

The thanks of the Convention were cordially voted to the President, for the impartiality, urbanity and efficiency with which he had performed the duties of his office.

The minutes of the day's proceedings were read and approved; whereupon the Convention adjourned *sine die*.

JOHN D. W. JOY,
President.

G. L. DEMAREST,
Secretary.

[Friday evening, public religious services were held, Rev. Edwin C. Sweetser, of Pennsylvania, officiating.

[The Programme of Public Services and work is hereto appended—Exhibit K.]

REPORT

OF THE

BOARD OF TRUSTEES.

To the Universalist General Convention, in session at Minneapolis, Minn., October 22, 1879.

The Board of Trustees present their FOURTEENTH ANNUAL REPORT.

The terms of the following Trustees expire with the present session: Rev. E. H. CAPEN, D. D., of Mass., Hon. JOHN R. BUCHTEL, of O., Rev. J. S. DODGE, Jr., of Conn., GEO. C. THOMAS, Esq. and F. S. BOAS, Esq., of Pa.

We have held three meetings during the year, namely, in November, May, and October. The transaction of business, *ad interim*, by Executive Committees acting unanimously, has been continued. We see no reason to change the policy recommended by the Convention at Chicago in this respect.

Early in the year, the officers of the Chapin Home offered us the gratuitous use of a room for the Secretary, and ample accommodations for the meetings of the Board. The offer was gratefully accepted, and the second and third meetings for the year were held there.

The Committees were reconstructed at the beginning of the year, by vote of the Board, as follows: *On Scholarships*, Messrs. Rugg, Dodge, Capen; *Of Fellowship*, Messrs. Dodge, Perham, Rugg; *On Investments*, Messrs. Joy, Fellows, Capen; *Of Finance*, Messrs. Boas, Thomas, Fellows; *On Missions*, Messrs. Capen, Demarest, Mrs. Marsh; *On Missionary Boxes*, Mrs. Marsh, Messrs. Buchtel, Thomas; *On Relations with the Woman's Centenary Association*, Messrs. Perham, Demarest, Boas.

Rev. Dr. CHAPIN having declined the office of Preacher of the Occasional Sermon, by reason of health and parochial duty, Rev. A. J. PATTERSON, D.D. of Massachusetts, was chosen to perform the duty

The direct fellowship of the Convention has been granted to Rev. B. F., Bowles and Rev. Ada C. Bowles, of San Francisco, Cal., upon letters of transfer from the Pennsylvania Convention.

Rev. G. D. BAILEY, of Bakersville, N. C., formerly of the Dunker Church, having applied for the fellowship of the Convention, a provisional letter has been granted.

A letter of License has been granted to Mr. Wm. HALE, of Free Hill, Tenn.

Fellowship has also been granted to the First Universalist Parish of Yankton, D. T., and the first Universalist Parish of Longmont, Col.

NECROLOGY.

The following ministers of our fellowship have deceased during the year: Moses Ballou, of N. J., Joshua Britton, of Wis., Ethiel Carpenter, of Iowa, John P. Chaplin, of Ind., Edwin S. Corbin, of N. Y., George N. Cox, of O., Frank Evans, of O., Ebenezer Fisher, D. D., of N. Y., Marmaduke Gardner, of Texas, James L. C. Griffin, M. D., of Va., Prudy Le Clerc Haskell, of O., William Johnson, of Oreg., Solomon Laws, of O., Abner H. Longley, of Kan., Andrew Pingree, of Ill., Joseph O. Skinner, of Me., George L. Smith, of Mass., Varnum G. Wheelock, of Vt. Though some of these had become disabled for the work of the ministry by the weight of years and bodily weakness, and were patiently waiting their appointed time, others were removed in the midst of their usefulness. We need to continue all reasonable effort toward the replenishment of the sources of ministerial supply.

Notes of the lives and labors of those named above may be found in Appendix C.

STATISTICS.

We have not yet secured complete returns; but a greater number of Secretaries have sent in satisfactory reports. A comparison of returns from the only States which furnished reliable data both in 1878 and 1879, viz: Massachusetts, New Hampshire, Vermont, Rhode Island, Connecticut, Wisconsin,—shows a gain of 11 parishes, 7 churches, 9 Sunday Schools; the number of families and the membership of Sunday Schools slightly diminished, the church membership increased by 698 (over seven per cent.), church property less debt, estimated at a somewhat lower value (1878, $2,481,099; 1879, $2,449,527), the current expenses less, by $7,413. There has been a large payment of church debt during the year; and the reduced valuation, as well as the reduced annual expenditure, but conforms to the changed circumstances of the country. We are especially cheered by the increase of church membership, implying greater interest in spiritual concerns. The increased activity of our churches and of our Church will further augment our membership.

We are approximating completeness in our list of clergymen in fellowship, and we hope next year to have it perfected.

MISSIONS.

1. A Western Board of Missions was appointed at the last session of the Convention; but no appropriation was made for its use. We accordingly ited suggestions from them respecting the work of our Church in the

North West, and promised to consider any application they might make for appropriations for such work, and from time to time to consult with them regarding applications from the North West made directly to this Board. No appropriation has been asked for by the Western Board. We have been in correspondence, from time to time, with the Chairman, Rev. Dr. Hanson, respecting our work. and have found his observations of value to us, in determining our duty in regard to Mission work.

At Providence, the Western Board reported as in hand..... $91 38

The following payments have been made on this account during the year:

Rev. M. Crosley's Expenses on Missionary service—to Chicago and Detroit.....	$16 00	
Rev. Dr. Hanson, Missionary Service—to Hillsdale, Mich.....	12 65	
Rev. Dr. Hanson, extra cost of visit to Longmont and Lincoln, at our request..	37 70	
Rev. Dr. Hanson, 50 Church Chorals, furnished to Detroit.....	20 50	86 85
Balance in hand.....		$4 53

2. At our November session we adopted a minute setting forth a policy regarding our relations with State Conventions, as follows:

"Our Constitution obviously commits to State Conventions all mission work within their bounds, restricting the action of the General Convention to unorganized territory, and occasional assistance to State Conventions. The undeveloped condition of our organization has hitherto made it impossible to carry out these principles with any exactness; but the growing energy of the State Conventions seems to indicate that the time has come for a closer adhesion to the intent of the Constitution. To promote this end, the Board will foster the efforts of the State Conventions to secure efficient State Superintendents, Missionaries, or Agents, for the more systematic organization of smaller parishes into circuits, and the more judicious administration of missionary work and church extension.

"Accordingly, the Board will consider with preference any application from the smaller State Conventions for aid for the purpose last set forth; will give such counsel to their authorities, founded on the experience of other States, as may secure a vigorous canvass of their parishes for funds; and will make such appropriations, within the means of the Convention, as may stimulate home effort and secure the end desired."

No application has been made for such an appropriation; but our views as thus outlined were made known to several of our Conventions at their recent sessions, and it is understood that two or three Conventions have moved in the direction indicated, and will need the aid suggested. No more valuable missionary work can be attempted at this time than that proposed to be accomplished through State Superintendents. Maine, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Ohio, Indiana, Iowa, Oregon, Kansas, are attempting the policy, with more or less success; New

Hampshire, Michigan, Pennsylvania, Illinois, Wisconsin, are taking the necessary measures towards its adoption.

3. Our mission work may fall under either of four heads: *a*, The preaching of the word, wherever the open door may be found. *b*, The organization of believers into churches or parishes, with the revival of dormant bodies. *c*, Church extension, or the aid of parishes in building temples of worship, or in passing successfully through their earlier stages. *d*, The circulation of our literature, or "the Black Missionary." We have attempted work in all these directions, within the limitations prescribed by the Convention. Mission work is always experimental or speculative. When seed is sown, we know not which shall ripen or which shall fail. We have reason to expect a harvest, not always according to the most judicious labor, but abundantly rewarding it. "Paul may plant, Apollos water, but God gives the increase." And even if in some places any of our work shall seem to fail, it does not wholly fail. Labor in the Lord is never in vain. If it do not succeed according to our hopes, it has some success, and may be the leaven which shall work future prosperity. So some of our expenditure, though not represented by active parishes, may yet tend to a more hopeful result.

4. Our payments during the year do not show all the pledges made on account of Missions. We proceed to report the work of the year:

Washington, D. C.—The $100 charged is the remainder of last year's appropriation. For this year we pledged $300, payable in semi-annual installments. The parish is doing its best, and is obtaining a good degree of influence. Its great need continues to be a suitable house of worship.

Colorado Springs.—In hope of securing a foothold in the Centennial State, we yielded to an application from the parish at Colorado Springs, and promised $300 for a year, payable by terms of four months. All such of our grants are made upon condition that the work of the parish is maintained for the term, and that no debt for current expenses remains. The conditions failing at Colorado Springs, but one installment of $100 has been paid.

Longmont, Col.—A parish has been formed at Longmont, north of Denver, under the pastorate of Rev. H. L. Hayward. This, though not large, is vigorous and earnest, and promises to be the nucleus of a future Convention. We have pledged it, conditionally, $200. A movement has already been instituted in its neighborhood at Fort Collins, where, as in Longmont, are a number of families of Eastern Universalists.

Yankton, D. T.—Here, in the capital of a rapidly developing Territory, has been formed a Universalist Parish, under the pastorate of Rev. W. H. Jewell. We have pledged $200 towards the expenses of the year; under which encouragement the parish has built a hall for worship costing some $650, nearly all of which has been paid for.

Hillsdale, Mich.—In this enterprising city, the site of a college and theological school, a Universalist Parish has been formed, and has maintained public service in an incommodious hall, under the charge of Rev. S. Crane. Early in the year, upon the application of the parish, we pledged the sum of

$200, on condition that a new church, as proposed, should be built and entirely paid for. The fact that our Church, by its General Convention, stood behind him, more than the amount of our pledge, enabled the Pastor to secure a sufficient subscription to warrant the new enterprise; and a beautiful, though not costly structure is rising upon one of the best lots in the city.

California.—Upon application, we have granted Rev. W. H. Nosler, a preacher in our fellowship, $100, "to be expended by him in his travelling expenses, while itinerating in Sonora and Napa counties, and attempting to form a pastoral circuit."

Georgia.—Upon communication with Rev. J. C. Burruss, of the *Universalist Herald,* and conviction of the worthiness and ability of the clergyman about to be named, we have appropriated $200 in aid of Mission work in the Southern States, to be paid to Rev. W. C. Bowman, a clergyman in our fellowship, who was to labor where his judgment should direct, and to report from time to time his doings and prospects. Having successfully labored for a brief season near the place of his residence, Bakersville, N. C., he is now in Atlanta, Ga., in which thriving city he has organized a church, with which he is laboring.

Lincoln, Neb.—The condition of affairs here was suggested at Providence as perilous; but we were not able to obtain advices as to the real status of the parish, without risking a cost we did not feel warranted in assuming, until the recent visit of Rev. Dr. Hanson to the Rocky Mountains. We requested him to turn from his course sufficiently to visit Lincoln, and investigate matters there. His report is as follows: "In Lincoln our affairs are not in a condition promising immediate prosperity. But I am glad to be able to report that our Church property is in no danger whatever. The designs of "Free Religionists" upon it have been completely frustrated, and the church is now, and I am assured will remain, unembarrassed by financial incumbrance. There are, however, some unfortunate alienations, which time must heal. The revival of our cause in Lincoln can only be a question of time."

Delphos, Kan.—The disaster by cyclone which swept away the church that had been built at Delphos by much self sacrifice, has put upon the parish, weakened by the same disaster, a heavy burden. We have pledged $250 toward rebuilding, upon conditions.

Tracts.—Upon the recommendation of Rev. J. C. Burruss, we appropriated $50 for the purchase of Tracts for free distribution in the Southern States, through five itinerants named by him. We procured for the purpose 50,000 pages of Tracts published by the Woman's Centenary Association. Other calls are made upon us. We have no doubt of the value of this agency in disseminating our faith.

"*The Latest Word of Universalism.*"—We have distributed gratuitously 175 copies of this work among students in theological schools and clergymen of other churches, and public libraries, as follows:

Andover Theological Seminary	84
Yale do. do.	35
Bangor do. do.	34
Hillsdale do. do.	12
Roanoke College Library	1
Clergymen	9
	175

A continuance of such distribution, to a moderate extent, would assuredly be profitable. A better acquaintance with the nature and grounds of our faith can not fail to enlarge the views of Christians in the other churches, and will perhaps contribute to the increase of our own Church.

These very moderate results are enumerated with an earnest desire that the day may soon come when the Universalist Church shall undertake broader and deeper work. The waste places in which the souls of men are hungering for the very truth we have to give them, stretch far and wide, and where churches will not for long years be gathered, there still are opportunities for applying our generous faith to the softening and gladdening of men's thoughts and lives. Besides the continuance of church extension, in which we hope to see no decrease, we hope also soon to be provided with means for scattering the seed where as yet there is no visible prospect of new churches, sure that the Lord will suffer no utterance of divine truth to fail of large results.

State Conventions.—In accordance with the instructions of the Providence Convention, our Secretary was authorized to visit the State Conventions as far as practicable, as the representative of the General Convention. He was present more or less of the time at the Ohio, Pennsylvania, Wisconsin, Minnesota, Maine, New Hampshire, Vermont, New York, Michigan, Indiana, New Jersey, Massachusetts and Iowa Conventions. A visitation of others was found impracticable, and some of the above were reached with difficulty, because so many of our State Conventions have contemporaneous sessions, or nearly so. The Conventions were found generally harmonious, enthusiastic, and disposed to practical work. It was our representative's effort to promote a feeling of unity, to encourage all efforts toward making our Conventions practically efficient, by systematic labor throughout the year through their missionary agents, and to suggest that love of the Universalist Church which shall excite a self-denying spirit and a generous support of all its interests. It is believed that his visits have not been fruitless.

It should not be forgotten that the Missionary work of our Church is not alone attempted by the General Convention. State Conventions are becoming more and more active in this work within their own limits, while a large number of our ministers are effective missionaries in the neighborhood of their pastoral labors.

SCHOLARSHIPS.

Thirty-six Scholarships have been in force during the past year. The sum loaned on this account has been $5,650, or $50 less than the appropriation made at Providence. It is noticeable that this amount has been almost equally divided between the two schools, the beneficiaries at Tufts receiving

$50 in the aggregate more than those at Canton. Eight students who have been recipients of the Convention aid have graduated during the year, and two have felt obliged to withdraw after pursuing a partial course. Among the students that have entered the schools this fall there are fourteen or fifteen who will apply for Scholarship loans, thus making an aggregate of nearly forty beneficiaries for the ensuing year. The appropriation of $6,000 asked for will suffice, we think, although, of course, this sum will not allow the granting of the full amount of aid which in some cases might seem desirable. The modified rule bearing upon this matter is as follows: "The appropriation for each beneficiary shall not exceed $180 per year, dependent upon the sums voted for Scholarships by the Convention, and also upon the condition and needs of the beneficiary, as these shall be evident from time to time." Under this rule it is our purpose to make the loan as small as will meet the individual need.

During the year a repayment of Scholarship loans to the amount of $2,212 has been made. This sum is placed in the special Theological fund created two years since, a fund which is sure to be largely augmented within a comparatively brief period. The students understand the fact that it is a loan, and not a gift, which they receive from the Convention, and they generally evince a praiseworthy intention of meeting their obligations in this respect. In some cases there are reasons which quite justify delay in making repayments. There are graduates of the Schools now doing hard work for our Church, working faithfully in distant and unremunerative fields, who may of right ask not to be pressed for the return of the money received by them from the Convention. Others are in poor health, or have met with misfortunes, so that they cannot repay their Scholarship loans according to their desire. In the large proportion of cases, however, repayment can be relied upon, and the Theological fund can hardly fail to receive from this source an addition of several thousand dollars each year.

Since the system of aiding theological students was inaugurated there has been paid out from the Convention treasury for this purpose $68,325. Of this sum $5,400 was expended as a gift without conditions. Of the balance which has been loaned, there has been repaid $10,862.50; remitted, $1,779.50; leaving an amount due and now payable of $24,768.50, and a further amount not yet due of $25,514.50.

The loan system has its defects, but on the whole it works well. With the closer scrutiny and more exact guarantees now provided, it is believed that the system will justify itself in the minds of those who look for the enlargement of our Church through the faithful efforts of a qualified ministry. We have full confidence in our Theological Schools, and believe that they are doing good work in the direction indicated. Surely these institutions should be abundantly fostered and sustained.

FINANCIAL

I. *Revenue and Expenditure* for the year.

Receipts.

1.	Cash in hand, October 1, 1878			$ 816 45
2.	Missionary Boxes			1,293 50
3.	Annual Contributions (Exhibit A)			3,431 06
4.	Interest:			
	Atlantic and Pacific Tel. Co.	$ 7 50		
	Sawyer & Lombard	1,425		
	J. L. Lombard	700		
	D. C. Tomlinson	14		
	Jersey City Bonds	1,960		
	Revere and Chelsea Estates	145 06		
	J. Barber	49		
	N. A. Skinner	320		
	—— Birdsall	14		
	N. Curtis	270		
	Government Bonds	225		
	W. F. Myrick	1,800		
	Convention Notes	857 50		
				7,787 06
5.	Des Moines Building, on account			106 10
6.	On Special Account: Debt (Exhibit B)			5,556 57
				$18,990 74

Payments.

1.	Scholarships:			
	Canton Students	$2,800		
	Tufts Students	2,850		
	Printing Blanks	17 75		
				$5,667 75
2.	Missions:			
	Colorado Springs	$100		
	Tracts	50		
	Washington, D. C.	100		
	Rev. W. H. Nosler, California	100		
	Books for gratuitous distribution	131 25		
	Rev. W. C. Bowman	100		
	Visitation of State Conventions	200		
				781 25
3.	Interest			1,464 53
4.	Missionary Box Account:			
	Forwarding Expenses	$ 5 85		
	Stereotype of Circular	4 30		
	1,900 Boxes	190		
				200 15
5.	Against Contributions:			
	Circulars and Postage			28 35
6.	Against Income Account:			
	Repairs on Chelsea and Revere Estate	$109 76		
	Papers for case in Probate Court	3 59		
	Part Insurance on Lawrence Church	43 50		
				156 85
	Carried forward			$8,298 88

	Brought forward		$8,298 88
7.	Against Contributions for Debt:		
	Expense of Canvass		32 47
8.	Secretary: Salary		1,200
9.	Secretary—Incidentals:		
	Postage, Envelopes and Stationery	$102 12	
	Travelling Expenses on business	3 80	
			105 92
10.	Providence Convention:		
	Travelling Expenses of Secretary	$ 4 55	
	Stationery	1 15	
	Minutes; Printing	145 53	
	Minutes: Wrappers, Postage, &c	33 68	
			184 91
11.	Statistics:		
	Blanks for Secretaries' Reports	$ 21	
	Blanks for Parish Reports	6 50	
	Postage	3 89	
			31 39
12.	Board of Trustees:		
	Travelling Expenses	$327 50	
	Attendance, Stationery, &c	17 80	
			345 30
13.	Office:		
	Rent—balance	$ 72 91	
	Moving Safe and Furniture	19	
			91 91
14.	Loans Paid:		
	Rev. C. H. Fay	$ 600	
	Amoskeag National Bank—balance	1,570	
	B. F. Romaine	1,400	
	Leather Manufacturers' National Bank	5,000	
			8,570
15.	Cash in hand		129 96
			$18,990 74

A comparison of last year and this shows the following results:

Receipts.	1878.	1879.
Missionary Boxes	$1,273.64	$1,293 50
Annual Contributions	3,448 61	3,431 06
Interest received	8,212 63	7,787 06
Special Receipts	194 75	106 10
On Debt Account		5,556 57
Scholarships paid	3,227 32	2,212
Murray Fund		1,052
Gunn Fund and Income	536 86	428 33
	$16,893 81	$21,866 62
Increase	$4,972 81	

Payments.	1878.	1879.
Scholarships	$4,600	$5,650
Missons	3,100	781 25
Interest	1,909 74	1,464 53
Expense on acct. Murray Fund	498 98	156 85
Salaries and all Incidental Expenses	2,777 56	2,238 15
Gunn Fund Appropriations	700	490
	$13,586 28	$10,780 78
Decrease	$2,805 50	

II. *Theological Scholarship Fund.*—The recipts on this account from repayments have been $2,212., against $3,227 32 last year. The amount of the Fund is $5,439 32. It is invested in U. S. 4's, the face value being $4,450; Cash in Bank, $726 20. The remainder of the account is for Premiums, amounting to $263 12, which we have directed to be cancelled from time to time, by accruing interest upon the Government Bonds belonging to the Fund, according to the instruction of the Providence Convention.

III. *Indebtedness of the Convention.*—This was on the 1st of October, 1878, as follows:

1.	To the Murray Fund	$12,250	
2.	Leather Manufacturers' Bank	7,000	
3.	B. F. Romaine, Esq	1,400	
4.	Rev. C. H. Fay	600	
5.	Rev. G. L. Demarest	1,000	
6.	Amoskeag National Bank	1,600	
		$23,850	
	Less Cash in hand	816 45	
			$23,033 55

On the 1st of October inst., the indebtedness was as follows:

1.	To the Murray Fund	$12,250	
2.	Leather Manufacturers' Bank	2,000	
3.	Rev. G. L. Demarest	1,000	
		$15,250	
	Less Cash in hand	129 96	
			$15,120 04
	Decrease during the year		$7,913 51

Of this sum $5,556 57 was derived from special contributions toward the liquidation of the Debt, and the remaining $2,356 94 from moneys in the Treasury not at the time needed for other use.

We hoped at this Convention to report the whole Debt cancelled, or provided for by individual pledge. The enthusiasm at Providence, stirred by earnest appeal to the loyalty of our people to their faith and Church, it was believed, would carry a canvass to a successful issue. But we were unable to secure a suitable agent or agents to solicit pledges, even though we offered most generous inducements. We have added somewhat to the amount pledged up to a year ago; but our colleges and academies have occupied various portions of the field, with claims for aid, to a large amount, in several instances; our State Conventions are more than ever appealing for the necessary funds for mission work; and a number of our parishes have taken measures during the year to reduce or cancel their indebtedness. Though we have not obtained what we desired, we know that our people have liberally bestowed their benefactions upon our Church in other directions.

Toward the liquidation of our remaining indebtedness we have pledges which will, it is estimated, produce $10,000, leaving to be raised about $5,000. It would seem not difficult, could we but reach the people, to secure this remainder, and to remove a costly and depressing burden.

It is necessary to explain, that the pledges obtained before the session of last year did not reach the sum then announced, sums amounting to $2,500 not having been actually subscribed, though expected and counted in.

IV. *The Murray Fund.*—We are happy to announce an increase of the Fund from the following sources:

1.	Gift from Mrs. Laura E. Barnum, Cooperstown, N. Y.	$ 50
2.	Gift from Mrs. S. Preston, Shelby, Michigan	2
3.	Bequest of Mrs. Mary T. Moore, Norridgewock, Maine	1,000
		$1,052

Making the total of the Fund, $121,794 54. The contribution of small sums aids in strengthening the Convention for its permanent and appropriate work, and is commended to those who love our Church. We have been notified of a bequest of $500, which, owing to informality in the terms of the will, requires the action of a Probate Court to authorize the payment. The provision should read: "I give and bequeath (or if Real Estate, 'devise') to the Universalist General Convention, for the Murray (or other) Fund (or for corporate uses), the sum of.....Dollars," (or such and such real estate, with authority to convey the same.)

[The bequest last noticed, being that of Mrs. Cynthia Clark, of Triangle, Broome Co., N. Y., has been paid in since the 1st of October, and will appear in next year's account.]

The Lawrence Church is upon our hands. We have ordered the sale. The Trust Deed of S. A. Briggs has not yet resumed productiveness. We have ordered foreclosure. The property at Chelsea and Revere produces about enough to keep it in suitable condition. When an encouraging rise of values takes place a sale will be made. We have directed the credit of Government Bonds at their face. This leaves a line of "Premiums." to reduce which we have ordered the credit to the Fund of all the Interest received upon those Bonds, until the line is cancelled.

V. *The J. G. Gunn Ministerial Relief Fund.*—This Fund has been increased by the collection taken at the Providence session, $77 94; and the whole amount is now $8,077 94. The line of Premiums in this Fund was at once cancelled by draft upon the Income. Appropriations have been made to the amount of $500, of which $10 was returned, to five persons entitled to the benefit of this Fund.

VI. *Annual Contributions.*—These have amounted to $3,431 06. The payment of the pledges toward the Indebtedness of the Convention, has in several instances greatly reduced the parish contributions. This was to be expected. A parish making an extraordinary contribution in one direction toward the necessities of this Convention, may be excused if in another its contribution slightly falls off.

Last year 208 parishes contributed; this year 217, up to October 1st. This number will increase during the month. Upon the whole, we are to feel encouraged by even the slow progress made by our parishes in this line of duty. Inasmuch as we do not make an assessment of parishes, or in any

way dictate the sums which they should pay into our treasury, it would seem that every parish having a name to live among us might yield to the necessary rule which requires the annual contribution. It is neglected, probably, in few cases willfully; but perhaps the timidity of the pastor, who dreads to name money to his people, even for the Church; or the mistaken idea of some prominent parishioner that payments to the Church at large detract from parochial ability; or, in most cases, Felix's fault, procrastination to "a more convenient season," which never comes,—robs us of large sums, and hinders the growth of that love for the Universalist Church which is so needful to the furtherance of its prosperity. For the Annual Contribution not only furnishes us with the ability to meet the necessary expenses of the Convention, but it represents the loving remembrance of our Church by its people and proves how far we are a Church. The Contribution ought to be made promptly, and then it is the more valuable.

VII. *Missionary Boxes.*—The receipts from Missionary Boxes have been as follows:

Maine	$ 6 20	Brought forward	$1,143 24
Mew Hampshire	69	District of Columbia	6 60
Vermont	63 85	Ohio	53 14
Massachusetts	529 25	Michigan	7 68
Rhode Island	19 85	Illinois	57 41
Connecticut	34	Wisconsin	5 98
New York	212 64	Minnesota	1 30
New Jersey	49 45	Iowa	13 65
Pennsylvania	159	Missouri	4 50
Carried forward	$1,143 24	Total	$1,293 50

[Received during October, from Connecticut, $20 10; from Illinois, $55 41; New York, $22 33; Maine, $7 37: all of which will appear in next year's accounts.]

It will be seen that the receipts have slightly increased over last year; while there has been retained, for mission work within the several states, as follows:

New Hampshire	$ 69	Brought forward	$652 10
Massachusetts	529 25	Ohio	4 50
Rhode Island	19 85	Illinois	57 41
Connecticut	34	Iowa	2 60
Carried forward	$652 10	Total	$716 61

The transfer to Ohio and Iowa is quite recent, and may be expected to work greater results, when fairly operative. The state agents need but to emulate the energy and industry of the Massachusetts Secretary to produce similar contributions, as in future years his policy will increase the product in his own State.

The State Conventions which have assumed the care and management of the Missionary Boxes upon the conditions prescribed by the Chicago Convention are the following: Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, Ohio, Illinois, Wisconsin, Oregon and Iowa.

The Missionary Box is not merely a simple instrumentality for increasing the funds of our Conventions for missionary work, but it is a remembrancer of THE UNIVERSALIST CHURCH in the homes of our people. It is an educator in loyalty and love for the body which enshrines our faith in its wholeness. Can not every one in our fellowship *see* that the Missionary Box does not convey out of the parish moneys which would be poured into the local treasury, but, through love, will excite more generous gift and service? Our need, for spiritual comfort and prosperity, is a more cordial love of our faith, and of our Church as embodying our faith; a love which shall be practical and devoted, and which shall not effervesce in sentimental song and speech. The Missionary Box, rightly used, may be a constant reminder of our Church, and what we owe to it.

VIII. *Estimates and Appropriations*.—We estimate the receipts of the year as follows:

From Missionary Boxes	$1,300	
From Annual Contributions	3,700	
From Interest	7,500	
		$12,500

We recommend the following appropriations:

Interest	$1,000	
Salary of Secretary	1,200	
Travelling Expenses and Incidentals of all kinds	1,000	
Scholarships	6,000	
Missions	3,300	
		$12,500

WOMAN'S CENTENARY ASSOCIATION.

We have no formal report from this Association, which holds its annual meeting only on the day preceding our own session. But the Treasurer and Tract Committee have given us an opportunity of examining their reports, which show results which must be eminently satisfactory to our earnest and faithful co-workers. During the year a legacy of $500, from the estate of John V. Westfall, of Auburn, N. Y., has been paid to the treasurer, and the permanent fund of the association now amounts to $1,950, while the cash in hand sums up $728.15.

The Tract Committee report the issue during the year of 304,100 pages, besides probably 500 books and 5,000 papers gathered for free distribution in Scotland. Rev. W. E. Manley, D. D., has presented to the association the copyright and stereotype plates of his Commentary on the Old Testament, of which the sixth and last volume is ready for the stereotyper, awaiting only the funds necessary for its publication.

The disbursements for missionary work, tracts and all other purposes, appear to have amounted to nearly $2,700 Of this sum $645 was appropriated to the Scottish mission, to which Mrs. C. A. Soule continues to give laborious service, and whose labors are highly commended by her official associates.

SUNDAY SCHOOLS.

We believe these organizations to constitute an important auxilliary branch of our Church; and, holding such a place, they may of right claim to receive a generous encouragement and a proper direction at the hands of those interested in the prosperity of our cause. A right appreciation and use of this agency is greatly to be desired, that thus the best methods of Christian training and instruction may be adopted and the largest accomplishment of good secured. In this connection we are glad to report that the interest and activity in Sunday School work have been generally well maintained during the past year. Conventions of Sunday School workers have been held, at which much profitable thought has been elicited in regard to methods and means, while the main object for which Sunday Schools exist has been carefully defined in a way to indicate their true relation to the parish and the Church. We think the tendency is to bring the Church and the Sunday School nearer together, and to make the chief work of the latter that of direct religious training; not attempting to do everything, but to use all possible skill and endeavor in setting forth the simple truths of the Gospel, that so the mind of the child may be impressed, the heart drawn to Christ, and the life made obedient to duty. In several localities the Church organization has the full management of the school, exercising a fostering care and supervision, by means of which it is believed that the true work of the schools will lose nothing in effectiveness or spiritual fruitage.

EDUCATION.

The history of this work in our Church is brief, but extremely honorable. Nearly all the more substantial endowments of our schools have been secured within a single generation. Today the funds set apart and sacredly devoted to educational purposes aggregate many hundreds of thousands of dollars. We have ample facilities in different parts of the country for giving the best and most thorough instruction. During the past year there has been a renewed activity in nearly all our schools of secondary grade. The friends of Westbrook Seminary have made special contributions to its funds, and under the lead of the Rev. Dr. Weston, one of our veteran teachers, that school, which has done such effective work in the past, has entered, we trust, upon a fresh career of prosperity. Goddard Seminary has just completed a much needed endowment, and its friends are full of courage respecting its future. Dean Academy opens this year under an entirely new management. Mr. Burrington, the new principal, will spare no pains to secure for it a patronage which will test its excellent appointments to the utmost. Our friends in the State of New York have removed the famous and venerable Clinton Liberal Institute to Fort Plain, where they have provided a fine and commodious building and opened a school, which, as to numbers and interest, is full of promise. All these academies should be generously sustained by the Universalist public.

The work done in our colleges and theological schools is quiet, but effective. Every year our church is receiving a goodly number of men

thoroughly disciplined and educated, who may bring the light of their intelligence to bear upon the various problems it is called upon to solve. Every year the ranks of our ministry are recruited by men who have received every possible training for their professional duties. So far as the material is concerned which constitutes either our lay membership or our ministerial force, our condition was never more hopeful than now. We must not forget how greatly we are indebted to our educational institutions for this improved condition. In this day of necessity, perhaps of possible peril, the friends of our cause should come to their support with substantial offerings. None of our educational work which has been so creditable to us hitherto must be allowed to fail through apathy or neglect.

STATE OF THE CHURCH.

From the foregoing particulars it will readily appear that our Church has continued slowly to advance in temporal things. Not only is our financial status improved by the payment of debts, both local and general, but the sense of unity among Universalists grows perceptibly each year. It is only for nine years that we have lived under an ecclesiastical polity which is capable of organizing and concentrating our strength: but already this system, which was at first received with distrust and some dislike, finds cordial assent far and near, and the happy spectacle is growing plainer with each year of a widely dispersed people, reaching from Cape Cod to the Pacific, who not only hold the same doctrines, but are content to use the same means for the maintenance and propagation of their faith. Of all outward things this hearty co-operation, almost without exception, is the most necessary and hopeful. But to a more searching inspection there appears another sign of genuine Christian life which incalculably outranks all else. It is certain that there is steadily growing in the Universalist Church a more definite consciousness of our dependence, individually and as a church, in the person of the living Saviour, Jesus Christ, the same yesterday, to-day, and forever. The utterance of pen and pulpit grows clearer year by year, the sacraments are more and more demanded and enjoyed, and the whole character of our devotions increasingly expresses the assurance of the master's presence and the desire for his help. This is the only foundation, and Universalists have never built on any other. But we witness the happy augury that the consciousness of this support is every year more freely uttered and more gladly heard.

CONCLUSION.

The sum of the whole matter, therefore, is that on either hand we find ourselves, at the close of another year, better fortified and established than ever before. Those necessary outward things which affect our relations with the world are acquiring both solidity and due form, while within this body grows apace that conscious, voluntary union with the true Vine, without which we can do nothing. And all this seems to define more clearly the true position and work of Universalism. We find each year less and less need to stand for that great truth which gave us our name, because the fulness of

time seems come for that truth to assert itself in all the churches. But only the more do we need to set before the Christian world the example of the faith and character which a hundred years of the gospel so understood are able to achieve. Nowhere else in the assailed and troubled church do we see such a presentment as we are competent to make of the largest liberty of understanding, utterly indifferent to venerable error, with the most fervent and loyal devotion to the person of Christ. For this combination the world waits with longing. It is the true liberty wherewith Christ has made us free. It defies the assaults of skepticism, it meets the objections of these questioning times, it satisfies and saves the soul without outrage or bondage for the mind. We believe it is the proper office of our church henceforth to perfect within herself and hold up as an example to the world, this liberty of the children of God, which is rich enough to feed all human hunger, vital enough to grow with the advance of coming ages, and so divine that it alone has promise of deserving in the future that proud title of the early church, Catholic and Apostolic.

Respectfully submitted,

J. D. W. Joy, J. R. Buchtel,
Sidney Perham, E. B. Fellows,
H. W. Rugg, Mrs. G. B. Marsh,
F. S. Boas, G. C. Thomas,
E. H. Capen, G. L. Demarest,
J. Smith Dodge, Jr., *Trustees.*

Minneapolis, October 22, 1879.

"A."

ANNUAL CONTRIBUTIONS.

On Account of 1878.

Reading, Pa	$ 26	
Melrose, Mass	14	02
Plymouth, Mass	11	
Granby, Conn	5	
Haverhill, Mass	7	
Frankfort, N. Y	2	
Mohawk, N. Y	2	
Nyack, N. Y	4	50
Fitchburg, Mass	10	
Paris, Me	5	
So. Boston, Mass	10	
Forward	$96	52

Brought Forward	$96	52
2d Lynn, Mass	5	
No. Attleboro, Mass	20	
Ludlow, Vt	4	
Pawtucket, R. I	100	
Buffalo, N. Y	33	
No. Salem, N. Y	7	
Alexander, N. Y	2	
Valley Falls, R. I	1	
Turner, Me	4	20
Speedsville, N. Y	2	51
All Souls, Brooklyn, N. Y	12	87
Boston Highlands, Mass	100	
Forward	$388	10

Carried forward	$388	10
Utica, N. Y.	6	
1st Lynn, Mass.	50	
1st Brooklyn, N. Y.	27	02
Salem, Mass	46	11
Margaretta, O.	6	20
Mt. Vernon, N. Y.	4	
Jersey City, N. J.	3	60
Dorchester, Mass.	5	
Ellisburgh, N. Y.	1	75
Middletown, O.	1	
Burlington, Ky.	2	
Danbury, Ct.	12	32
Bissell, O.	3	20

Maine.

Addison	$ 4	06
Auburn	15	85
Augusta	8	75
Belfast	11	50
Calais	10	
Camden	2	43
Dexter	6	30
East Eddington	1	
Hope		68
Kenduskeag	2	48
Mechanic Falls	3	50
New Portland	1	51
No. Monmouth	2	
Machias	8	50
Phillips	1	
Pittsfield	7	75
1st Portland	38	43
Rockport	1	21
Saccarappa	5	
South Hope	2	60
Stockton	2	50

New Hampshire.

Alstead	2	
Atkinson	3	
Chesterfield	2	
Claremont	4	17
Concord	15	
Keene	1	25
Manchester	26	
Marlboro	6	54
Nashua	17	12
Westmoreland	2	
West Swanzey	2	
Winchester	3	84

Vermont.

Brattleboro	100	
Forward	$878	27

Carried forward	$878	27
Chester	10	
Derby Line	32	18
Gaysville	6	56
Ludlow	2	03
Marshfield	4	
Northfield	1	25
Rochester	2	
Richmond	5	50
Washington	2	50
Williamstown	2	50
Williamsville	3	50
Williston	8	
Woodstock	4	94
Waterloo (P. Q.)	5	
Huntingville (P. Q.)	2	

Massachusetts.

Abington	4	
North Adams.	5	
Adams	10	
Amesbury	3	50
Attleboro	10	
Bernardston	5	
Boston, 2d	250	
Shawmut	100	
East	10	
Grove Hall	10	
Cambridge, North	75	
Charlton	3	60
Cheshire	2	
Chicopee	3	
Danvers.	20	
Foxboro	3	85
Franklin	12	
Gardner	2	
Gloucester	60	
Hingham	5	
Lanesville	1	
Lynn, 1st	40	
Marion	3	40
Mattapoisett	6	
Milford	13	
Norwood	10	42
Orange	23	55
Palmer	17	
Pigeon Cove	1	
Rowley	6	83
Salem	44	03
West Scituate	7	40
Shelburne Falls	8	
Somerville	8	72
Southbridge	7	
Spencer	5	
Tyngsboro	1	51
	$1,768	04

Brought forward	$1,768	04
Warren	5	77
Waltham	20	
Webster	4	
Wellfleet	2	
Weymouth	10	
Yarmouthport	3	50

Rhode Island.

Providence, 1st	100	
1st S. S.	45	75
2d	45	
North Swanzey, (Mass.)	8	06

Connecticut.

Hartford	42	
Norwich	12	
Stamford	50	
Meriden	27	

New York.

Auburn	13	51
Bristol	10	
Cambria	2	
Canton	25	68
Cedarville	3	
Churchville	2	
Clinton	5	85
Dexter	3	
Fort Plain	12	39
Friendship	2	25
Fulton	3	
Hailesboro	3	
Hamilton	4	
Hermon	2	
Hudson	13	12
Huntington	5	
Jamestown	2	50
Little Falls	10	
Little York	2	
Lockport	2	25
Madison	1	
Madrid	3	50
McLean	5	
Mexico	1	
Middleport	8	50
Minden	3	36
Mottville	1	
Newark	3	89
New York, 3d	21	44
4th	98	36
6th	28	39
North Salem	7	
Olcott	2	65
Forward	$2,454	76

Brought forward	$2,454	76
Perry & Portage	13	30
Potsdam	8	
Richfield Springs	5	
Scipio	3	
Sherburne	5	18
Sherman	3	75
Troy	12	67
Victor	5	07
Webster	1	
West Henrietta	3	

Pennsylvania.

Brooklyn	2	37
Corry	3	45
Erie	8	80
Girard	4	25
Philadelphia, 2d	15	72
3d	433	30
Sheshequin	2	
Sharpsville	4	
Springfield	2	35
Towanda	8	50
Wellsburg	4	50

Maryland.

Baltimore, 2d	10	
3d	6	60

D. Columbia.

Washington	10	

Ohio.

Brimfield	2	
Caledonia	2	50
Eldorado	2	
Flint	3	35
Goshen	1	
Huntington	2	73
Jersey	3	
Kent	9	50
Kenton	2	10
LaGrange	1	
LeRoy	6	
London	2	
McConnellsville	1	35
Miami City	4	
Mount Carmel	4	
Mount Gilead	6	40
Newtown	4	
New Way	1	50
Norwalk	4	
Peru	3	
Plattsville	1	80
Forward	$3,037	80

Brought forward	$3,097	80
Sharonville	1	
New Haven	5	30

Michigan.

Concord	2	50
Corunna	2	
Hillsdale	3	45
Lansing	5	30
Liberty	1	60
Manchester	2	35
Marshall	5	50
Rochester	6	75

Indiana.

Dayton	2	35
Lafayette	5	
Mier	2	90
Mount Carmel	3	
Muncie	3	
Rising Sun		55
Saluda	1	40
Vevay	5	

Illinois.

Avon	2	
Blue Island	3	50
Chicago, 1st	109	
Hutsonville	2	
Marseilles	2	53
Macomb	3	50
Noble		70
New Salem	4	
Oneida	1	70
Forward	$3,276	68

Brought forward	$3,276	68
Peoria	22	85
Sycamore	3	

Wisconsin.

Black River Falls	4	50
Columbus	6	28
Elkhorn	3	40
LaCrosse	15	50
Markesan	3	
Racine	15	02
Stoughton	6	
Wyocena	2	65

Minnesota.

Minneapolis	18	58
Stillwater	5	
Rochester	10	
Owatonna	1	73
Albert Lea	3	

Iowa.

Algona	1	12
Castalia	2	
Cedar Rapids	5	
Dubuque	5	25
Mount Pleasant	2	50
Osage	10	

Personal.

Mosiertown, Pa	2	
Kingston, N. H	5	
Medina, N. Y	1	
	$3,431	06

The following sums have been received since the close of accounts, and will appear in next year's statement:

Provincetown, Mass	$ 10	20
Austin, Minn	7	24
Grand Rapids, Mich	6	
Portsmouth, N. H	13	
Danbury, Conn	12	
Whitewater, Wis	2	50
Fort Atkinson, Wis	2	50
Charlestown, Mass	35	
Newtonville, Mass	35	
Cincinnati, O	25	
No. Attleboro, Mass	20	00
Pawtucket, R. I	100	00
Cavendish, Vt	2	29
Speedsville, N Y	3	00
Beverly, Mass	10	00
Ravenna, O	1	00
1st Brooklyn, N. Y	24	48
Yarmouth, Me	2	50
New Gloucester, Me	2	50
Ellisburg, N. Y	1	25
2d Chicago, Ill	30	00
Belle Plaine, Iowa	2	50
Fitchburg, Mass	9	00
Canton, Mass	27	00
Bridgeport, Ct	15	00
Conneautville, Pa	4	55
2d Brooklyn, N. Y	10	00
Lodi, Wis	1	75
Prairie du Sac	1	50
Middleville, N. Y	2	05
Newport, N. Y	5	00
Barre, Vt	9	50

"E."

BARRE, Vermont, October 14th, 1879.

To the Universalist General Convention:

On behalf of the Vermont State Convention of Universalists, I send to you this memorial, adopted at its annual session for 1879:

Whereas, The General Convention, at its Session in the City of Rochester in the year 1876, amended its laws by providing for the restoration to its fellowship of ministers separated from it for immorality upon the recommendation of a committee of fellowship, approved by the State Convention and the General Convention; and

Whereas, In the judgment of this Convention, the purpose of the amendment is of doubtful expediency, and the method of restoration tends to a division of Conventions by personal partisanship, and to consequent interference with the proper work of such Conventions;

Therefore Resolved, That this Convention respectfully memorialize the General Convention, either, 1st, to *repeal* the said amendment adopted at Rochester, or, 2d, *so to modify it* as to refer the decisions upon applications for restoration to fellowship, under the circumstances cited, to the Courts provided by our laws for trial and appeal.

JAMES VINCENT,
Sec'y Vermont State Convention.

"F."

To the General Convention of Universalists of the United States:

We, the undersigned, ministers in the fellowship of the Michigan Universalist Convention, hereby petition your honorable body as follows:

That the rule governing the restoration to fellowship of ministers who have lost it by reason of immoral conduct be so changed as to bring his application, who seeks restoration under this rule, to your Committee on Fellowship, Ordination and Discipline, by them to be referred to a select tribunal of disinterested persons, ministers and laymen, whose decision shall be final unless appealed from to your honorable body.

That your action may harmonize with the tenor of this petition, and from it substantial good may result to the State Conventions, your petitioners will ever pray.

L. J. DINSMORE,
CHAS. FLUHRER,
S. CRANE,
J. MERRIFIELD,
THOMAS B. GREGORY,
W. L. GIBBS,
AMOS CRUM,
DANIEL CHENEY.

"C."

DEPARTED.

MOSES BALLOU, at Atco, N. J., May 19, 1879, aged 68; ordained in 1835. Mr. Ballou was a nephew of Rev. Hosea Ballou. He began preaching at the age of 22, and had had charge of some of the most important of our parishes; among others, Portsmouth, Bridgeport, New Haven, fourth and third New York, and the Church of the Restoration, Philadelphia. He contributed to our literature, a "Memorial of Rev. Merritt Sanford," and "The Divine Character Vindicated," a review of Rev. Edward Beecher's "Conflict of Ages." Mr. Ballou was of strong intellect, clear faith and pure life. His question at the end intimated the quality of his hope: "What is the use of saying good-bye, when we shall meet again to-morrow?" "He died as he had lived, a Christian, full of faith and of the Holy Spirit."

JOSHUA BRITTON, at Fort Atkinson, Wis., October 30, 1878, aged 75; ordained in 1832. In his early manhood he followed the profession of teaching. He was of Presbyterian sympathies, but, under the preaching of Rev. D. Skinner, became convinced of the truth of Universalism, and at once, with characteristic honesty, avowed his new faith, in spite of "the odium attached to the name of Universalist by many" in those days. "In his early ministry he did much missionary work in New York and New England. He had settlements with various parishes in Vermont, and spent his later years in Wisconsin, of whose convention he was Secretary, and afterward Chairman of the Committee of Fellowship for several years." "He finally passed away, quietly, calmly, like a child going to sleep." He was "one of our most worthy ministers."

ETHIEL CARPENTER, at Fredericksburg, Iowa, May 1, 1879, aged 85. "Father Carpenter was one of the veterans of our cause in Iowa, and a venerable gentleman, highly esteemed and honored in the community in which he lived."

JOHN P. CHAPLIN, at Huntertown, Ind., March 9, 1879, aged 52. "He was a man of unusual natural abilities, and gave much of his time to religious study and work." For the past few years he had been doing "considerable and very acceptable missionary and local work for the Universalist churches in the neighborhood of his home." He died "much regretted and esteemed."

EDWIN S. CORBIN, at Clifton Springs, N. Y., July 2, 1879, aged —; ordained in 1873. Mr. Corbin was one of our Canton graduates. His only settlement was at Clifton Springs, where he did faithful service, and where, until disease fastened upon him, he was developing the promise of one of our most faithful and influential ministers. "He was greatly beloved for his Catholic spirit and for his great abilities."

GEORGE N. COX, in Lowell, O., April 5, 1879, aged 91. He was a Methodist preacher until he was about 50, when he was converted to Universalism under the preaching of Rev. Asa Shinn, of the Methodist Protest-

ant Church; he then began to preach his new faith in West Virginia, and afterward in many places in Ohio, while his age and health permitted. "He was a good man, a zealous Christian, and full of faith."

FRANK EVANS, in Eaton, O., October 2, 1870, aged 41; ordained in 1871. He entered Miami University, but at the call for heroes to defend the Union, he entered the army, making "a noble soldier's record," doing good and acceptable service; receiving wounds that maimed and disfigured him for life, and contracting the disease which finally ended in his death. He was promoted for bravery and soldierly efficiency. After the war he prepared himself for the practice of the law, but he was irresistibly drawn to the ministry, which he entered nine years ago, and in which he did effective pastoral work, notwithstanding all physical limitations. "He died a happy Christian's death," thanking his mother "for leading him into the beautiful faith of Universalism."

EBENEZER FISHER, D. D., in Canton, N. Y., February 21, 1879, aged 64; ordained in 1841. Dr. Fisher, though destitute of scholastic advantages, "became a thoroughly educated man in the sciences, in theology, in history, in ethics, and in many other branches, not omitting entirely the classics." He began his ministry in Maine, his first settlement being at Addison Point. In 1847 he removed to Salem, Mass.; and in 1853, thence to South Dedham (Norwood), Mass. In 1858 he was chosen as *the* man for the post of President of the Canton Theological School, then newly opened. In this position Dr. Fisher displayed his best characteristics; an affection for the students almost fatherly, a deep interest in them and in his work, a needful perseverance against difficulty and obstacle to success, entire devotion to his work, and a rare spirit of self-sacrifice. "He was a man of the purest morals, and of great catholicity of spirit and kindness of heart, as well as of remarkable judgment. He loved our church, our faith, our institutions, our ministry; these were his chief joy."

MARMADUKE GARDNER, in Bastrop County, Texas, May 4, 1879, aged 67; ordained in 1849. A native of South Carolina, he was a resident of Mississippi a number of years, but for the last 25 years or more had been settled in Texas. He had charge of two small parishes in the neighborhood of his farm, to which he preached with regularity until his health gave way. Mr. Gardner, though living where there were comparatively few to sympathize with his religious convictions, was highly respected, and his life had a beneficent influence.

JAMES L. C. GRIFFIN, M.D., in Gloucester County, Va., October 22, 1878, aged 64; ordained 1845. Mr. Griffin graduated from William and Mary College, and afterward, as M. D., from the University of Pennsylvania. His life was given to teaching, preaching and writing. He was at first of the Methodist Episcopal Church; but in 1844 became a member of the Universalist Church in Richmond, Va. He served our church as pastor in Patriot, Ind., in Feasterville, S. C., and in West Florida, and did large service as an itinerant in various Southern States. Dr. Griffin was, in 1857–58, Professor of Latin and Greek in Lombard University. He was an industrious, able, pure, high-minded and noble man.

PRUDY LECLERC HASKELL, in Oxford, O., December 27, 1878, aged 34; ordained in 1869. Miss LeClerc was a native of Louisville, Ky., was brought up a Universalist, and at the age of 23 turned her thoughts toward the ministry. She had settlements in Madison, Ind., and Mount Pleasant, Iowa, and supplied more or less regularly at Jeffersonville, Newtown, Mount Carmel and Oxford, O., and Mount Carmel and Union Church, Indiana. She was united in marriage with Rev. C. L. Haskell, March 28, 1878. Her life was consecrated to the work of the ministry, she was universally esteemed and loved, and her influence for our faith and humanity was fine and great.

WILLIAM JOHNSON, in East Portland, Oregon, April 5, 1879, aged 78. Mr. Johnson "was formerly a Baptist preacher, but for many years his faith had been enlarged, and he preached Universalism in all its fulness and glory. He lived and died respected by all who knew him, and loved by his more intimate friends." He was one of our pioneers in Iowa, but as early as 1846 removed to the Pacific coast.

SOLOMON LAWS, in Akron, O., May 15, 1879, aged 72; ordained in 1837. Most of his life was spent in New Hampshire. He was a graduate of Dartmouth; but a few years ago, on the institution of Buchtel College, he removed to Akron, with reference to the education of his daughters, one of whom graduated at Buchtel. He was respected and honored as a man, and he was always faithful to his convictions, which cheered him under circumstances of adversity and great affliction.

ABNER H LONGLEY, at Paoli, Kansas, May 9, 1879, aged 83. Mr. Longley was a native of Kentucky, but lived many years in Ohio and Indiana, and at the age of 70 removed to Kansas. He graduated, after his marriage, and while working at his trade, at the college in Oxford, O., and began preaching as an itinerant in the Christian denomination; but soon became a convert to the Universalist faith, under the preaching of Rev. Jonathan Kidwell. How far he was of service as a pastor does not appear; but he was a preacher of great activity and ability, and "assisted largely in the missionary dissemination of his faith." His reputation during a long life was unblemished, and his personal character and amiable qualities added force to his pulpit ministrations. He loved Universalism, and died in its comfort and joy.

ANDREW PINGREE, near Elgin, Ill., August 18, 1879, aged 76; ordained in 1834. We have no particulars of his life and ministry, save that his last settlement was many years ago, at St. Charles, Ill. He was highly respected for his virtues and integrity.

JOSEPH O. SKINNER, in Waterville, Me., January 12, 1879, aged nearly 63; ordained in 1837. Mr. Skinner made the best use of his opportunities for self-culture, and made respectable attainments in learning, which won recognition from Bates College by the honorary degree of A. M. He was for a season an editor of the "Christian Repository," and for several years compiled, with much pains-taking, "The Universalist Register." His pastoral settlements were at Holliston, Framingham and Dudley, Mass.; Concord and Nashua, N. H.; Ludlow, Chester, East and North Montpelier and St. Albans,

Vt.; Malone, N. Y.; Rockland and Waterville, Me. Mr. Skinner was a devoted pastor, a faithful, conscientious, pure, consecrated man. "Sound faith, an unfaltering trust, unbending integrity, sweet charity and purity, were encouraged and promoted by his ministry."

GEORGE L. SMITH, in Middleboro, Mass., February, 1879. Mr. Smith had not been a long time in our ministry, having come to us from another church. He was settled over the parish in Plymouth for a time, but was obliged by ill health to retire from ministerial labor.

VARNUM G. WHEELOCK, in East Calais, Vt., December 11, 1878, aged 73. Mr. Wheelock was a native of East Montpelier, Vt., and spent all his life in that vicinity. He was infirm all his days; but, becoming interested in Universalism in 1840, he was anxious to become a preacher of it, and was ordained in 1855. He was never a pastor; but, leading the life of a Christian, did what he could as an itinerant.

Of faithful laymen who have departed, it may be proper to note two:

J. LEWIS GRANT, of Auburn, N. Y., died October 19, 1878, aged 60. He "was universally honored and respected for his honesty, liberality and fidelity." He "was an exemplary Christian," and had occupied prominent and useful positions in our church, among other posts, that of Vice-President of the General Convention.

HENRY BLANDY, of Zanesville, O., died in New York City, August 27, 1879, aged 69. He was a native of England, but came to this country in 1810. He was a man of energy, and the founder of a successful business as a manufacturer. But his gains were largely and generously appropriated to benevolent purposes. "He was the most conspicuous friend of the poor" that Zanesville ever had. Mr. Blandy was a conscientious and a profoundly religious man, and for many years an ardent Universalist. He was a large subscriber to the Endowment Fund of Lombard University, and a liberal donor to Buchtel College, while his benefactions to various churches were great.

"D."

BOSTON, Mass., Oct. 14, 1879.

Rev. G. L. DEMAREST, Secretary,
Universalist General Convention:

At the annual session of the Massachusetts Universalist Convention, held in Provincetown, in September, 1878, the following resolutions were presented and referred to the Executive Committee:

Resolved, That our present methods of settling pastors are loose and injudicious, harmful to the efficiency and dangerous to the welfare of both parish and pastor.

Resolved, That it is expedient to attempt the reform of these methods, and that this Convention recommend that parish officials advise with some officers of the State Convention in reference to filling these vacant parishes whenever such vacancies occur.

The Executive Committee after giving the subject careful consideration, embodied their decisions in the following resolution, which was unanimously adopted:

Resolved, That while the Executive Committee recognizes the importance of the subject presented in the resolutions offered by Rev. G. M. Harmon, we deem it inexpedient to legislate thereon.

The above resolution was embodied in the report of the Executive Committee, made to the annual session, held in Haverhill, in September last. That report was referred to a special committee of five, of whom Rev. T. J. Sawyer, D. D., was Chairman. In their report upon the report of the Executive Committee, the Special Committee say, that, "In respect to pastoral settlements, your Committee agree with the Executive Committee that it is inexpedient for this Convention to legislate for the reform of our present system, or, rather, want of system. The field is larger much than the Commonwealth of Massachusetts, or any other State Convention. It embraces our whole denomination and country. But we deem the subject so important as to demand the legislation of the General Convention. The frequent protracted intervals between pastorates, the hearing of a multitude of candidates, and after all the often hasty and unadvised selection of a pastor, all tend to distract, disintegrate and weaken parishes; while on the other side the enforced idleness of faithful and deserving ministers, a positive loss to our ministerial force, and a temptation to resort to humiliating means to secure employment, on which the bread of themselves and their families depend, together with the uncertainty attending all our ministerial relations, become fruitful sources of discouragement and inefficiency. In a well-organized Church, there should be no clerical drones, and in a Church like ours, with so large an outlying field around us demanding Missionary labor, there should be no competent minister unemployed for a single day. It is a maxim with Methodist Bishops, that every minister in a Conference should have his place and his work. With our rampant individualism and congregational independency, we every year lose no insignificant amount of Christian power. We have work enough for all to do, but our workers and the work are not brought together; and the evils resulting from this state of things imperiously demand reform. We therefore earnestly recommend that this Convention memorialize the General Convention upon this subject at its next session, and urge its adoption of some judicious method of settling and dismissing pastors, or at least urge it to the serious consideration of this grave subject."

In regard to the above recommendations, the Convention

Voted, To adopt the recommendation in the report relative to memorializing the General Convention respecting settlements and dismissals in the pastoral relation.

In conformity with my duty as secretary of the Convention, I herewith present the foregoing resolutions to the General Convention, for its consideration and action. Respectfully submitted,

W. A. START, SECRETARY.

May not the energies of the women of our Church, seeking so earnestly to further its strength and influence, be directed with largest and best results in the effort to increase the attendance upon our schools and colleges, and in otherwise increasing their power? It appears to your Committee that in this field of labor may be gathered richer harvests than are promised in any other. Strengthen our schools, and educate our sons and daughters in them, and so will our Church become a power in the land.

Respectfully submitted,

A. St. John Chambre,
E. L. Rexford,
Thomas Borden,
Charles Whittier,
Amos G. Throop,
G. H. Deere,
I. Washburn, Jr.,
} *Committee.*

SUPPLEMENTARY REPORT.

The Memorial of Brother D. L. Holden, late Treasurer, having been referred to this Committee, to consider his plea for aid in the erection of the Memorial Church at "Good Luck," it is recommended—

That the plea of Brother Holden be carefully considered by our people, and answered as their generosity may dictate.

Respectfully submitted,

A. St. John Chambre,
Chairman, for the Committee.

"J."

SUNDAY SCHOOL LESSONS.

The Committee to whom was referred the Memorial of the Illinois Convention concerning Sunday School Lessons, respectfully report:

That the importance of the suggestions presented in the Memorial submitted to your Committee is so fully recognized, as well as is the difficulty of hastily devising any plan in response thereto, that we decide to advise as follows:

That a Committee, consisting of James H. Swan, of Illinois, Rev. H. Slade, of Iowa, G. T. Craven, of Ohio, Henry B. Metcalf, of Rhode Island, Eben Alexander, of Massachusetts, Rev. J. H. Tuttle, D. D, of Minnesota, Rev. W. H. Ryder, D. D., of Illinois, William A. Miles, of New York, Rev. J. C. Snow, of Maine, be appointed, to be styled *a Committee of Advice on Sunday School Lessons*, whose duty it shall be to confer with the publishers of Sunday School lessons as to the interest of our Sunday School cause, and to report their work at the next session of this Convention.

Charles Caverly,
F. W. Gillette,
Thos. Borden,
L. W. Brigham,
Henry B. Metcalf,
} *Committee.*

"K."

ORDER.

WEDNESDAY, OCTOBER 22.

9 A. M.—Praise and Prayer meeting, led by Rev. Thos. Borden, of New York.

10 A.M.—Organization of the Convention.

10.30 A.M.—Communion service, under the direction of Rev. Dr. Tuttle, and Rev. Geo. H. Deere, of Minnesota.

11 A.M.—Occasional sermon, by Rev. A. J. Patterson, D. D., of Massachusetts.

2.30 P. M.—Report of Board of Trustees and Treasurer. Business of the Convention.

7.30 P.M.—Religious services:—Sermon by Rev. A. A. Miner, D. D., of Massachusetts.

THURSDAY, OCTOBER 23.

8.30 A.M.—Prayer and Praise meeting, led by Rev. Mary J. DeLong, of Nebraska.

10 A.M.—Business of the Convention.

2.30 P.M.—Business of the Convention.

7.30 P.M.—Mass meeting: Hon. Israel Washburn, of Maine, presiding. Subject:—"What shall we do, then?" *a.* As to Personal Religion, Rev. Dr. Ryder, of Illinois; *b.* As to Education, Rev. Dr. Rexford, of Ohio; *c.* As to Missions, Rev. Dr. Capen, of Massachusetts.

FRIDAY, OCTOBER 24.

8.30 P.M.—Prayer and Praise meeting, led by Mr. James H. Swan, of Illinois.

10 A.M.—Business of the Convention.

7.30 P. M.—Religious services: Sermon by Rev. Edwin C. Sweetser, of Pennsylvania.

TREASURER'S REPORT.

To the Universalist General Convention:

Herewith I present my Tenth Annual Report, together with accounts current, giving statements of the condition of the several Funds at the close of the fiscal year, ending October 1, 1879.

THE MURRAY CENTENARY FUND

Has been increased during the year by gifts amounting to $1,052. The amount of premiums upon the U. S. Bonds held in this Fund, amounting to $524 75 has been reduced by receipts of interest from these Bonds to $467 25 and that sum appears as a part of the fund, to be entirely cancelled by further receipts of interest, in conformity with a resolution of your body, adopted at the session of 1878.

THE JOHN G. GUNN MINISTERIAL RELIEF FUND.

This Fund is increased $77 94, the amount collected at the last session of the Convention, and all the investments are at present yielding a revenue. Amount of principal, $8,077 94. The premiums upon the U. S. Bonds in this Fund have been charged to the Income Account.

THE THEOLOGICAL SCHOLARSHIP FUND.

There has been added to this fund the past year the sum of $2,212; the fund amounting at present to the sum of $5,439 32. The premium paid upon U. S. Bonds held in this fund, amounting to $297 62, has been reduced, under the resolution referred to, to $263 12, and will be, in due time, entirely cancelled, the amount being made good from the revenue from the U. S. Bonds; after which, the earnings of the fund will be applied to the credit of the General Account.

This will close ten years of service in this department of the Convention work, and finding myself burdened with additional daily duties, I have decided to place in the Secretary's hands, my resignation of the office of Treasurer, of which I beg your acceptance.

Very Respectfully,

D. L. HOLDEN.

New York, October 10, 1879.

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

1878.			
Oct. 1.	To Balance as per Annual Statement:		
	Securities on hand, - -	112,630 95	
	U. S. Ten Forty Bonds, - -	6,275 75	
	Sundry Bills Receivable, - -	1,821 00	
	Cash in Bank, - - -	14 84	
1879.			120,742 54
July 19.	Cash from Mrs. Laura E. Barnum,		50 00
Sept. 30.	" " Mrs. Sally Preston, -		2 00
	" Bequest Mrs. Mary T. Moore,		1,000 00
			121,794 54
1879.			
Oct. 1.	To Balance:		
	Securities on hand, - -	112,630 95	
	U. S. 4 per cent. Bonds, - -	5,750 00	
	Bills Receivable, - - -	1,821 00	
	Premiums, - - - -	467 25	
	Cash in Bank, - - -	1,125 34	
			121,794 54

FUND ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION. *Cr.*

1879.				
Oct. 1.	By Balance:			
	Trustees' Notes, - - -		10,000 00	
	W. F. Myrick, Bond and Note -		18,000 00	
	Jersey City Bonds, - - -		28,000 00	
	S. A. Briggs, Trust Deed, -		5,000 00	
	First Universalist Church, Lawrence,		5,128 75	
	10 Shares Atlantic and Pacific Tel. Co.		200 00	
	Sawyer and Lombard, Trust Deed,		7,000 00	
	" " " " "		7,000 00	
	Chelsea Property, - -		9,802 20	
	N. A. Skinner, Trust Deed, -		4,000 00	
	Revere Property, - -		4,500 00	
	F. S. Boas, Loan, - - -		2,250 00	
	J. L. Lombard, Trust Deed, -		7,250 00	
	N. Curtis, Loan, - - -		4,500 00	
			112,680 95	
	Bills Receivable:		1,821 00	
	$5,850 U. S. 10-40 exchanged for $5,750 U. S. Four per cents, -		5,750 00	
	Premiums, - -	$524 75		
	Less Interest received, -	57 50		
			467 25	
	Cash in Bank, - - -		1,125 34	121,794 54
				121,794 54

New York, October 1, 1879.

E. E.

D. L. HOLDEN,

Treasurer.

JOHN G. GUNN MINISTERIAL

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

1878.		
Oct. 1.	To Balance, - - - -	8,000 00
" 29.	Cash, Collection Communion service at Providence,	77 94
		8,077 94
1879.		
Oct. 1.	To Balance, - - - -	8,077 94

INCOME

1878.		
Oct. 1.	To Balance, - - - - -	328 11
1879.		
Oct. 1.	Interest on Mortgages, - -	420 00
" 1.	Interest on U. S. Bonds, - - -	143 33
		891 44
1879.		
Oct. 1.	To Balance, - - - -	88 57

RELIEF FUND ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION. *Cr.*

1879.				
Oct. 1.	By Balance, viz.: E. H. Nichols, Mortgage,		2,500 00	
	T. F. Allen, "		3,000 00	
	U. S. 4½ per cent. Bonds, - -		500 00	
	U. S 4 per cent Bonds, - -		2,050 00	
	Cash in Bank, - - - -		27 94	
				8,077 94
				8,077 94

ACCOUNT.

1879.			
Oct. 1.	By Paid to Beneficiaries, - - -		600 00
	" Premiums, - - - -		202 87
	" Balance in Bank, - - - -		88 57
			891 44

NEW YORK, October 1, 1879.

E. E.

D. L. HOLDEN,

Treasurer.

THEOLOGICAL SCHOLARSHIP

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

1878.			
Oct. 1.	To Balance, - - - - - -		3,227 32
1879.			
Oct. 1.	Cash received from G. L. Demarest, Secretary,		2,212 00
			5,439 32
1879.			
Oct. 1.	To Balance, - - - - -		5,439 32

GENERAL

Dr. D. L. HOLDEN, TREASURER, IN ACCOUNT WITH

1878.			
Oct. 1,	To Balance, - - - - - - -		$1,366 45
1879.			
Oct. 1,	Interest, - - - - - -		7,642 00
	Received from G. L. Demarest, Secretary, Revere and Chelsea Estate. - - - - -		145 06
	Des Moines Property, note, - - -		106 10
	Missionary Boxes, - - - - -		1,293 50
	Annual Contributions, - - - -		3,431 06
	Special Contributions (debt), - - -		5,556 57
			19,540 74
1879.			
Oct. 1.	Cash on hand, - - - - - -		$129 96

FUND ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION. *Cr.*

1879.				
Oct. 1.	By Balance, viz.: U. S. 4 per cent. Bonds, -	4,450	00	
	Cash in Bank, - -	726	20	
	Premium Account, - -	267	12	
				5,439 32
				5,439 32

NEW YORK, October 1, 1879.

E. E.

D. L. HOLDEN,
Treasurer.

ACCOUNT.

THE UNIVERSALIST GENERAL CONVENTION. *Cr.*

1878.		
Oct. 1,	Salary Account, 1878, - - - -	$100 00
1879.		
Oct. 1.	Mission Account, 1878, - - - -	450 00
	Missionary Box Account, - - - -	200 15
	Charges upon Income, - - - -	156 85
	Scholarships, - - - - -	5,667 75
	Missions, - - - - - -	781 25
	Interest, - - - - - -	1,464 53
	Secretary's Salary, - - - -	1,200 00
	Traveling Expenses, - - - -	335 85
	Stationery, Postage, Incidentals, - -	411 49
	Office Rent, - - - - - -	72 91
	Loan Paid, - - - - -	8,570 00
	Cash in hand, - - - - -	129 96
		19,540 74

E. E.

D. L. HOLDEN,
Treasurer.

NEW YORK, October 1, 1879.

AUDITOR'S REPORT.

NEW YORK, October 8, 1879.

We, the undersigned, appointed an Auditing Committee by the Board of Trustees of the General Convention, have carefully examined the accounts of the Secretary and Treasurer, comparing them with the vouchers, and with each other, and find them to be correct. We have also examined the Securities belonging to the Murray Fund, the Securities of the Gunn Ministerial Relief Fund, and of the Theological Scholarship Fund, and find them to be as represented in the report of the Treasurer.

GEORGE C. THOMAS.
EDWARD B. FELLOWS.

OCCASIONAL SERMON.

CHRISTIAN CALLING.

Preached before the Universalist General Convention at Minneapolis, Minn., October 22, 1879.

BY REV. A. J. PATTERSON, D. D.

"Ye see your calling, brethren."—1 COR. i, 26.
"Give diligence to make your calling and election sure."—2 PETER i. 10.

The word "calling" signifies a vocation or profession. In the text which guides our thought to-day it means a Divine vocation. It suggests a will above our own, a being who calls as well as a being or beings called. We are not in the vineyard following *our* impulse alone. We are in the field of duty, because a voice has called us, saying, "Son, go work in my vineyard."

There is a sense in which this is the case, even with the common labors and pursuits of men. The man who devotes himself to the building of houses, or the raising of grain, with a deep consciousness of moral responsibility and accountability, is engaged on a Divine errand. The delver in any of the fields of useful industry may throw a kind of sacredness around his work, may feel that he is answering a heavenly call, that he also is in the vineyard laboring under and with the good providence of God.

Huntington says that "we cannot appreciate the true dignity of labor, until we learn that each man's business in the world is a sacred appointment, and that he himself, while engaged in his ordinary duties, is about his Father's business. A living faith not only justifies but requires this view. It supposes that in the soul which has confessed its calling, where Christ is formed within, there is a power of holy consecration supreme over all the choices of the mind and labors of the hand. We are thus carried up to a conception of discipleship that has been too far lost out of our modern habits of thought, and even out of the beliefs and worship of the Church. We catch a breath of the fragrant piety which once hallowed the earth and sweetened the air. We feel that miraculous touch which has always brought healing and vigor to the languid pulse and feeble muscle. We behold (with sight indeed too dim, but in a splendor that cannot be wholly veiled,) 'the prize of the high calling of God in Christ Jesus.'"

As much as this ought to be said respecting the common labors and pursuits of men. But it is not to these that our texts especially refer. It is not of these that we would speak to-day. Paul is writing "to the Church of God which is at Corinth, sanctified in Christ Jesus and called to be saints, with all that in every place call upon the name of Jesus Christ." Peter is addressing "all who have obtained a like precious faith with us, through the righteousness of God and our Saviour Jesus Christ." In other words, these epistles are written to the Church of Christ on earth; and the calling referred to is the special vocation of the Church and the believing soul.

We are here this morning, brethren, gathered from our widely separated homes, not in furtherance of the common work by which we gain a livelihood. But we are here in answer to a call. God is above us and around us. The interests of the Church and of humanity beckon us on. We are here in the furtherance of that vocation by which the soul lives. We are here to deliberate concerning the interests of Christ's Church on earth, and that we may contribute our little part toward the establishment of his kingdom among men.

It seems to me that in fulfilling the duty to which your committee has invited me, (in the absence of that preacher of golden thought and silver tongue who has so blessed our Church by his royal service and stainless life, and whom we all miss to-day), I could not render a better service, than to outline the work to which in the providence of God the Church of Christ,—especially our branch of that Church—is called in these agitated times, and suggest the means and methods by which this mission may be best fulfilled. What is our calling as Christian men? What is our vocatian as a Church of Christ? To answer these questions adequately would be to open the whole field of Christian thought and effort. We can only indicate some of its special treasures and point out some of its prominent land-marks.

PERSONAL HOLINESS.

First, We are called to the perfecting of our own lives in holiness. The gospel makes no compromise with evil. It invites us to a life of absolute truth and purity. It does not tell man to avoid as far as he is able the vices and contaminations of the world. It tells him to "keep himself unspotted from the world." The injunction of the Master is, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." He does not mean by this, that we are to be perfect in degree as God is perfect. We are finite. God is infinite. It means that we are to be perfect in our limited sphere, as He is in his limitless sphere, perfect as man as He is perfect as God. A thing may be perfect of its kind, free from all defects or blemishes, and still be far below the infinite. A ray of light, a drop of dew, a leaf or flower, may be perfect of its kind. But the ray is not a sun, nor the drop an ocean, nor the leaf a forest, nor the flower a garden. A diamond is a more precious stone than a rock-crystal. But the crystal may be perfect of its kind. Whatever our conclusions may be respecting the degree or type of excellence to which we can attain, there will be no question that we should aim at absolute perfection. If we point our arrows at the sun, though we fail to hit, the flight

will be a loftier one than if pointed at the earth. If we fix this high standard for ourselves, and strive to attain it, God will accept and bless our motive as if it were an achievement. If we say perfection is beyond our reach, and so we will only strive to conquer such sins as we can easily overcome, and gain such a Christian altitude as we can easily attain, trusting God's mercy for the rest, then we have no resolute purpose to conquer our sins at all. We are ready to excuse ourselves at every failure, and to shrink back from every brave encounter. Though we cannot gain in our own strength the "prize of our high calling," if we use faithfully such gifts and powers as we possess, God will fulfill the promise, "My grace shall be sufficient for thee." He will support our weakness by His almightiness, and lead us from strength to strength, from victory to victory.

CHURCH WORK AND LIFE.

Second, We are not only called to perfect our own lives in holiness, but we are called to build up Christ's Church and extend his kingdom on the earth. The Church has been broadly defined as "the society of those who believe and would practice the Christian religion. The ends of church fellowship are the maintenance and exhibition of a system of sound doctrine; the support of the ordinances of Christian worship in their simplicity and purity; the promotion of holiness in life and conversation; the extension among men of truth and righteousness. The more particular duties are, earnest study to keep peace and unity; bearing one another's burdens; faithful endeavor to prevent each other's stumbling; sympathy with one another's joys and sorrows; steadfast continuance in the faith and worship of the Gospel; praying with and for each other, and inciting one another to love and good works. The advantages are, conscious nearness to Christ and God; the moral support of close and tender fellowship with Christian men; the increase of power through unity of effort; the help of pastors and teachers, and the joy which comes through keeping the commandments and ordinances of the Lord."*

Christ, who knew human nature and the laws by which its progress is secured, from the beginning of his ministry sought to bring his disciples into close relations with himself and with each other. They were to be joined together as the branches and the vine. They were not to stand in isolation; they were to regard themselves as members of a body, bound by common aims and loves and interests. "Of one heart and one soul striving together for the faith of the Gospel." "Follow me," says he, "and I will make you fishers of men." "Upon this rock I will *build* my church, and the gates of hell shall not prevail against it." Paul calls the Church, "the body of Christ;" and "the hand should not say to the foot, I have no need of thee, nor the eye to the ear, I have no need of you."

If the modern Church would be a power in the world, it must build after Christ's plan. Every man who would work for it should work with it and in it. Here is one of the defects of the Protestant Church, particularly the

* Quoted in substance from Watson's Dictionary.

liberal church. We are not like a vine, all united to each other, and drinking life from Christ our trunk and fountain. We are not like a body, all joined together, hands, feet, trunk, head, eyes, ears, and all animated by the pulsations of one heart, and seeking to promote the common welfare. There are too many who live in isolation, branches cut off and withered. There are others who hang upon the rim of the church, who send their children to the Sunday school and look to the church for consolation in bereavement and distress, but who lend it no aid, either of labor, money or influence. Others still contribute of their means to its support, but are not ready to come into its fellowship and consecrate their lives to its service. They deprive themselves of the best helps which the church can give. They lie like beggars at the gate receiving such crumbs as fall, when they might come in and sit with Christ at his table. They stand like aliens shivering at the outer door, when they might come into the court of the king, and dwell as fellow citizens with the saints in the household of God. They need the church, and the church needs them, and both suffer from this neglect of duty.

A new order of things should be instituted in this regard. We should magnify the church. We should give it some such plan in our thought and work as it held in the mind of the Apostles. We should regard it as more than a secular organization, as indeed "the body of Christ," the special organism through which his truth and grace are to live and prosper in the world. Men who believe with us, should come into its fellowship. Their faith should be so real and vital, that they could not neglect its sacred call, its holy ordinances, its blessed influence. Once within the fold, they should find such a peaceful, holy, helpful, sanctifying and satisfying influence, that they could never wander away.

And the Church should not forget that it is in the world for service. It should organize its forces as you would organize an army. Every member should have some service to perform, some duty to fulfil. When new members come into a Church, the influence about them should make them feel that they are members of a great working family, where honor is measured according to Christ's standard — service. The minister should be regarded as a captain, whose success is measured, not by his ability in writing orders, or his skill in showing his command on muster day, or his success as a recruiting officer, but by his effectiveness in leading his command in the hard fight with evil.

The members of the Church should be inspired with a common purpose, and work to a common end. There should be no schisms, no rivalry, no jealousy; no right wing or left wing, except as they are equal wings, moving in unison and bearing the body onward; no east or west, no north or south. If the devil ever rejoices that his work is going well, it is when he sees the Church divided against itself, and different factions pulling in opposite directions. I trust we shall do nothing that will please the devil. The members of each separate Church should work together without rivalry or jealousy. The several Churches of the same denomination should make common cause. The several denominations of Christians should unite their forces

against the common enemy sin, even as the several divisions of an army are united against their country's foes. They need not give up their separate organizations, nor drop their respective names. Neither need abandon its weapons or take those of the other. Each has perhaps a special part to fill, a special duty to perform. But let each be careful how it turns its guns upon some other division of the Christian army. Some Christian soldiers seem to think that if they can bring down the colors of their neighboring camp, they have achieved distinction which should ensure a quick promotion. If one can render no better service he needs to be cashiered and dismissed. We cannot afford to waste our strength in such a way. We have too many common interests and perils. Even the Sabbath which underlies all Christian institutions is assailed.

THE SABBATH QUESTION.

God calls upon his Church to emphasize the old command, "Remember the Sabbath day to keep it holy." It was ordained by him who made us, and who gives us our days and years, that we should set apart one seventh of our time to holy uses. He permits us to devote six days in seven to secular interests. But the seventh he claims for the rest of our body and the improvement of our soul.

How do we know that the Sabbath is a divine appointment? We know in many ways. The Bible, which for a hundred generations, has been accepted by the wisest and best men as God's revelation to his children, tells us that "six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God. In it thou shalt not do any work; thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor the stranger that is within thy gates." From that marvelous record of creation in the opening chapters, all the way along through the law, the history, the poetry and prophecy of the Old Testament, and the biography, the acts and the epistles of the New, down to the closing scenes in the Apocalypse, there is no one truth more constantly enforced, than the importance of a right observance of the Sabbath day. There was no one sin for which the Jewish people were more severely punished, than that of its violation. It is true indeed that Jesus said, "The Sabbath was made for man, and not man for the Sabbath." It was made for man; made for his physical rest, and his moral and spiritual improvement; made that he might check the excitements of business, and still the hum of traffic, and recognize his relations to God and the spirit world. For this reason God holds us to its strict observance. He ordained it for our good. He knows our needs better than we know them ourselves. He would not have us trample his benefactions in the dust.

Does any man question that the Bible contains a revelation from God? Does any one claim that the Decalogue is not of binding force to-day? Then we fall back upon a record which all must acknowledge, and we say that Sabbath laws are written in the nature and constitution of man. Experience and observation show, that the physical, the social, the moral, the financial interests of man, are best subserved when Sabbath obligations are most sacredly regarded. The nations of the world that pay most reverent heed

to the Bible and the Sabbath, are the most prosperous and happy. The communities in any given nation, that drop the implements of labor, and turn aside from their amusements, and answer the call of the church bell, are the communities most blessed of heaven. It is as true of all nations and peoples as it was of Israel, that they advance or retrograde in the ratio that they "Remember the Sabbath day to keep it holy." God speaks to this nation as he spoke to Judah and Jerusalem twenty-five hundred years ago, saying, "If ye will not hearken unto me to hallow the Sabbath day, then will I kindle a fire in the gates of your cities, and it shall devour the pleasant places, and it shall not be quenched. But if ye diligently hearken unto me, and hallow the Sabbath to do no work therein, and shalt honor the Lord, not doing thine own ways, nor seeking thine own pleasure, nor speaking thine own word, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and will feed thee with the heritage of thy fathers"

Is it too much to assume that an observance is divine, which is commanded in a book, that has been accepted by the wisest and best men as the word of God, and which is vindicated by the experience of men and nations for more than three thousand years? With such evidence before us, can we discuss the question of the Sabbath as if it was a mere question of opinion? As well discuss the question whether fire will burn, or we shall recognize the law of gravitation. God has settled that question in the counsels of his own infinity. We have only to obey or take the consequences.

We are pained and alarmed when we look about us and then remember history. The Puritan Sabbath was in some regards rigid and severe. But the Puritan Sabbath made in large degree this nation. It secured to us all that is best in our political and social life. Make the day like other days, or turn it into a day of recreation and dissipation, and as sure as God is God, and man is man, and law is law, and results flow from their legitimate causes, the manhood of our nation shall not fulfil the promise of its youth.

We would not make the Sabbath a severe, or stern, or forbidding thing. We would not put men in strait-jackets, nor make it a sin to smile, nor keep them all day at church, or with the Bible in their hands. We would not deny all Sabbath recreation. We will not say that men shall not go walking or driving on Sunday afternoon, though there is more of this than is well or wise. We will not say that families stived in the city, shall not flee from the dust and heat, and breathe the air of the country, and spend an hour of sacred time, in communion with God through the flowers and the sunshine, the sea or the sky. We would put away all unreasonable notions, and consider this question in the light of common sense. But is it common sense to make the day merely a day of recreation? Suppose everybody should do that; suppose we should close all our churches, and neglect all religious institutions, and everybody should pass the Sabbath in work, frivolity, or dissipation. Suppose that the whole land should give itself up to Sunday excursions, with all their attending incidents; how long would it be before every interest would suffer? Well, if this is good and right for half our population, why not for the whole population? Why is it the duty of your neigh-

bor to maintain the institutions of religion, more than it is your duty? Why should he meet and teach your children in the Sunday schools, while you stroll the fields or lounge at home? Why should he contribute his means that men may be able to say prayers over your dead, while you devote all the avails of your industry to personal indulgence? It is the duty of every man in health, to devote some portion of the Sabbath to the service of the sanctuary. It is not an extravagant proportion of your time that God requires. Surely one day in seven is not too much to give to God and the interests of the soul. But we do not give a seventh of our time to Christian worship. A church service with a long sermon — longer than most persons like to hear — occupies but one hour and a half. There are one hundred and sixty-eight hours in a week. If you are in the church every Sunday morning in the year you give but one hour in one hundred and twelve to the service of the sanctuary. Did you ever think of that? The saint of God who should reach the great age of one hundred and twelve years, and should never miss a Sunday in the Church, but should attend one service every Sabbath day from the year of his birth, would pass in church but one year of his long life. And if you go three times on Sunday, and go every Sunday, you give but one year in forty of your time to the public worship of Him who gives you all your days and years. Is this an unreasonable proportion of time to devote to the special culture of that part of man which shall survive the shock of death, and live when all these secular interests shall have ceased to be, live

> "When the stars are old,
> And the sun is cold,
> And the scroll of eternity is unrolled?"

There is a clamor just now to tax Church property, as if the State would be enriched by this little revenue. There are some who are not satisfied by giving nothing to maintain the moral patrolmen who stand guard at their gate; they would levy a tax upon what their neighbors give. As well tax the State House. As well tax the Court House. As well tax the school house and the college. Is it answered that these are needful to preserve law and order in society? that it were folly to tax them because they are themselves the outcome of a tax upon the people? Very well; but they are not one whit more so than the Church. The Church does more to-day to preserve order in society than State House and Court House and City Hall combined. Give us a community every member of which is loyal to the teachings of the Church, and it would be of little importance whether or not you have legislative halls, or courts of justice, or penal institutions. But destroy the public sentiment, the love of justice and fair dealing, the respect for law and order fostered by the Church, and your courts and penal institutions shall be incompetent to save the Commonwealth, to save the city. "Except God keep the city, the watchman worketh but in vain." It behooves the Church to rouse itself, and with united front and voice to maintain the Sabbath, and see that its purposes are not subverted, either by skepticism or the grasping selfishness of the world.

MORAL AND RELIGIOUS EDUCATION.

We are called to the work of moral and religious education. Indeed, secular education is a part of our vocation. We hear a good deal of late about a divorce between the Bible and the schools, religion and education. But the history of the world shows that there has been little education, secular or otherwise, where there was no Bible and no Church. Education has advanced or retrograded, gone up or gone down, in the ratio that the Church has been effective and earnest, or cold, indifferent, dead. How many colleges are there in this land, or any land, that are not directly or indirectly the children of the Church? A few have been started on a strictly secular basis, but they have either come under Christian influence in greater or less degree, or they have been of questionable utility in the world. The scholar who slights the Church smites the mother from whose breast he drew his intellectual life. The public schools, though supported by the State, are efficient in the ratio that they feel the influence of Christianity. Go into any city or community where the Church is active and influential—I do not mean the embalmed memory of a Church, like the Catholic establishment, but a broad, living, progressive Church, such as the real Church of Christ will always be—and you will find the public schools alive and in good condition. Go into any city or community where religion has lost its influence over the public mind and conscience, where men have learned to scoff instead of pray, and you shall find the schools, though sustained by all the power and treasure of the State, in a sickly or dying condition. It is the duty of the Church to guard well the interests of education; to see to it that our schools are not permitted to fall into the hands of Godless men. While our children are learning the truths of science, let them also be taught the fundamental doctrines of morality. And the best text-book of morality in school or church or home is the old neglected Bible. It will be a sad day to our country if we should ever permit it to be expelled from our public schools.

And as a Church we should increase our zeal in behalf of our own institutions of learning.

We have a right to congratulate ourselves on our educational enterprise during the last quarter of a century. Our most creditable work lies in that direction. "We should cherish with reverent affection the bequests of those royal souls whose memories and labors are enshrined in our academies and colleges. We should never forget what such men as Tufts and Packard, and Dean and Goddard, and Buchtel and Ballou and Fisher, and many many more among the living and among the dead, have done to bless the present and the future generations." But our duty in this direction is not done. What they have given for education is but the first fruits of our harvest. We shall do God's will, and show respect for their memory, by enlarging the endowment of these institutions, and especially by filling the ranks of their classes with our sons and daughters. Thus shall we make our institutions of learning *more than monuments*, and show ourselves worthy successors of the faithful men who have gone before us.

But moral and religious education is our especial mission. "Go ye into all the world," says Jesus, "and preach the gospel to every creature." And Paul, in his letter to Timothy, says: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." The special vocation of the Church is to preach truth to men; to preach it by authority; to bring the doctrines and precepts of Christ to bear upon their consciences and lives; to make them see and feel that moral obligation is inexorable as gravitation; that God's law is love, and God's love is law, that they will follow after us, with persuasion and appeal, with pardoning justice; and never let us go until we "break off our sins by righteousness, and our iniquity by turning unto the Lord."

A CONSERVING FORCE.

A peculiar responsibility in this regard rests upon our Church. God has blessed us with a clearer conception of His will and character than He has given to the majority of the Christian world. This treasure is not to be hid in the earth or laid away in a napkin. Such a revelation calls to a special mission. God has evidently appointed our Church as the conservator of His truth, in this age of peculiar mental and religious agitation. He would have it stand between the old time superstitions on the one hand, and scientific and atheistic speculation on the other, and hold men to the central doctrines of Christianity. Without some such conservator of religion, some Church that is reverent on the one hand and rational on the other, that accepts the Bible as authority in righteousness, and is ready to follow the plain deductions of science in the natural world, religion would hardly withstand the conflicts of this generation. The old superstition has lost its hold upon the world. Even the old mediæval faith has little influence to-day. Science has pierced it through and through with its arrows of light. In the Catholic countries of Europe the churches and cathedrals stand as monuments of a dead or dying Church. Once they were thronged by reverent devotees. Now they are in large degree deserted. In Florence, in Venice, in Pisa and Naples, even in Rome itself, the mass is often celebrated with scarcely a participant except the priests and choristers. As a religious power the Catholic Church has seen its day. It has still some political influence, but it has ceased in large degree to be the guardian of souls. Even in Protestant England many of the churches are deserted. The service is held with scrupulous regularity, for it is supported by the State. But it is a husk without a kernel, a body without a soul. The people, tiring of tedious repetitions, have deserted the sanctuary. A few churches are still filled by reverent worshippers. But as a rule they are the churches where liberal thought prevails. The great mass of people, even in Christian England, are wandering as sheep without a shepherd. All over Europe skepticism, or indifference to religion, is stealing in. In our own country men are losing faith in the old doctrines. Those doctrines still stand in the catechisms and books of faith and disci-

pline, but very few believe them. There seems to be an impression in the Christian world that science is against the Bible and the Church, and the tendency is to follow science and let the Bible go.

This tendency cannot be checked by denouncing science. It cannot be checked by an attempt to emphasize the old time doctrines and superstitions. Even Pope Leo XIII. is convinced of a better way. He has abandoned the policy of his late infallible predecessor, and ordered that science and philosophy be taught in the schools of the Church. He sees clearly that if he would retain even a temporary hold upon the people, he must favor science. But the good man stands between two fires. He must open to his people the field of scientific truth or they will desert him; and the more he educates them in the truths of science and philosophy the less regard will they have for the central dogmas of his Church. Science and the generic doctrines of the Catholic Church are in antagonism. Science and the central doctrines of the so-called Evangelical Church can never go hand in hand. The old time false interpretations of the Bible, are in conflict with the truths revealed in rock and fossil, in earth and air, in sea and sky. Hence the persistence with which many theologians have disputed the claims of science.

Amid all this conflict of opinion between science and superstition our Church has been unmoved. We have been certain that no foundation of truth would be shaken, by investigations in any department of the universe of God. And every advance which science has made has served to confirm our confidence. Our faith has shone clearer and brighter with each new ray of light which scientific progress has flashed upon it. The Bible, as we interpret it, has suffered no eclipse. It has been more and more apparent year by year that it is the complement of the great book of Nature, and that each came from the same great, protecting, loving, pitying God.

A Church that has such a faith and such a system of interpretation, is evidently called, in the providence of God, to stand as the conserving agent between superstition on the one hand and skepticism on the other, and save men from each evil tendency by uniting them in a calm, reverent, rational and loving faith in God. This the Universalist Church will do, if it is true to its high calling. Just what the world needs to-day to marry the Bible and Science, to marry faith and reason, is a kind and wise administration of the gospel we profess. If you could preach this broad and rational Gospel in Italy, so long oppressed by superstition, and now in danger of an equal scourge from the side of atheism, it would give new significance to the national watch-word, "A united Italy." If you could preach it in France, struggling so earnestly, and just now so successfully, toward political equality, it would be the glad evangel of her future glorious destiny. If you could preach it in Germany, and make it the inspiration of her law and culture, it would swing the thinking millions of that great empire into the ranks of the advancing army of the King of kings. If you could preach it in the British Islands, as, thank God, some royal souls are preaching it, it would infuse new power into the Church establishment, and save it from its tread toward spiritual indifference or unbelief. If you could preach it in America,

preach it in every hamlet, church and home, preach it with such cogent emphasis as to fasten conviction and mould the lives of the people, it would bring "peace on earth and good will to men."

The Evangelical Church itself needs a clear exposition of our doctrines. It is in a transition state. It has outgrown the swaddling-clothes of other years. But it has no mantle of systematic truth with which to enrobe itself. How many there are in the pulpit and out of the pulpit, in the Church and out of the Church, who have caught a few glimmering rays of truth, and are groping toward it, like lost children in the night-time! Oh, that some guide familiar with the way might come and take them by the hand and lead them home! A word of explanation, a well-considered sermon, might in many cases serve as a key to the great temple of truth. How many headaches and heartaches I might have been shielded from if, when I was finding my way alone into the light, some well-instructed guide had come to me with a helping word and hand! But "how shall they hear without a preacher, and how shall he preach except he be sent?"

MORE MINISTERS.

A special duty of our Church to-day, is to raise up preachers of our truth and send them out into the field, the world. We are met with the argument here that we have more preachers now than are employed, that some of our best men are waiting to be sent or called. This is sadly true. There are good ministers who at times are unemployed. These are in every Church, and always have been, and always will be. Some peculiarities of taste or style or temperament, either on the part of the preacher or the people, seems to stand in the way. One man would like to remain near some city, or centre of influence, or institution of learning, and there is for him no church in such locality. Another wants a well organized church, with a good salary and pleasant home, and he is waiting such a call. Another, and I say it sadly, is disabled by infirmity or age; but his zeal outruns his strength, and he does not realize as others do that his work in the active ministry is done. Another who is strong for labor, has a few gray hairs, and "the people want a younger man." Another having neglected to study, has fallen behind in the race. Another has mistaken his calling, and never can succeed in the ministry. A good deal might be said, and perhaps should be said, in vindication of the men—many of them good and true—who are unemployed. It is partly their misfortune, partly, perhaps, their fault, partly the fault of the people, but largely owing to our lack of system in the matter of pastoral settlements. That was a wise saying of Dr. Sawyer, in his report before the recent session of the Massachusetts Convention, that "In a well organized Church there should be no clerical drones, and in a Church like ours, with so large an outlying field around us demanding missionary labor, there should be no competent ministers unemployed for a single day. It is a maxim with Methodist bishops, that every minister in a Conference should have his place and his work. With our rampant individualism and congregational independency, we every year lose no insignificant amount of Christian power. We have work enough for all to do, but our workers and the work are not brought together;

and the evils resulting from this state of things imperiously demand reform."

If the wisdom of this Convention shall devise some means for the correction of this evil, it will greatly enhance the efficiency of our ministerial force. Our usual methods of candidating are unwise in the extreme. Who can know the real worth of a minister by hearing two sermons? What but mental distraction can come to a congregation, from hearing two sermons each from forty different candidates? Why not give a man some credit for his record? Why not hear few men, and hear them long enough to know their worth? By our present system, the man of flashing qualities stands a better chance than the man of solid attainments. Do, brethren, find, if possible, some remedy for this evil.

It may not be creditable to our people, or flattering to the unemployed, that men of age and experience upon whose life there has never been a stain, are left idle in the market-places, while the boy fresh from school is eagerly sought after. But this is the case, not only in our Church but in all denominations. The young men from our schools are nearly all caught up by our living parishes. We have as yet no surplus to go into the vacant lands. We need such a surplus. We must have such a surplus, if we would meet the demands of the age. We need to send out from our classes every year, men who are so charged with zeal for God, that they will preach the truth whether men will hear or whether they will forbear; men who will go without a call, go as Paul and Peter did, into new fields and preach the living Gospel to hungry souls, and gather churches for themselves, and so enlarge the dominions of our King upon the earth. A duty which we will not neglect, if as a Church we would make our calling and election sure, is that of educating men for the Christian ministry. Fill up the ranks of our schools and colleges. Let our fathers and mothers feel that whatever else they give or fail to give their children, they must not neglect their education. Fit them through liberal culture for useful places in society; then when through taste or tendency one demonstrates that God wants him for the ministry, give him training in theology, and send him forth as an "ambassador for Christ." Thus we may meet, in some little measure, the demand of the age, and fulfil the mission to which God has called us in the world.

We have done something toward meeting this demand. The fathers of our Church have not prayed and labored in vain. Beecher said to me, a few years ago, that "The office of the Universalist Church is that of leaven. It is leavening all the Churches," said the great preacher: "and you may be quite satisfied to die out as a denomination, or to be absorbed when that work is done. The leaven has to die when bread is created." Yes, but the leaven must not cease to work until the whole mass is leavened. It is a work of assimilation more than of absorption. We must extend the influence of our faith and spirit more and more, nor flag in our endeavors until error is dethroned and mankind is redeemed.

MISSIONS.

To this end we must become more than we ever yet have been, a Missionary Church. It is not enough that we "hold the old forts." The new

forts must be taken. It is not enough that we cultivate the old field. We must advance into new lands. "Say to the people that they go forward," was God's command to Moses, as the Israelites stood terrified and trembling on the shores of the Red Sea. The command was given. The people obeyed, and sung with Miriam the song of deliverance, in the morning sunlight, on the further shore. God's command to us is that we "go forward." Halting here we perish. If we advance in accordance with His will, He will open for us a path through every sea of difficulty, as he has done for His faithful Church in every age.

But such an advance requires of each one of us, faith, prayer, sacrifice. Brethren, we must pray more, we must work more, we must give more, if we would sing, with the Red Sea behind us, our song of victory.

THE PUBLIC VIRTUE.

We have said that it is the primal office of the Church to preach God's truth as it relates to the things of the spirit, and with power and authority to bear home that truth upon the minds and consciences of men. But intimately connected with this duty, and indeed a part of it, is the duty of standing as the watchful sentinel to guard the public virtue, the friend and champion of every true reform.

It is easier to prevent evil than it is to cure it; easier to keep our children in the path of rectitude than it is to bring them back when they have strayed from the right way; easier to preserve their good name and clean character, than to wash out the stain when a smirch is once upon them. When we think of the vile literature that is sown in secret, or spread broadcast, to poison the minds of our growing boys and girls; when we think of the social drinking habits which are calculated to lure them to destruction; when we think of the sirens and sleek villains who lurk at our very gates to deceive the innocent; when we think of the glamor and fascination thrown about the gates which lead to death; we are constrained to believe that the Church of to-day has a more important vocation than that of repeating in monotone the platitudes of other days, or of standing with backward look admiring the achievements of the past. It is solemnly called of God to expose these lures, to lay bare these pit-falls, to throttle and destroy these destroyers.

But the Church has not done all its duty in shielding its own fold from the wolves and bears.

"Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." To fulfil its mission faithfully the Church must be a great moral reform society. One reason for its lack of power (I speak not now of our particular branch of the Church alone, but of the Church in general) is that it has not come up to the full measure of this important trust. It has too often sought the rich, the moral, the cultured and refined, to share their influence and support, rather than the poor, the ignorant, the neglected and depraved, to impart its healing power. It has opened its doors when the Senator or Governor knocked for admission. It has assumed an air of distrust or hesitation

when the Magdalene stood at the gate. It has given the rich rum-seller a seat in the broad aisle, and suffered his stripped and ruined victim to slip away. It has talked learnedly and eloquently about the plan of salvation, but left the work of salvation to temperance societies and moral reform associations. If Christ had been like many ministers and churches of to-day, He would have been so much engaged with publicans and rulers, Pharisees and men of influence, that the poor woman would never have touched the hem of his garment.

I shall be told that I do an injustice to the Church. I shall be reminded that it is the friend of temperance, the friend of charity, the friend of chastity, the friend of every true reform; that, though it does not come up to the full measure of its duty, it is still the best bulwark which reform can claim, and that all these reform societies and movements depend upon it for strength and support continually. This is true. They do rely upon it. They draw from it a large proportion of their men and means to carry on their work. Scarcely a day comes and goes in which we are not solicited for strength or money to carry forward one or another of these moral or social movements. And the agent will turn away denouncing us as infidel to the great cause, if we do not put ourselves in harness to do his bidding This is precisely the point of our complaint. If the Church must pull the load, then let it hold the rein. If it must furnish the means and men to do the work, then let it do it in its own name and through the instrumentalities at its command. Let it gather to itself this power and influence. If this Church, for example, whose hospitality we now share, gives a dozen young men to carry on a temperance society in a hall across the way, while working there they are not working here. In the measure that zeal kindles there, ardor cools here. If the temperance society were an auxiliary of the Church, and under its influence, then all this kindling zeal would be zeal for the Church as well as temperance, and all the good work done would be done in the name of Christ. If young men were drawn to the society, they would be drawn under the influence of the Church, and not away from it. If they were saved from evil habit, they would give, not to a secular or social order, but to the Church and to Christ the praise.

Do not understand me as opposing these reform associations. I rejoice in all the good work they have done. I have given them no small measure of my time and strength. If the Church neglects this work, they must carry it forward. The tempted must be shielded, the lost must be sought and found. If those who profess the name of Christ neglect this duty, it must be done in the name of humanity. But if the Church had been up to the high measure of its duty, there would have been no place for such associations. When it shall take up this work in earnest, and "press toward the mark for the prize of its high calling," much of the influence given now to temperance societies, to charitable associations, to organized efforts of reform from the social evil, and even to Odd Fellowship and Masonry, will flow into the channels of the Church of Christ. What a mighty agency it will then be? How its united and consecrated hosts will press to the conquest of the world.

DIVINE ENTHUSIASM.

The Church that sees its calling, and is diligent in making its calling and election sure, will not only have consecrated aims, and an effective organization, and be engaged in all noble service, but it will be inspired by a divine enthusiasm. A church sleeping on its arms, or feasting in its fortifications, will never conquer "the world, the flesh, and the devil."

Christ wants valiant soldiers, men who "glory in his cross," men who can say with St. Paul, "neither count I my life dear unto myself, so that I might finish my course with joy." If professed Christians were charged with such enthusiasm; if they could say as Christ did even of the baptism of sacrifice, "How am I straitened until it is accomplished;" if they would "give diligence to make their calling and election sure," then the sneer of the world about "inefficiency of the Church" would be exchanged for honest praise. Then men would flock about its banner and augment its power for new victories. Then God's blessing would rest upon us, and His pleasure prosper in our hands.

Brethren of the Universalist Church, as we survey the field white for the harvest, and think of the great mission to which we are called in the providence of God, shall not we, the representatives of the Churches, and all to whom these words may come, rise to the level of our responsibility? Shall we not consecrate ourselves with greater devotion to Him who "poured out for us the rich, full measure of devotion?" By regular attendance with our children at the service of the sanctuary; by drawing closely about us the cordon of church fellowship; by walking before God and men in faith and prayer; by letting our light shine in word and deed; by large loving and liberal giving; by seeking the wanderer and saving the sinner; by bringing liberty to the oppressed, and freedom to the enslaved; by visiting the fatherless and widows in their afflictions, and keeping ourselves unspotted, *unspotted*, from the world. Shall we not bring our souls into close fellowship with Christ, and enlarge the dominion of His Church, and contribute our part toward the establishment of truth and purity and peace and righteousness upon the earth?

At the Paris Exposition were collected the Crown Jewels of England and France and Austria and Turkey and Russia and Persia and nearly all the kingdoms of the earth. Oh, the toil that has been expended, the lives that have been sacrificed, the gold that has been lavishly given, to purchase these flashing diamonds, these blazing sapphires, and these pearls and opals of softer light! They have been and are the joy of kings, the pride and care of empires.

There is a King whose jewels are so rare that all these precious stones are to him as common dust. They are of such inestimable value that He gave His Son to find and fit them for His crown and palace. They are the faithful of all climes and ages. They are the souls who have kept holy days, and given to God the tithes of their increase, and laid their lives upon the altar of His service, and kept themselves unspotted from the world. Shall we be among those chosen ones when He makes up His jewels? Shall we

decorate His sceptre, or sparkle in His crown? Shall we be as the diamond, the amethyst, the topaz, the emerald? Shall He find us fitted and polished for a place in His diadem? Or shall we be only as diamonds in the rough, to be ground and polished over there?

To ourselves belongs the answer. Let us listen to the prophet and be wise. He makes our duty plain. "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sake, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed, and ye shall be a delightsome land, saith the Lord of hosts. Then they that feared the Lord spoke often, one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that grieveth him." "Ye see your calling, brethren." "Give diligence to make your calling and election sure."

MINUTES

OF THE

Universalist General Convention.

ANNUAL SESSION

HELD AT

HUDSON, N. Y.,

1880.

New Hampshire
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No.

UNIVERSALIST GENERAL CONVENTION.

Form of a Devise or Bequest to the Universalist General Convention.

(GENERAL.)

I give and bequeath to "The Universalist General Convention," incorporated under the laws of the State of New York, the sum of dollars, to be used and applied to the general uses and purposes of said corporation.

(SPECIAL.)

I give and bequeath to the "Universalist General Convention," incorporated under the laws of the State of New York, the sum of dollars in aid of the Fund known in that body as the Murray Fund [or the Gunn Ministerial Relief Fund, or, the Theological Scholarship Fund], and to be used and applied to the uses and purposes for which that fund is established.

THEOLOGICAL SCHOLARSHIPS.

WORTHY young men who desire to enter the ministry and to pursue a course of study in the Theological School at Canton, or in that connected with Tufts College, will be aided by the Convention. Their names will be kept from the public.

I. Each applicant for aid must present unexceptionable recommendations as to his moral and religious character. He must well sustain an examination in the following branches of learning: Rhetoric, Mental and Moral Science, and English Prose Composition. It is desirable, also, that he be acquainted with the Greek of the New Testament and with Logic. He shall make declaration of his desire and purpose to devote his life to the ministry of the Universalist Church, and affirm his acceptance of the Winchester Profession of Faith. It is only in view of such a desire and purpose that he is aided.

II. Each beneficiary shall give his obligation to repay the sums received by him in five annual installments, without interest, dating from his graduation. He shall also agree to repay, with interest, all moneys received from the Board in case he fails to enter or continue in the Universalist ministry, or withdraws from study before the completion of the course, unless such failure or withdrawal be through no fault on his part. Such endorsements or securities for his faithful compliance with these rules shall be given as shall be satisfactory to the Board.

III. The Committee of the Board of Trustees may discontinue aid to any student when, for any reason, it may seem doubtful that he will be useful in the ministry.

IV. The appropriation for each beneficiary shall not exceed $180 per year, dependent upon the sums voted for the Scholarships by the General Convention, and also upon the conditions and needs of the beneficiary, as these shall become evident from time to time. This appropriation shall be payable on drafts regularly drawn by the student on the Secretary, and approved by the President or Principal of the school; one third in November, one third in February, and one third in May of each year.

V. The Principal of the school shall, at the end of the year, report to the Board of Trustees the standing of each student receiving aid, as to piety, talents, diligence, scholarship, prudence, health, and general influence.

Additional information respecting Convention aid to students will be furnished on application to the Committee on Scholarships: Rev. H. W. Rugg, Providence, R. I., Rev. Elmer H. Capen, D. D., College Hill, Mass., and Rev. G. L. Demarest, Manchester, N. H.

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UNIVERSALIST GENERAL CONVENTION.
1880.

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1880

MINUTES

OF THE

UNIVERSALIST GENERAL CONVENTION,

HUDSON, N. Y., OCTOBER 20–22, 1880.

MEMBERS PRESENT.

MAINE.— Rev. G. W. Quinby, D. D., Rev. W. E. Gibbs, Dr. Gardner Ludwig, Mrs. G. W. Quinby: 4.

NEW HAMPSHIRE.— Rev. G. L. Demarest, *Vice-President of Convention;* Rev. R. T. Polk, Rev. W. W. Hayward, Mrs. W. W. Hayward, Mrs. Loretta Foster, Anna E. Mendon, Mattie E. Ayers: 7.

VERMONT.— Rev. E. W. Whitney, J. S. Benedict, E. J. Whitcomb, Mrs. E. J. Whitcomb: 4.

MASSACHUSETTS.— Rev. C. W. Biddle, *President;* Rev. W. A. Start, *Secretary;* Rev. A. A. Miner, D. D., Rev. E. H. Capen, D. D., Rev. W. S. Woodbridge, Rev. E. Davis, Rev. Q. H. Shinn, Eben Alexander, Hon. H. B. Peirce, J. M. Winslow, J. D. W. Joy, Hon. Newton Talbot, Mrs. Jane L. Patterson, Mrs. C. M. Sawyer, J. B. Winslow, Hon. E. Trask, Charles Caverly: 17.

RHODE ISLAND.— Hon. L. W. Ballou, *President;* Rev. H. W. Rugg, *Secretary;* Rev. Charles J. White, Gen. Olney Arnold, Charles E. Carpenter: 5.

CONNECTICUT.— Rev. J. H. Chapin, Ph. D., *President;* Rev. D. M. Hodge, *Secretary;* Rev. Charles E. Nash, C. H. Flint, Joseph Bent: 5.

NEW YORK.— L. S. Freeman, *Vice-President;* Rev. I. M. Atwood, D. D., Rev. L. J. Fletcher, Rev. D. Ballou, Rev. A. Gunnison, J. Van Buren, H. H. Darling, Dr. H. Robinson, Bernard Peters, Charles Benedict, Lyman Bickford: 11.

NEW JERSEY.— D. L. Holden, *President;* Rev. F. Hitchcock, *Secretary;* Rev. J. C. Snow, Mrs. A. E. Hitchcock, Joshua R. Norton: 5.

PENNSYLVANIA.— Rev. Wm. Taylor, M. D. *President;* Rev. L. H. Squires, *Secretary;* Rev. E. C. Sweetser, S. P. Whitcomb, S. E. Loomis: 5.

DISTRICT OF COLUMBIA.— Rev. Alex. Kent: 1.

GEORGIA.— Rev. D. B. Clayton: 1.

OHIO.— Rev. J. S. Cantwell, *President;* Hon. T. J. Larsh: 2.

MICHIGAN.— Rev. E. L. Rexford, D. D., Mrs. E. L. Rexford: 2.

ILLINOIS.— Rev. W. H. Ryder, D. D., Rev. C. W. Tomlinson, Miss Flora Edwards, Mrs. G. B. Marsh, James H. Swan, Mrs. E. G. Hall: 6.

WISCONSIN.— Rev. Olympia Brown, Mrs. F. P. Metcalf: 2.

IOWA.— Rev. W. W. Merritt: 1.

DAKOTA.— Rev. W. H. Jewell: 1.

Total, 79.

HUDSON, N. Y., October 20, 1880.

The Universalist General Convention met in the Universalist Church, at 10 A. M., the President of the Convention, John D. W. Joy of Mass., in the chair: at whose request Rev. L. J. Fletcher, D. D., of N. Y., offered prayer.

The roll was called by the Secretary, and a quorum found to be present.

The Convention proceeded to the election of a President and a Vice-President; Rev. E. C. Sweetser of Pa., Gen. O. Arnold of R. I., and Rev. Alex. Kent of D. C., having been appointed Tellers.

JOHN D. W. JOY, of Mass., was elected President, and Rev. W. H. RYDER, D. D., of Ill., Vice-President.

The Secretary nominated, and the President appointed, Rev. M. Crosley of N. Y., and Rev. G. M. Harmon of Mass., Assistant Secretaries.

The President appointed the Committee on Elections: D. L. Holden of N. J., Rev. W. W. Hayward of N. H., and Rev. J. S. Cantwell, D. D., of O.

The President appointed the Committee on Religious Services: Rev. H. W. Rugg of R. I., Dr. H. Robinson of N. Y., and Rev. A. G. Rogers of N. Y.

The Convention attended the service of Communion, which was administered by Rev. A. G. Rogers and Rev. S. A. Gardner of N. Y.; at which service was taken a collection for the J. G. Gunn Ministerial Relief Fund, amounting to $71.66.

The Occasional Sermon was then delivered by Rev. James H. Chapin, Ph. D., of Conn., after which the Convention

Adjourned to 2: 30 P. M.

Met at 2: 30 P. M.

The President appointed Monitors for the Session: Rev. W. A. Start of Mass., and Rev. E. F. Pember of N. Y.

The President appointed the Committee on Unfinished Business: the Secretary, Mrs. Jane L. Patterson of Mass., and Rev. C. W. Tomlinson of Ill.

The Committee on Religious Services recommended approval of the programme prepared by the Committee of Arrangements, with provision for a service on Wednesday evening in the Reformed Church, and a sermon by Rev. T. J. Sawyer, D. D., of Mass. Adopted.

The Committee on Elections made a partial Report.

The Report of the Board of Trustees was read by the Secretary [as published herewith].

On motion of Rev. C. W. Biddle of Mass., the report was referred to a Committee of nine members, the following being appointed by the President: Rev. C. W. Biddle of Mass., Chas. E. Carpenter of R. I., Rev. J. C. Snow of N. J., Hon. Newton Talbot of Mass., Hon. T. J. Larsh of O., Rev. Olympia Brown of Wis., Rev. Dr. Quinby of Me., Rev. Dr. Fletcher of N. Y., Hon. A. H. Prescott of N. Y.

The Reports of D. L. Holden, late Treasurer, and of Edward B. Fellows, Treasurer, with that of the Auditors, were presented by the Secretary, and referred to the same Committee.

The Secretary, from the Committee on Unfinished Business, presented their Report, which was accepted and filed.

A communication from Rev. H. W. Bellows, D. D., of New York City, in behalf of the late National Unitarian Conference [Exhibit D] was read; and on motion of Rev. Dr. Atwood of N. Y., referred to a Committee of five; Rev. Dr. Atwood, Rev. Dr. Ryder of Ill., Mrs. C. M. Sawyer of Mass., Rev. E. C. Sweetser of Pa., and Rev. Dr. Cantwell of O.

Rev. E. C. Sweetser, from the Committee on certain special observances, appointed last year, reported [Exhibit E]; and, on motion of the Secretary, the Report was referred to a Committee, consisting of Rev. Mr. Sweetser, Rev. C. W. Biddle of Mass., and Rev. Dr. Rexford of Mich., to report to-morrow morning.

Rev. G. M. Harmon of Mass., from the Committee on Pastoral Settlements, appointed last year, reported [Exhibit F]. On motion of Rev. Dr. Ryder of Ill., the Report was referred to the Board of Trustees, in accordance with its closing recommendation.

The Committee on Religious Services recommended that the Convention take its recess on Thursday, at 12 M., to allow a meeting of the Universalist Historical Society at that time: Adopted.

Adjourned to 10 A. M., Thursday.

[A platform meeting was held in the Universalist Church on Thursday evening, the President of the Convention presiding. Subject—"THE UNIVERSALIST CHURCH": *a. Its Faith*, Rev. E. C. Sweetser of Pa.; *b. Its Utility*, Rev. C. W. Biddle of Mass.; *c. Its Needs*, Rev. J. M. Pullman, D. D., of N. Y.]

[At the same time, an overflow meeting was held in the Reformed Church, kindly tendered by the Consistory for the purpose, at which a sermon was delivered by Rev. T. J. Sawyer, D. D., of Mass.]

THURSDAY, October 21.

The Convention reassembled at 10 A. M., the President in the chair. At his request Rev. A. C. Barry, D. D., of Wis., offered prayer.

The roll was called, and a quorum found to be present.

The Record of Wednesday was read and approved.

The President appointed the Committee on Nominations: Hon. L. W. Ballou of R. I., Eben Alexander of Mass., Rev. C. W. Tomlinson of Ill., Rev. Wm. Taylor, M. D., of Pa.

Mr. D. L. Holden, from the Committee on Elections, made a partial Report. Concurred in.

A Memorial from the Massachusetts Universalist Convention on the use of Tobacco by beneficiaries of the General Convention [Exhibit G] was read. On motion of Rev. W. A. Start of Mass., it was referred to the Board of Trustees, with an expression of approval of their action already taken; namely, the instruction of the Committee on Scholarships not to approve applications for Convention aid, when it is known to them that persons so applying are addicted to the use of tobacco.

Rev. E. C. Sweetser, from the special Committee on certain special observances, to whom was referred on Wednesday the Report of the Committee of last year on the same subject, presented the same with some amendments. After consideration, on motion of the Secretary, it was laid upon the table, to be considered in connection with certain recommendations on the same subject in a special Report from the Board of Trustees.

Mr. James H. Swan of Ill., from the Committee of Advice on Sunday School Lessons, appointed last year, presented a Report. [Exhibit H.]

The Secretary read a Minority Report [Exhibit I], from Rev. H. Slade of Io.

On motion of Rev. E. W. Whitney of Vt., the Majority Report, recommending that the use of the International Series be continued at present, was adopted.

Adjourned to 2:30 P. M.

The Convention reassembled at 2:30 P. M.

A special Report [Exhibit J] of the Board of Trustees on matters referred to them last year, was read by the Secretary.

On motion of Rev. W. E. Gibbs of Me., that portion of the Report referring to the Waddell Memorial was approved.

The form of Plan and Constitution embodying the amendments proposed by the Trustees was considered. When the recommendation of Biennial Sessions was reached, Rev. D. M. Hodge of Conn. moved its adoption. Upon a division, the ayes were 11, the nays 54, and the motion was lost.

Rev. Q. A. Shinn of Mass. moved that the proposed change in Article II. of the Profession of Faith be adopted.

Pending consideration, the Convention adjourned to 10 A. M., Friday.

[In the evening a Platform Meeting was held, Bernard Peters, Esq., of N. Y., presiding. Subject — *The Work of the Universalist Church: a. For Christian Evangelization*, Rev. Dr. Ryder of Ill.; *b. For Educational Advancement*, Rev. Henry Blanchard of Mass.; *c. For Denominational Progress*, Rev. Dr. Atwood of N. Y.]

FRIDAY, October 22.

The Convention met, at 10 A. M., the President in the chair; at whose request Rev. G. S. Weaver, D. D., of N. Y., offered prayer.

The President appointed Rev. E. W. Whitney of Vt., Monitor, in place of Rev. E. F. Pember, called home.

The roll was called, and a quorum found to be present.

The Minutes of Thursday were read and approved.

The Committee on Elections made a final Report, which was concurred in.

The consideration of the Constitution as proposed to be amended was resumed, the question being upon the motion to approve the form of Article II. of the Profession of Faith recommended by the Trustees.

Rev. Dr. Taylor of Pa. moved to amend by transposing the two clauses in the recommendation, "by one Holy Spirit of Grace," and "in one Lord JESUS CHRIST."

On motion of Rev. W. A. Start of Mass., speeches were limited to five minutes.

The Secretary moved that the article under consideration, with all amendments, be referred to a special committee. Lost.

On motion of Rev. Dr. Quinby of Me., the question was indefinitely postponed: ayes, 34; noes, 21.

On motion of Rev. W. A. Start of Mass., the amendments to the Constitution proposed by the Trustees, except those relating to Biennial Sessions and to the modification of the Profession of Faith, were adopted: ayes, 61; noes, none. And they lie over for ratification at the next session. [The amended form approved will be found as Exhibit N.]

The amendments to the By-Laws proposed by the Trustees were then considered; and, after some progress, a special Committee, consisting of Rev. Drs. Miner of Mass., and Ryder of Ill., and Hon N. Talbot of Mass., was appointed, to consider Article V., and report.

After further consideration, the order was suspended, and Mr. James H. Swan of Ill. introduced a resolution relating to Sabbath observance, which was referred to a committee, consisting of Rev. Drs. Ryder of Ill. and Rexford of Mich., and Rev. D. Ballou of N. Y.

Rev. Dr. Cantwell of O., from the Committee on the communication of Rev. Dr. Bellows, reported the following resolutions, which were unanimously adopted.

Resolved, That this Convention regrets the enforced absence of Dr. Bellows and his associate members of the Committee, as we would have been pleased to give them our most cordial greetings, and to have received from them in person the fraternal message of our sister body.

Resolved, That we desire to place on record our recognition of the courtesy of the Saratoga Conference in the appointment of this Committee, and our appreciation of the kind and fraternal manner in which Dr. Bellows extends Christian salutation; and that we hereby reciprocate the expression of interest and sympathy from a sister church in a common work of religious enlightenment.

Hon. L. W. Ballou, from the Committee on Nominations, reported, for Trustee for three years, James H. Swan of Ill.; for Trustee for one year, George H. Robinson of N. Y.; for Secretary, Rev. G. L. Demarest of N. H.; for Treasurer, Edward B. Fellows of N. Y.; Preacher of Occasional Sermon, Rev. W. H. Ryder, D. D., of Ill. Regarding place of adjournment for 1881, that it be referred to the Board of Trustees, with a recommendation that Philadelphia or Detroit be designated, as will best suit the friends in either city.

Adjourned to 2 P. M.

Reassembled at 2 P. M.

Proceeded to the consideration of special Report of Trustees upon Rules of Order. The amendments proposed were adopted. [As amended, the Rules appear in Exhibit P.]

Proceeded to the consideration of the same Report upon the Laws of Fellowship, Government, and Discipline; and after various amendments, those proposed by the Trustees were unanimously adopted, as amended. [For the Laws, as amended, see Exhibit Q.]

Hon. Newton Talbot of Mass., from the Committee on Article V. of the By-Laws, reported, recommending an amendment, which was adopted.

The amendments to the By-Laws proposed by the Trustees, as amended, were then adopted unanimously. [Exhibit O.]

On motion of Charles Caverly of Mass., the Convention proceeded to the election of officers. The following persons were chosen: James H. Swan of Ill., Trustee for three years; George H. Robinson of N. Y., Trustee for one year; Rev. G. L. Demarest of N. H., Secretary; and Edward B. Fellows of N. Y., Treasurer.

Rev. W. H. Ryder, D. D., of Ill., was chosen Preacher of the next Occasional Sermon; and the recommendation of the Committee on Nominations as to the place of adjournment was adopted.

On motion of Rev. C. W. Biddle of Mass., it was —

Voted, That the thanks of this Convention are due, and are hereby tendered to the Universalist parish and pastor of Hudson, and to all other residents of the city who have aided them, for their courteous and ample hospitality in the entertainment of the Convention; and also to the Con-

sistory of the Reformed Church for their Christian courtesy in granting the use of their house of worship for one of its services.

Rev. C. W. Biddle of Mass., from the Committee of Nine on the Report of the Board of Trustees and the Treasurers, reported [Exhibit K]. The Report was adopted.

On motion of Rev. E. H. Capen, D. D., of Mass., it was —

Voted, That the thanks of this Convention be tendered to Rev. J. H. Chapin, Ph. D., for his able and timely Occasional Sermon, and that a copy of the same be requested for publication.

Rev. E. L. Rexford, D. D., from the Committee on Sabbath Observance, reported the following Preamble and Resolution, which were adopted:

Whereas, In several of our large cities organizations of good men and women, from all denominations of Christian people, are being formed, whose special purpose is to promote a better observance of Sunday; therefore,

Resolved, That this Convention extends cordial greeting to these brethren, and to all other law-abiding people, in any and all legitimate efforts to preserve a wholesome and orderly observance of that day, to the end that the interests of all parties may be duly recognized and secured.

Rev. E. C. Sweetser of Pa. gave notice that at the next session he would offer the following as a substitute for Article II. of the Profession of Faith: "We believe that there is one GOD, whose nature is Love, revealed in one Lord JESUS CHRIST, by one Holy Spirit of Grace, who will finally save the whole family of mankind."

Rev. E. L. Rexford, D. D., of Mich., gave the like notice of the following, as a substitute for the same Article: "We believe that there is one GOD, whose nature is Love, revealed in the life and teachings of JESUS CHRIST, who will finally restore the whole family of mankind to holiness and happiness."

Rev. E. C. Sweetser of Pa. offered the following Resolution, the consideration of which was, by consent, deferred to next year: "*Resolved*, That it be, and hereby is, recommended to every Parish in this Convention, to set apart a certain day, to wit, the first Sunday in November, for a special celebration of our distinguishing doctrine, the Scriptural truth that all souls are GOD'S children, and that finally, by His grace attending them, they will all be saved from the power of sin, and will live and reign with Him forever in holiness and happiness."

Rev. W. H. Ryder, D. D., of Ill., offered the following Resolution, which was adopted:

Resolved, That in view of the evident and growing need of substantial uniformity in the order of service in our sanctuary worship, this Convention gratefully recognizes the endeavor of our Massachusetts brethren to prepare and recommend an order for our several churches; and the Board of Trustees are hereby instructed to consider the expediency of the recommendation, and report as soon as practicable their judgment thereon, with such suggestions as they may think proper.

A communication from the Corresponding Secretary of the Women's Temperance Union of the District of Columbia [Exhibit L], was received, and referred to the Board of Trustees.

On motion of Rev. J. S. Cantwell, D. D., of O., the thanks of the Convention were tendered to the President, for his able and impartial performance of the duties of the Chair.

On motion of Rev. W. A. Start of Mass., the thanks of the Convention were expressed to the Assistant Secretaries, for their faithful and arduous service.

On motion of Rev. Wm. Taylor, M. D., the thanks of the Convention were tendered to the Choir for their pleasing efforts.

The Minutes of the day were read and approved.

JOHN D. W. JOY,
President.

G. L. DEMAREST,
Secretary.

[Friday evening, public religious services were held, Rev. A. A. Miner, D. D., of Mass., officiating.]

[The Programme of Public Services and work is hereto appended — Exhibit M.]

REPORT

OF THE

BOARD OF TRUSTEES.

To the Universalist General Convention, in session at Hudson, N. Y., Oct. 20, 1880.

The Board of Trustees present their FIFTEENTH ANNUAL REPORT.

Three meetings have been held: in November, May, and October; Executive Committees acting efficiently *ad interim*.

Mr. EDSON KEITH of Illinois, elected to the Board for four years, at the last session, declined the office. We chose Mr. JAMES H. SWAN of the same State, to fill the vacancy until this session. It devolves upon the Convention to choose a Trustee in his place for three years.

Mr. DAVID L. HOLDEN of New Jersey, elected Treasurer, declined the position. Mr. EDWARD B. FELLOWS of New York, was unanimously elected to the office.

On accepting the office of Treasurer, Mr. Fellows resigned that of Trustee. We have not filled the vacancy. The Convention will choose a successor, to hold office for one year.

The Committees have been as follows: *On Scholarships*, Messrs. Rugg, Capen, Demarest; *Of Fellowship*, Messrs. Capen, Rugg, Thomas; *On Investments*, Messrs. Joy, Wilson, Swan; *Of Finance*, Messrs. Thomas, Wilson, Perham; *On Missions*, Messrs. Chapin, Demarest, Mrs. Marsh; *On Missionary Boxes*, Mrs. Marsh, Messrs. Perham, Swan.

A communication from the Universalist Convention of Scotland, asking for the fellowship of the General Convention, has been presented to us. While our Constitution does not contemplate the extension of formal fellowship to ecclesiastical bodies beyond the limits of America, we gladly extend to our Scottish brethren our *moral* fellowship, with an expression of our cordial sympathy and fraternal interest.

Letters of transfer have been given to Rev. B. F. Bowles and Rev. A. C. Bowles, late of San Francisco, to the Massachusetts Convention. Direct fellowship has been granted, upon letters of transfer, as follows: To Rev. Geo. W. Powell of Baltimore, Md., from the New York Convention; to Rev. W. H. Jewell of Yankton, D. T., from the Massachusetts Convention; to Rev. H. L. Hayward of Longmont, Col., from the Michigan Convention. Licenses have been issued to Mr. M. D. Shumway of Baltimore, Md., to Dr. G. M. Cade of San Marcos, Tex.; and to Mr. W. G. Swan of Healdsburg, Cal.

Appeal having been made to the General Convention by Rev. E. S. Foster, from an adverse decision of the Committee of Fellowship of the Massachusetts Convention, Rev. W. R. French of Maine, Rev. J. C. Snow of New Jersey, and Hon. W. T. Parker of New Hampshire, were constituted the Board of Appeal in his case. They have heard the case, and decided adversely to the appellant.

The following ministers of our fellowship have deceased during the year: William S. Bates of Iowa, Ezekiel W. Coffin of Massachusetts, William A. Drew of Maine, Norris C. Hodgdon of Maine, Oliver P. Kimmel of Ohio, Henry C. Leonard of Massachusetts, William Livingstone of Illinois, Abraham Norwood of Connecticut, Jotham M. Paine of Maine, Wellington Sisson of New York, Russell Streeter of Vermont, Abel C. Thomas of Pennsylvania, Browning N. Wiles of Illinois. [Exhibit C.]

Of deceased laymen, whose work for our Church deserves special mention, may be named Hon. Richard Frothingham of Charlestown, Mass., Nathaniel Adams of Boston, Mass., Josiah Barber of Auburn, N. Y., William Robson of Newport, Ky., and Judge Hervey Craven of Pendleton, Ind. Being "dead," they yet speak by generous spirit and faithful example.

INCORPORATION.

The Trustees were incorporated in the year 1866, by act of the New York Legislature. The attention of the Convention at Washington, in 1873, was drawn to the restrictions upon investment in the general laws of that State, relating to trusts, which, we have been advised, are applicable to the funds of this Convention, and the Trustees were instructed to make some inquiry as to a more liberal charter. In the present dearth of investments such as New York permits by the laws referred to, we have found ourselves seriously hampered. Our investments in Government bonds were intended to be only temporary; but for want of opportunity to make suitable loans on mortgage, they have remained longer than we desired. New York mortgages, if bearing proper relation to the value of the property upon which they are liens, are absorbed by the large institutions which command public attention; and our officers find none available which meet their views of safety, as well as of income. A charter can be obtained under the General Laws of Massachusetts, which, while protecting our funds against fraud, will leave the Trustees free to avail themselves of any

safe mode of investment that may commend itself to their judgment. A similar one may be obtained, doubtless, in Ohio or Illinois. We are informed that a special act upon a generous basis may be readily obtained from the Legislature of Rhode Island. We submit the matter to the wisdom of the Convention.

MISSIONS.

We have continued aid in the several lines noted in our last Report, endeavoring only to stimulate Parishes to effort, and to do what we can toward furthering interest in the doctrines of our Church.

1. *Washington, D. C.* The Parish at the National Capital has received the sum pledged last year, and a new grant of like amount has been made. At the request of the Parish, the Secretary, in March last, visited Washington, to confer with the brethren as to a church edifice, its great need. We have under consideration, plans and methods for the accomplishment of this great end, and trust that a future, not distant, will see their fruition.

2. *Longmont, Col.* The Parish at this point having fulfilled the conditions of the appropriation formerly made, has received the amount pledged.

3. *Yankton, D. T.* The former appropriation has been paid, and a new one of the same amount, and under the same conditions, was granted. We regret to say, however, that the failure of crops in the section upon which the business of Yankton depends, has greatly impaired the means of our infant Parish there; and after six months of the second year for which appropriations were made, it finds itself obliged to relinquish for a time the attempt to maintain a settled pastorate. There is no intent, however, to abandon the work; but services will be maintained, and a supply secured for a regular portion of the time. In case of dissolution, any property of the Parish reverts to the General Convention.

4. *Hillsdale, Mich.* The appropriation to the Hillsdale (Mich.) Parish, in aid of the erection of a church, has been paid, a beautiful edifice having risen, without the burden of debt.

5. *Georgia.* We have renewed the appropriation in aid of the work of Rev. W. C. Bowman, in Atlanta, Ga., from which we hear of good results.

6. *Delphos, Kan.* The conditions of our appropriation in aid of the new church, have not yet been fulfilled. We expect, however, soon to be called upon for its amount.

7. *State Conventions.*— In pursuance of the policy outlined in our last report, we have granted aid for missionary work in their several States, to the Illinois, Ohio, Indiana, Iowa, and New Hampshire Conventions. All of these Conventions have maintained a State missionary in the field. Other Conventions are seeking suitable persons for the office. The work is one which is now of special importance, and uniformly productive of good results.— The Secretary was authorized to visit such State Conventions as

might be convenient. He accordingly visited the Pennsylvania, Ohio, Wisconsin, Kansas, Vermont, and Massachusetts Conventions, being uniformly made welcome in behalf of the General Convention.

8. *California.*— A small grant was made to Rev. B. F. Bowles, for special service in California.

9. *Englewood, Ill.*— Under special circumstances, aid was voted to the Parish at this place, a flourishing suburb of Chicago. We expect it not to need further aid.

10. *Newark, N. J.*— In order to stimulate the efforts of the Parish at Newark, N. J., in circumstances of great discouragement, toward the rescue of their church property, and proper provision for Parish expenses for two years,— their property being in jeopardy of total loss,— a moderate appropriation was made in its behalf. We are glad to say that the end in view was gained, and that the Parish, by most self-sacrificing effort, has placed itself on a hopeful basis, its expenses for two years being provided for.

11. *Hebron, Neb.*— To enable this, one of the Parishes under our especial care, to make a beginning with courage and promise, we have pledged a small sum in its aid.

12. *Fulton, N. Y.*— This Parish having by great exertions raised a large proportion of its debt, which had weighed it down to a condition of great discouragement, aid was granted toward its current expenses.

13. *Richmond, Va.*— On his visit to Washington, the Secretary, at our instruction, extended his trip to Richmond, to form a judgment as to the practicability of a movement there. The present time does not seem favorable to such a movement; but the matter has not been dismissed as finally settled. We hope that in a few years an opportunity of successful work will present itself in this lively and growing city.

14. *Indian Mission.*— Aid has been extended to Rev. George Moses, to enable him to carry on his work among the Indians.

15. *Athens, Penn.*— Upon the application of the officers of the Pennsylvania Convention, we have voted aid to the Athens Parish, toward the redemption of their church edifice.

16. *Publications.*— We have continued the distribution of the "Latest Word of Universalism" to students and clergymen of "Evangelical" churches. Three thousand copies of a Tract by the Secretary, entitled "Our Churches and Our Church," have been printed, and mostly distributed. It was held to be profitable to many of our own fellowship, and especially to ministers seeking to enlighten their people upon their relation to Parishes and Conventions. As a valuable work for distribution, we have purchased copies of Rev. Dr. Hanson's Aiōn, the distribution of which has just begun.

We have granted a small sum for books, for free circulation at one of our outposts in East Tennessee.

The Trustees have given attention to many appeals and applications for counsel; and when unable to render financial aid, or that form of help has not been required, they have sought to foster and promote the interests of our Church.

SCHOLARSHIPS.

During the year Convention aid has been extended to forty beneficiaries, the sum thus expended amounting to $6,000. Of this number nineteen have graduated or discontinued their studies, leaving twenty-one scholarships now in force. The new applications received, and others expected, make it probable that from thirty to thirty-five students will need the Convention aid during the coming year. To meet this call the Trustees recommend an appropriation of $5,500. The amount received during the current year on account of repayment of scholarship loans is $1,776. There is now due from this source, $29,389.40, while an additional sum of $25,132.60 has been loaned to beneficiaries, which is not yet due. The total Convention expenditure in aiding Theological Students has been $74,300; $5,400 of this amount was appropriated on the system of gifts; the total repayments have amounted to $12,598.50, and $1,779.50 has been cancelled or remitted. The special scholarship fund amounts to $7,215.

It is believed that the present system of scholarship loans is justified by results. By the aid thus afforded many earnest and effective clergymen in our communion have been enabled to obtain a good preparation for their work. We cannot have too many educated, consecrated teachers and pastors to do service in behalf of our Church and of the interests of Christian truth. The schools at Canton and Tufts, under the direction of competent and devoted instructors, afford the means of that special training and education now so imperatively demanded on the part of the candidate for the Christian ministry; and we may well rejoice that by aid from the funds of the Convention so many earnest preachers have been able to avail themselves of the benefits of one or the other of these institutions.

But not the less is there a need of careful examination that the right material be selected — that Convention aid be given only to those who have no other resources available, and who give promise of fitness for and usefulness in the ministry of the Universalist Church. To this end the Faculties of the schools and the Trustees of the Convention are alike bound to exercise the most careful scrutiny and examination. Exercising such oversight, and providing such checks and limitations as are shown to be necessary, the Convention may well continue a liberal expenditure in the way of scholarship loans.

WOMAN'S CENTENARY ASSOCIATION.

Again we have no formal annual report from the Secretary of this association, owing to a misunderstanding as to the time the various reports were to be sent to her for arrangement.

But we are permitted to compile from the reports of the Treasurer, the Publication Committee, and the North-Western Corresponding Secretary a very satisfactory and encouraging statement.

The Treasurer has received from memberships and contributions during the year, the sum of $1,329.89,—$200.00 of which is to be added to the Permanent Fund, which now amounts to $2.150.00.

The Publication and Tract Committee have distributed 587,000 pages of tracts, besides a much larger number of denominational papers and books than in any previous year. Endeavors have been made to reach every pioneer and missionary post in the United States and Canada; and their work has been extended into Mexico, Central America, and Australia. At least 120,000 pages have been distributed by their missionary, Rev. C. A. Soule, in Scotland. She says, "My mission to Scotland would have amounted to very little, had it not been for our tract enterprise." She has reached sixty-three places with tracts in answer to applications made to her directly, in consequence of an advertisement she had inserted in the papers.

The North-Western Corresponding Secretary reports, in memberships, life-memberships, and contributions, the sum of $602.41 realized. This is included in the total specified by the Treasurer.

Disbursements and appropriations have been made to the amount of $1,710.79. Of this, $788.80 has been sent to Scotland, where Rev. Caroline A. Soule is carrying on a missionary work, which is deemed full of promise of great results, in bringing many of our Father's children to a better knowledge of the truth, as we believe, revealed to us through our Lord Jesus Christ.

The Publication Committee has used $247.76; and the balance has been appropriated to the needs of the work in different States and Canada, in accordance with the action requiring one-half of the memberships to be paid into the treasuries of the different State Conventions wherein the money was secured, and in direct donations.

FINANCIAL.

I. *Revenue and Expenditure.*

Receipts.

1.	Cash in hand, October 1, 1878,		$129 96
2.	Missionary Boxes,		1,375 80
3	Annual Contributions (Exhibit A),		3,546 97
4.	On Special Account: Debt (Exhibit B),		2,750 00
5.	Interest:		
	Convention Notes,	$735 00	
	W. F. Myrick,	1,440 00	
	Amounts carried forward,	$2,175 00	$7,802 73

	Amounts brought forward,	$2,175 00	$7,802 73
5.	Interest—*Continued:*		
	Jersey City Bonds,	1,960 00	
	Sawyer & Lombard,	630 00	
	" "	700 00	
	J. L. Lombard,	725 00	
	Chelsea and Revere Estates,	455 14	
	N. A. Skinner,	320 00	
	N. Curtis,	270 00	
	Atlantic and Pacific Tel. Co.,	40 00	
	J. Barber,	49 00	
	H. and E. M. Birdsall,	14 61	
	Governments,	21 72	
			7,360 47
6.	On Account of Des Moines Building, in full,		112 00
			$15,275 20
	Payments.		
1.	Board of Trustees:		
	Travelling Expenses,	$424 50	
	Stationery,	93	
			$425 43
2.	Loans paid:		
	Leather Manufacturers' National Bank,	$2,000 00	
	Rev. G. L. Demarest,	1,000 00	
			3,000 00
3.	Minneapolis Convention:		
	Travelling Expenses of Secretary,	$80 00	
	Stationery, Postage, Telegrams,	5 02	
	Minutes — Printing,	122 00	
	Postage, &c.,	29 48	
			236 50
4.	Scholarships:		
	Canton Students,	$2,850 00	
	Tufts Students,	3,150 00	
			6,000 00
5.	Missions:		
	Washington, D. C.,	$300 00	
	Yankton, D. T., 18 Months,	300 00	
	Indian Mission,	50 00	
	3,000 Tracts, $19.54; Postage, $5.11,	24 65	
	100 "Aion," $50; Freight, $1.80,	51 80	
	40 "Latest Word,"	30 00	
	Books, East Tenn.,	10 00	
	Amounts carried forward,	$766 45	$9,661 93

	Amounts brought forward, ...	$766 45	$9,661 93
5.	Missions—*Continued:*		
	Rev. B. F. Bowles, California, ...	20 00	
	Illinois Convention, ...	50 00	
	Rev. W. C. Bowman, Georgia, ...	100 00	
	Englewood, Ill., ...	50 00	
	Rev. Dr. Hanson, Yankton, ...	15 67	
	Longmont, Col., ...	200 00	
	Ohio Convention, ...	200 00	
	Indiana Convention, ...	100 00	
	Iowa Convention, ...	100 00	
	Secretary: Visits to Washington and Richmond,	51 50	
	" " Conventions, . . .	100 00	
	Hillsdale, Mich., ...	200 00	
			1,953 62
6.	Missionary Box Account:		
	2,000 Boxes, ...	$200 00	
	Tracts, ...	2 90	
	Forwarding, ...	18 40	
			221 30
7.	Against Income Account:		
	Taxes and Repairs on Chelsea Estate, . . .	$173 35	
	Expenses on Probate, ...	14 65	
	Insurance — Lawrence, ...	32 50	
	Taxes on property secured, ...	162 24	
			382 74
8.	Secretary:		
	Salary, ...		1,200 00
9.	Office:		
	Donations to Chapin Home, ...		25 00
10.	Secretary — Incidentals:		
	Expenses of Canvass for Contributions to Debt, .	$13 50	
	Blanks for Statistics, ...	9 25	
	Binding Reports for 1878, ...	75	
	Postage on Statistical Blanks, ...	83	
	Circulars for Annual Contributions, . . .	5 80	
	Postage on this account, ...	19 40	
	His travelling Expenses on business of his office,	25 92	
	Postage, Envelopes, &c., ...	118 11	
	Stationery, ...	19 20	
	Expressage, ...	1 25	
			214 01
11.	Interest, ...		998 00
12.	Cash in hand, ...		618 60
			$15,275 20

A comparison of last year's business and this shows the following results:

Receipts.	1879.	1880.
Missionary Boxes,	$1,293 50	$1,375 80
Annual Contributions,	3,431 06	3,546 97
Interest received,	7,787 06	7,356 47
Special Receipts,	106 10	112 00
On Debt Account,	5,556 57	2,750 00
Scholarships paid,	2,212 00	1,776 00
Murray Fund,	1,052 00	500 00
Gunn Fund and Income,	428 33	781 76
	$21,866 62	$18,199 00
Payments.		
Scholarships,	$5,650 00	$6,000 00
Missions,	781 25	1,953 62
Interest,	1,464 53	998 00
Expenses, on acct. Murray Fund,	156 85	382 74
Salaries, and all Incidental Expenses,	2,238 15	2,322 24
Gunn Fund Appropriations,	490 00	500 00
	$10,780 78	$12,156 60

II. *Theological Scholarship Fund.*—The repayments to this fund during the year have been $1,776. The Fund now amounts to $7,215.32. It is invested as follows:

The Government 4 per cents, par value,	$4,450 00
District of Columbia, 3.65's, $2,250. Cost,	2,056 88
Cash in hand,	708 44
	$7,215 32

The line of premiums has been cancelled by the payment into the Fund of the interest received on Government Bonds, which hereafter may be applied to the purposes of the foundation.

III. *Murray Centenary Fund.*—The condition of the Fund may be noted from the following comparison:

	1879.	1880.
Convention Notes,	$12,250 00	$12,250 00
W. F. Myrick, Trust Deed,	18,000 00	13,500 00
Jersey City Bonds,	28,000 00	28,000 00
Amounts carried forward,	$58,250 00	$53,750 00

Amounts brought forward, ...	$58,250 00	$53,750 00
S. A. Briggs, Trust Deed, ...	5,000 00	5,000 00
Church at Lawrence, Kan., ...	5,128 75	5,128 75
Atlantic and Pacific Telegraph Stock, . .	200 00	
Sawyer & Lombard, Trust Deed, . . .	7,000 00	7,000 00
" " " . . .	7,000 00	7,000 00
Chelsea Estate, ...	9,802 20	9,802 20
Revere Estate, ...	4,500 00	4,500 00
N. A. Skinner, ...	4,000 00	4,000 00
J. L. Lombard, Trust Deed, ...	7,250 00	7,250 00
N. Curtis, Loan, ...	4,500 00	4,500 00
Bills Receivable, ...	1,821 00	800 00
U. S. Four per cents, ...	5,750 00	5,750 00
Premiums, ...	467 25	
D. C. Three-Sixty-fives, ...		7,085 67
Cash in Bank, ...	1,125 34	190 67
	$121,794 54	$121,757 29

During the year a bequest of $500 was received from the estate of Mrs. Cynthia Clark, of Triangle, Broome County, N. Y., as noted in our last report. We commend her example, as proving her love of our Church and faith.

The Atlantic and Pacific Telegraph stock was sold for $483.75.

W. F. Myrick has paid one-fourth of his indebtedness, leaving the remainder amply secured.

The premiums have been cancelled by the interest received on Government Bonds.

Two hundred dollars of the bills receivable has been paid. Of the remainder, we found upon inquiry that $821 was not collectable, the circumstances of the promissors having changed several years ago. We expect that the remainder will be paid during the present year.

We summarize:

Amount of the Fund last year, ...		$121,794 54
Add — Bequest of Mrs. Clark, ...		500 00
Gain on sale of stock, ...		283 75
		$122,578 29
Deduct, on Bills Receivable, ...		821 00
		$121,757 29

It is proper to add, that the market price of the Government and District of Columbia Bonds, on the 1st inst., was considerably in excess of the sums appearing in our account.

We have received notice of a devise to the Murray Fund by the late Charles F. Murray, of Laona, Winnebago County, Ill., of one-half of his homestead farm, the use thereof being bequeathed to the widow during her natural life. A proposition has been made for exchanging this estate for another without encumbrance, which will receive due attention from the Board.

IV. *Indebtedness of the Convention.*— This was, Oct. 1, 1879, as reported, $15,120.04; it is now, deducting cash in hand, $11,631.40. Our hope as to its extinction during the year has not been fulfilled. We were unable to secure an agent, for several months; and when a faithful brother was secured, circumstances prevented his devotion of the needful time to the work. Some progress, however, he made; but the large demands made for other departments of Church work, which are pressing upon public attention, interfere with the continuance of our canvass. The Secretary has corresponded with those who had made conditional pledges on this account, in order to ascertain what number of them would waive the conditions, and pay the sums subscribed without regard to the immediate liquidation of the debt. Hardly any express unwillingness; some have promptly sent the amount against their names; others waive the conditions, promising early payment; while some have not yet responded. We have been authorized to expect further receipts on this special account, by actual waiver of conditions, to the amount of $1,500, which sum may be farther increased by those who have not yet replied to the Secretary's circular. The net debt may therefore be estimated as not exceeding $10,000. Thus the indebtedness is wholly within our control; and we recommend that no further public appeal be made on this account; but that $1,000 be annually appropriated from our income for its reduction and final extinction, with any balances not otherwise appropriated. The debt, when the effort to extinguish it was begun, was $25,846.19. It has been reduced, therefore, nearly $16,000.

V. *The J. G. Gunn Ministerial Relief Fund.*— The amount of the Fund, Oct. 1, 1879, was $8,077 94
Add the contribution at the Minneapolis Convention, . 75 00

$8,152 94

It is invested as follows:—

Loan on Mortgage, Allyn Estate, ...	$5,500 00	
U. S. 4½ per cents., par, ...	500 00	
U. S. 4 per cents., par, ...	2,050 00	
D. C. 3.65's, $117. Cost, ...	101 20	
Cash, ...	1 74	
		$8,152 94

Appropriations have been made to the amount of $500, to seven persons entitled to the benefits of the fund. The cash balance, Oct. 1, 1879, on Income account was, ... $88 57

Interest on Loan,		577 50
"	4½ per cents.,	22 48
"	4's,	102 50
"	3.65's,	4 28
		$795 33

Deducting appropriations, we have a cash balance, Oct. 1, 1880, of $295.33.

VI. *Annual Contributions.*— These have amounted to $3,546.97, a gain upon the former year. 262 Parishes have contributed, against 217 reported last year, up to October 1st. The increase is gratifying, as indicating a growing sense of the claims of the Church upon its constituents, and a stronger feeling of unity and confidence. We hope for more numerous contributions, until at last every Parish of our fellowship will be represented by something, however small, put, with prayer and love, into the treasury of the Church.

VII. *Missionary Boxes.*— The receipts from Missionary Boxes have been as follows: —

Maine,	$15 90	*Brought forward,*	$1,156 78
New Hampshire,	75 00	District of Columbia,	9 41
Vermont,	41 05	Ohio,	12 73
Massachusetts,	541 35	Michigan,	5 67
Rhode Island,	80 10	Illinois,	180 52
Connecticut,	93 25	Wisconsin,	3 00
New York,	133 41	California,	2 50
New Jersey,	50 61	Dakota,	5 19
Pennsylvania,	126 11		$1,375 80
Carried forward,	$1,156 78		

This amounts to $82.30 more than was reported last year from the same source. There has likewise been appropriated from Missionary Box receipts to State service, as follows: —

Maine,	$15 90	*Brought forward,*	$805 60
New Hampshire,	75 00	New York,	108 33
Massachusetts,	541 35	Ohio,	12 73
Rhode Island,	80 10	Illinois,	180 52
Connecticut,	93 25	Wisconsin,	3 00
Carried forward,	$805 60		$1,110 18

This makes the sum, in all, gathered from Missionary Boxes, $2,485.98: a gain over last year of $496.09. We hope for further gains in the year to come. The usefulness of this humble instrumentality may be made more clearly apparent, both as a financial resource, and as a promoter of Church love.

[We have received on this account, since the 1st inst., from the Ohio Convention, $37.62; Jersey City, N. J., $7.70.]

VIII. *Estimates and Appropriations.*— We estimate our receipts for the year now begun, as follows: —

From Missionary Boxes,	$1,400 00	
Annual Contributions,	3,600 00	
Interest,	7,000 00	
		$12,000 00

We recommend the following appropriations: —

For Interest,	$700 00	
Salary of Secretary,	1,200 00	
Travelling Expenses and Incidentals of all kinds,	1,000 00	
Scholarships,	5,500 00	
Missions,	2,600 00	
Reduction of Debt,	1,000 00	
		$12,000 00

EDUCATION.

Under this head we can only report that the educational work of our denominational institutions is of a high order. Our schools and colleges in every section of the country seem to be alive with the spirit of the age, and are doing their work in an effective fashion, according to the best approved and most advanced methods. There is a marked disposition also to place them upon broader and more enduring foundations. During the year a very spirited and successful canvass has been going on in behalf of Buchtel College. The work is now nearly completed of securing the fund which the condition of the institution has rendered necessary. St. Lawrence University has resolved to begin a canvass for one hundred thousand dollars, to enable it to enlarge the scope of its work and increase its efficiency. Tufts College for several months past has been engaged in an effort to add one hundred and fifty thousand dollars to its permanent funds. Considerable progress has already been made with this work, and there is, we understand, a good prospect of success. We commend these institutions, and the efforts which are making in their behalf, to the tender and thoughtful regard of the friends of education in our Church.

STATE OF THE CHURCH.

Our statistical returns are more nearly full than ever before, those from New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, Illinois, Wisconsin, and Minnesota being complete, and New Jersey, Pennsylvania, Ohio, and Kentucky substantially so. No returns have been received from Missouri or Georgia. Several State Secretaries who have not succeeded in securing full returns, have used commendable exertions to fulfil their duty; but it seems to be especially difficult to obtain suitable replies from many who hold the position of clerks in our Parishes. We hope in another year to get such reports as will enable us to publish a full official list of Parishes in fellowship, with all details of general interest.

Estimating for Parishes not reporting, we present the following summary:—

STATES.	Parishes.	Families.	Church Members.	S. S. Members.	Property, Less Debt.	Expenditures.
Maine,	72	3,499	1,412	5,041	$422,250 00	$50,662 00
New Hampshire,	39	1,821	738	1,758	165,925 00	27,410 00
Vermont,	66	2,711	1,594	2,749	242,350 00	33,469 00
Massachusetts,	113	9,904	6,120	15,731	1,487,945 00	240,897 00
Rhode Island,	8	891	655	1,418	213,800 00	29,984 00
Connecticut,	15	1,057	925	1,590	245,999 00	26,372 00
New York,	137	5,634	6,477	7,734	1,250,479 00	139,783 00
New Jersey,	9	345	189	1,300	102,300 00	10,466 00
Pennsylvania,	36	941	1,588	2,025	201,350 00	24,983 00
Maryland,	2	149	314	314	24,700 00	4,000 00
Dist. of Columbia,	1	95	70	–	–	2,500 00
Georgia,	13	80	307	163	6,200 00	1,500 00
Alabama,	12	133	349	–	700 00	1,500 00
Ohio,	110	2,805	5,136	4,265	298,595 00	44,857 00
Michigan,	32	833	582	1,302	95,000 00	7,013 00
Indiana,	55	733	2,213	1,603	150,225 00	7,249 00
Illinois,	65	2,683	2,330	3,151	471,290 00	60,737 00
Wisconsin,	24	567	445	761	98,650 00	10,192 00
Minnesota,	9	392	342	601	131,075 00	29,443 00
Iowa,	34	1,050	665	1,467	128,295 00	16,545 00
Kansas,	5	127	71	187	18,200 00	2,000 00
Nebraska,	2	40	–	50	300 00	1,500 00
Dakota Territory,	1	30	–	50	300 00	1,000 00
Colorado,	1	20	–	20	–	600 00
Kentucky,	8	225	410	65	5,212 00	435 00
Province of Ontario,	5	123	199	67	5,600 00	1,500 00
Nova Scotia,	1	71	–	100	80,000 00	3,000 00
Oregon,	10	150	332	–	3,500 00	1,000 00
Wyoming Ter.,	4	100	119	–	1,950 00	400 00
	889	37,209	33,579	53,512	$6,752,190 00	$1,180,997 00

While many of these Parishes are highly prosperous, both outwardly and spiritually, others need fostering care. In the States whose Conventions have taken measures to secure superintendence, a work of compacting and strengthening is going on, which promises permanent results of growth and new prosperity. In our present circumstances, this is the policy we have felt called upon to encourage.

The Sunday Schools in connection with our Church number, it will be seen, over 50,000 members. We are not in possession of facts which justify us in any attempt at discrimination of classes; but we may, in general, affirm that our Sunday Schools throughout the country are in a healthy condition. Indeed, wherever there is any activity at all in religious matters, there the Sunday School flourishes, for it has long been recognized among us as a leading instrumentality in religious administration. We would earnestly recommend the practice which has already, in many instances, produced the best results, of organizing, in neighborhoods where there are a few families of our faith, schools in which the children may be indoctrinated and edified, even though there may not be sufficient pecuniary or numerical strength for the maintenance of regular worship. The Sunday School itself may become the nucleus out of which a living congregation will one day grow.

We observe that large payments have been made upon Church debts. This is a hopeful indication. Many remain, which should be removed at the earliest practicable moment. Some, once relieved, have permitted debts to accrue upon current expenses. It is unjust to the self-sacrificing contributors to the erection of church edifices, or to their liberation from debt, to permit the jeopardy of the property they have founded or saved; and it would seem that Committees and Trustees should prevent the accumulation of such liabilities. "Pay as you go," is good for Parishes, as well as for individuals. The outlay ought to be resolutely brought within the income. Instead of debt at the end of the financial year, there ought to be cash in hand.

We recommend that every Parish in our fellowship, having freed its property from debt, deed it in fee to the State Convention in whose jurisdiction it is; and that the Convention re-deed it by quitclaim, with conditions that if it cease for two consecutive years to be used for public worship under the charge of a clergyman in the fellowship of our Church, or for the same space of time the Parish shall not maintain its fellowship therewith, the property shall revert to the State Convention. This will

effectually prevent the alienation of the property from the uses to which it was originally dedicated. We are glad to note the fact that many Parishes are pursuing the course here recommended.

There is a growing desire among our Parishes to do something more than maintain preaching stations. Frequent organizations for work are taking place, so that Parishes may do for the communities where they exist, what they ought, as Christian bodies. Committees or sections are constituted, so that all benevolences may receive attention. Our Churches ought to be, as those which have achieved permanence are, centres of moral influence, blessing the world. They should be social forces, effective for all charities, as well as towers of spiritual strength, proclaiming Divine truth. They will in due time develop to this grand purpose and use.

We recognize a more vigorous exercise of our responsibilities, and a better use of our privileges. The efficiency of our State Conventions is steadily growing. State superintendence, which means the stimulation of all the energies of our people, is now provided for in New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Ohio, Indiana, Illinois, and Iowa. The Conventions of Maine, Pennsylvania, Wisconsin, Minnesota, Georgia, and perhaps Michigan, are making arrangements for the accomplishment of the same end. Our people are beginning to see the utility of organized work. There are permanent funds of considerable amount held by Massachusetts, Rhode Island, New York, and Connecticut; while Ohio and Illinois have made beginnings. We recommend every other Convention to lay the foundation of such funds. However small at first, they will after a time grow rapidly. Provision for such growth should be made. One of our Conventions, having about $2,000 in 1859, now has $33,000, while she has expended in State work a large sum. In a few years those funds will be greatly increased, and their usefulness will be vastly enhanced. If its example may not be emulated, it may teach the power and utility of a store of financial energy for the future; while its accumulation need not interfere with the duty of the present hour, and financial considerations do not obviate spiritual endowment.

Without the love of Gospel truth, a recognition of its saving excellence, and loyalty to the Church which stands for its best interpretation, those considerations would be fruitless. Our hope for the outward prosperity of our Church is founded on our hope for its spiritual development. We shall witness its full endowment for the work lying before it in various forms,

when its constituents shall, each for himself, feel the fervent love for the Heavenly City, expressed for Jerusalem by its captive singer: "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Respectfully submitted,

J. D. W. JOY,	GEO. C. THOMAS,
SIDNEY PERHAM,	BENJ. W. WILSON,
H. W. RUGG,	JAMES H. SWAN,
E. H. CAPEN,	J. H. CHAPIN,
MRS. G. B. MARSH,	G. L. DEMAREST,

Trustees.

"A."

ANNUAL CONTRIBUTIONS.

On Account of 1879.

Provincetown, Mass.,	$10 20
Whitewater, Wis.,	2 50
Fort Atkinson, Wis.,	2 50
Austin, Minn.,	7 24
Grand Rapids, Mich.,	6 00
Charlestown, Mass.,	35 00
Portsmouth, N. H.,	13 00
Cincinnati, O.,	25 00
Danbury, Conn.,	12 00
Newtonville, Mass.,	35 00
North Attleborough, Mass.,	20 00
Ravenna, O.,	1 00
Pawtucket, R. I.,	100 00
1st Brooklyn, N. Y.,	24 48
Cavendish, Vt.,	2 29
Yarmouth, Me.,	2 50
New Gloucester, Me.,	2 50
Speedsville, N. Y.,	3 00
Beverly, Mass.,	10 00
Ellisburg, N. Y.,	1 25
2d Chicago, Ill.,	30 00
2d Brooklyn, N. Y.,	10 00
Belle Plaine, Iowa,	2 50
Lodi, Wis.,	1 75
Prairie du Sac, Wis.,	1 50
Fitchburg, Mass.,	9 00
Carried forward,	$370 21

Brought forward,	$370 21
Canton, Mass.,	27 00
Middleville, N. Y.,	2 05
Newport, N. Y.,	5 00
Bridgeport, Conn.,	15 00
Conneautville, Penn.,	4 55
Barre, Vt.,	9 50
Long Ridge, Conn.,	10 00
Plymouth, Mass.,	8 00
Linesville, Penn.,	9 15
2d Jersey City, N. J.,	5 00
Springfield, Vt.,	4 12
South Berwick, Me.,	2 00
Middleport, O.,	5 40

Maine.

Brunswick,	3 00
Hampden,	3 00
Dixfield,	4 15
Mechanic Falls,	3 40
Calais,	9 00
Machias,	9 00
West Waterville,	1 00
Dexter,	5 11
Bangor,	10 00
Bethel,	4 00
Addison,	3 28
Carried forward,	$531 92

Brought forward,	$531 92
Norway,	4 00
North Monmouth,	1 00
Rockland,	5 00
1st Portland,	25 00
2d Portland,	3 00
Deering,	3 50
Lewiston,	5 00
Yarmouth,	2 00
New Gloucester,	4 00
Hallowell,	3 00
Augusta,	24 50
Camden,	1 50
Hope,	1 54
South Hope,	1 34
Union,	1 75
Belfast,	10 00
Stockton,	2 00
Hiram,	3 00
Auburn,	22 06
Pittsfield,	7 00

New Hampshire.

Nottingham,	3 00
Enfield,	7 00
Hinsdale,	8 00
West Chesterfield,	2 00
Manchester,	22 50
Atkinson,	3 00
Concord,	15 00
South New Market,	7 83
Claremont,	6 00
Marlborough,	6 50

Vermont.

Glover,	2 95
Derby Line,	15 00
West Concord,	2 00
Gaysville,	4 00
Williamsville,	4 00
Waterloo (P. Q.),	5 30
Woodstock,	6 05
Vernon,	2 00
East Calais,	3 00
Coaticook (P. Q.),	1 10
North Hatley (P. Q.),	2 50
Massawippi (P. Q.),	1 60
Huntingville (P. Q.),	2 80
Chester,	5 00
Northfield,	1 50
East Montpelier,	3 25
Brattleborough,	55 00
Carried forward,	$859 99

Brought forward,	$859 99
Marshfield,	5 00
Wolcott,	2 00
Ludlow,	1 26
Cavendish,	1 50
Barre,	8 00
Rochester,	6 00
Essex,	3 25
White River Junction,	1 61

Massachusetts.

Amesbury,	2 50
Marblehead,	7 58
Tyngsborough,	2 00
Boston, Dorchester,	3 00
2d,	200 00
Shawmut,	100 00
East,	10 00
Grove Hall,	10 00
Chicopee,	4 00
North Orange,	5 00
Merrimac,	3 00
New Bedford,	13 13
Saugus,	3 00
Quincy,	8 25
Yarmouthport,	3 50
Shelburne Falls,	8 00
Shirley,	10 00
Lawrence,	15 00
Foxborough,	6 00
Worcester,	110 60
Sunday school,	33 73
Adams,	8 50
Orleans,	3 00
Hingham,	5 00
West Haverhill,	2 00
North Adams,	5 00
Abington,	5 30
Rowley,	4 66
Attleborough,	5 50
North Attleborough,	20 00
Newtonville,	78 00
Orange,	25 57
Milford,	12 11
South Weymouth,	2 15
Peabody,	21 19
Mattapoisett,	14 00
Waltham,	10 00
3d Cambridge,	100 00
1st Lowell,	24 10
Fitchburg,	6 50
Norwood,	15 00
Weymouth,	10 00
Carried forward,	$1,824 48

Brought forward, . .	$1,824	48
Rhode Island.		
1st Providence, . . .	100	00
Sunday school,	40	75
2d " . . .	45	00
Valley Falls, ...	2	00
North Swanzey (Mass.), . .	2	82
Connecticut.		
Stamford, ...	50	00
Norwich, ...	10	00
Granby, ...	5	00
Scotland, ...	1	00
Meriden, ...	30	00
Long Ridge, ...	10	00
Middletown, ...	10	87
Hartford, ...	30	00
New York.		
Mount Vernon, . . .	3	32
Southold, ...	2	00
Dexter, ...	3	00
Morris, ...	3	85
Clifton Springs, . . .	6	24
Branchport, ...	5	00
Kendall, ...	3	00
Rome, ...	2	23
Lee Centre, ...	2	00
Greenwood, ...	4	00
Hammond, ...	2	00
Potsdam, ...	5	51
Sherborne, ...	3	25
Columbus, ...	2	58
Conesus, ...	1	21
(personal), . . .	1	00
Nyack, ...	2	17
Little Falls, ...	10	00
St. Johnsville, ...	1	00
Ridgeway, ...	7	00
Madrid, ...	5	00
New York, 3d, ...	12	10
4th, ...	87	38
6th, ...	50	00
Duanesburgh, ...	2	00
Whitesville, ...	2	50
Hailesborough, . . .	3	00
Buffalo, ...	10	00
Macedon, ...	5	00
Scipio, ...	2	53
North Bloomfield, . . .	9	50
Frankfort, ...	2	10
Mottville, ...	1	00
Carried forward, . .	$2,424	39

Brought forward, . .	$2,424	39
LeRoy, ...	1	00
North Salem, ...	5	00
Fort Plain, ...	12	50
Mexico, ...	1	00
Newport, ...	6	00
Middleville, ...	2	00
Newark, ...	3	50
Bristol, ...	6	23
Hudson, ...	20	00
Sherman, ...	3	00
Somerville, ...	1	00
Watertown, ...	6	25
Canton, ...	15	00
Cooperstown, ...	8	00
Hamilton, ...	5	00
Madison, ...	2	60
Nunda, ...	3	00
Portageville, ...	3	80
Huntington, ...	5	00
Webster, ...	1	30
Cedarville, ...	2	50
Newtonville, ...	2	60
Upper Lisle, ...	2	12
Middleport, ...	8	00
Perry, ...	5	10
Brooklyn, 2d, ...	30	00
Troy, ...	20	00
Clarendon, ...	2	50
Minden, 2d, ...	5	27
New Jersey.		
Hightstown, ...	5	44
Pennsylvania.		
Philadelphia, 1st, . . .	10	00
2d, . . .	14	24
3d, . . .	435	76
" (personal),	5	00
Smithton, ...	1	50
Nicholson, ...	1	00
Easton, ...	3	00
Reading, ...	21	26
Towanda, ...	10	00
Brooklyn, ...	2	35
Girard, ...	4	00
West Springfield, . . .	6	00
Sharpsville, ...	2	00
District of Columbia.		
Washington, ...	5	00
Carried forward, . .	$3,140	21

Brought forward, . .	$3,140 21
Ohio.	
Willoughby, ...	3 20
Bissell, ...	2 00
Eaton, ...	3 00
Montgomery, ...	1 00
Lower Salem, ...	4 36
Belpre, 1st, ...	2 50
2d, ...	2 00
Woodstock, ...	5 00
Columbus, ...	25 00
Windsor, ...	1 00
Westfield, ...	3 25
McConnellsville, . . .	2 30
Newtown, ...	3 00
Westville, ...	4 75
LaGrange, ...	1 00
Plattsville, ...	2 25
Flint, ...	3 00
Kent, ...	6 75
Brimfield, ...	1 75
Miami City, ...	1 27
Attica, ...	3 00
Bryan, ...	7 55
Ravenna, ...	1 25
Michigan.	
Portland, ...	3 50
Marshall, ...	4 10
Liberty, ...	4 30
Hanover, ...	1 00
Tecumseh, ...	2 70
Wayne, ...	1 50
Rochester, ...	3 50
Hillsdale, ...	5 00
Indiana.	
Dublin, ...	1 40
Vevay, ...	5 00
Union Church, . . .	3 15
Waldron, ...	5 00
Mount Carmel, . . .	2 00
Mier, ...	1 74
Illinois.	
Englewood, ...	3 00
Yates City, ...	1 82
Carried forward, . .	$3,279 10

Brought forward, . .	$3,279 10
Macomb, ...	4 00
Avon, ...	2 40
Morrison, ...	5 00
Sheridan, ...	1 60
Blue Island, ...	3 10
Joliet, ...	16 00
Ashley, ...	2 40
Chicago, 1st, ...	100 00
Chrisman, ...	3 00
Belvidere, ...	3 65
Oneida, ...	5 00
Galesburg, ...	9 40
Wisconsin.	
Stoughton, ...	5 00
Racine, ...	14 40
Neenah, ...	3 00
Columbus, ...	3 11
Fort Atkinson, . . .	3 41
Minnesota.	
Owatonna, ...	2 40
Minneapolis, ...	20 93
Rochester, ...	10 50
Iowa.	
Elkader, ...	88
Cedar Rapids, ...	8 52
Grinnell, ...	8 00
Castalia, ...	2 00
Osage, ...	4 51
Kansas.	
Junction City, . . .	5 00
Oregon.	
Harrisburgh, ...	4 25
Colorado.	
Longmont, ...	12 00
Nebraska.	
Tecumseh, ...	4 41
Total, ...	$3,546 97

We have received since October 1st., as follows:—

Charlestown, Mass.,	$35 00	Bridgeport, Ct.,	$15 00
Newark, N. J.,	68 00	Keene, N. H.,	2 00
Gloucester, Mass.,	40 00	Prairie du Sac, Wis.,	3 34
Clinton, N. Y.,	5 00	Mount Pleasant, Io.,	3 00
Austin, Minn.,	4 00	Bay City, Mich.,	12 00
Springfield, Vt.,	5 12	Pawtucket, R. I.,	100 00
Salem, Mass.,	74 00	Spencer, Mass.,	2 00
Burlington, Ky.,	3 15	Richmond, Vt.,	5 00
Speedsville, N. Y.,	2 00	Palmer, Mass.,	25 00
Beverly, Mass.,	10 00	Springfield, Mass.,	12 65
Knoxville, Io.,	2 05	Jamaica Plain, Mass.,	5 00
Mitchellville, Io.,	1 00	Rochester, N. Y.,	9 55
Woonsocket, R. I.,	55 00	West Henrietta, N. Y.,	4 50
Cambria, N. Y.,	2 25	Fulton, N. Y.,	2 00
Ellisburgh, N. Y.,	3 20	Barnes's Corners, N. Y.,	1 25
Auburn, N. Y.,	6 00	2d Chicago, Ill.,	50 00
Webster, Mass.,	10 00	Melrose, Mass.,	11 00
Victor, N. Y.,	4 00	East Eddington, Me.,	51
Syracuse, N. Y.,	5 00	Wyocena, Wis.,	2 70
2d Philadelphia,	8 59	Elkhorn, Wis.,	2 54
Albert Lea, Minn.,	3 10	Black River Falls, Wis,	1 45
Norwalk, O.,	4 00	3d Baltimore, Md.,	8 00
Hamilton, O.,	3 00	Hartland, Vt.,	2 50

"B."

SPECIAL CONTRIBUTIONS TOWARD THE INDEBTEDNESS OF THE CONVENTION.

Woonsocket (R. I.) Parish,	$500 00	*Brought forward*,	$973 00
Rev. A. P. Rein,	5 00	Seth S. Cook,	25 00
Jos. M. Wilson,	10 00	Mrs. L. Foster,	10 00
Mrs. W. S. Kendall,	1 50	Jas. Given,	10 00
Mrs. M. A. Adams,	12 50	E. L. Goldsmith,	5 00
Woman's Centenary Assoc'n,	50 00	Albert Metcalf,	25 00
Rev. W. W. Hooper,	20 00	S. D. Bowker,	10 00
Rev. S. W. Sutton,	25 00	David Ellis,	20 00
Rev. J. C. Adams,	50 00	Sam'l H. Wise,	10 00
2d Parish, Chicago, Ill.,	50 00	C. Williams, Jr.,	10 00
Wm. H. Clark,	5 00	W. B. Dennison,	25 00
Mrs. Barker,	5 00	Reuben Arey,	20 00
Gilbert Zimmerman,	2 00	C. D. Wilder,	5 00
C. K. Cobb,	1 00	J. E. Convers,	5 00
L. A. Reynolds,	1 00	R. S. Edwards,	5 00
Sarah E. Woodward	2 00	C. F. Endicott,	2 00
Mrs. Polly Ramsdell,	2 00	Rev. L. F. McKinney,	35 00
E. M. Churchill,	1 00	Wm. B. Bement,	500 00
Mrs. F. Billings,	5 00	Thos. H. Hall,	5 00
Mrs. Jane M. Granger,	10 00	Henry Morton,	5 00
Rev. E. C. Sweetser,	200 00	Geo. M. Harris,	5 00
Mrs. E. G. Hall,	10 00	J. F. Walden,	10 00
S. W. Baldwin,	5 00	D. C. Haskell,	10 00
Carried forward,	$973 00	*Carried forward*,	$1,730 00

Brought forward, . .	$1,730 00	*Brought forward*, . .	$1,845 00
D. Varney, ...	20 00	A Friend, by Rev. E. Davis,	5 00
S. Varney, ...	20 00	"Providence Pledge," . .	100 00
J. Braden, ...	10 00	Hon. I. Washburn, . .	100 00
T. H. Frothingham, . .	10 00	Hon. D. Morrison, . . .	100 00
C. H. Weston, ...	5 00	Mrs. W. H. Ryder, . .	100 00
Chas. A. Ropes, . . .	20 00	Pawtucket (R. I.) Parish, .	375 00
B. F. Somes, ...	5 00	Willard Goldthwait, . .	100 00
A Friend, by Rev. E. Davis,	25 00	Eben Alexander, . . .	25 00
Carried forward, . .	$1,845 00	Total, . . .	$2,750 00

The following has been received since October 1:—

E. H. Riker, . . .	$100 00	Ira E. Sanborn, . . .	$10 00
A Friend, Jersey City, . .	50 00	Matthew Cheney, . . .	10 00
Chas. E. Carpenter, . .	100 00	John M. Lincoln, . . .	50 00
B. F. Romaine, . . .	100 00		

"C."

DEPARTED.

WILLIAM S. BATES, Nevada, Io., Oct. 30, 1879; born in 1815, ordained in 1852, laboring mostly in Illinois and Iowa. His life was "an earnest, busy, and useful one. Wherever he lived, he exerted a good influence; and he left behind him an honored name. He was a good man," and died in faith.

EZEKIEL W. COFFIN, Bernardston, Mass., Dec. 11, 1879; born in 1810, ordained in 1840, laboring faithfully in several of the New England States; "a pure, consecrated, hard-working minister of Christ; a Christian man, a faithful servant of our common Master."

WILLIAM A. DREW, Augusta, Me,, Dec. 2, 1879; born in 1798, entered the ministry in 1821, founded the "Christian Visitant," afterward the "Christian Intelligencer," and the "Gospel Banner," and was afterward engaged upon the agricultural press. He "was a man of marked ability, and his pen was that of a ready writer; . . a natural leader among his brethren, and devoted heart and mind to . . his Master's cause." "His faith *abounded*, firm and unfaltering."

NORRIS C. HODGDON, Benton, Me., July 11, 1880; born in 1814, ordained in 1843, laboring in New England. He was a man of integrity, and an untiring worker in the Church which he loved, and whose principles he illustrated in his life.

OLIVER P. KIMMELL, Eaton, O., March 14, 1880; born in 1854, ordained Jan. 29, 1880. He graduated from Canton, 1879, and was able to serve the Church but a few months. He was a young man of fine spirit and promise, of faith and trust and love.

HENRY C. LEONARD, Pigeon Cove, Mass., March 7, 1880; born in 1818, ordained in 1841, serving the Church in Maine, Pennsylvania, Massachusetts, and elsewhere, and having been chaplain in the U. S. service during the late war. He was a true-hearted, kind, genial Christian man, of fine intellectual gifts, and with a warm love for the Universalist Church and faith.

WILLIAM LIVINGSTON, Galesburg, Ill., Dec. 1879; born in 1815, ordained in 1846. Vermont was the scene of his pastoral labors; but in 1855 he received the appointment of Professor of Natural Science in Lombard University, and was connected with that institution for twenty-four years. "In all the relations of life he manifested nobleness of character." He commended his faith by the example of a Christian life.

ABRAHAM NORWOOD, Meriden, Conn., Oct. 7, 1880; born in 1806, ordained in 1833. Mr. N. had served the Church of his love in Massachusetts, Rhode Island, and Connecticut; and was for several years State Missionary in the last-named. He was a man of genuine goodness, devoutness, and faith.

JOTHAM M. PAINE, Hallowell, Me., September, 1880; born in 1842, ordained in 1869. He served in Gardiner and Hallowell several years, and then removed to Norwich, Conn., where he suffered a severe accident which disabled him for the work of the ministry. He continued his interest in our faith and church, however, unabated, and proved its practical and spiritual influences in his life.

WELLINGTON SISSON, Perry, N. Y., March, 1880; born in 1845, ordained in 1871. He was a graduate from Tufts College, and had been settled in Stockton, Me., Farmington, Lansing, Tecumseh, Mich., and finally at Perry. He was a successful minister, because earnest, sincere, manly, and Christian. "He loved the religion of his Master, and was fully consecrated to his service."

RUSSELL STREETER, Woodstock, Vt., Feb. 15, 1880; born in 1791, ordained in 1810; the patriarch of our Church, having been in its fellowship seventy years. He was a man of great power, but of strong peculiarities. Thoroughly grounded in the Universalist faith, he did effective service in its behalf in Maine, Massachusetts, and Vermont. He also published several works which, though long out of print, made their mark in their day. Father Streeter's life was such as to bring no reproach upon the Church, and he serenely passed away, after some years of quiet, cheerful retirement, strong in the faith of which he had been so resolute a champion.

ABEL C. THOMAS, Philadelphia, Penn., Sept. 27, 1880; born in 1807, admitted to the Universalist ministry in 1829. Mr. Thomas was one of the most active, spiritual, and successful ministers of our Church. He was eloquent and magnetic; of analytical mind and a ready delivery; earnest, trustworthy, and enthusiastic in days when the advocacy of our faith failed of the praise of man. His influence is still felt. He was the peer

of the cultured and honored, although without the advantages of the schools. His "213 Questions without Answers," and many other tracts of a similar unpretentious character, did effective service. His "Discussion with Dr. Ely" is yet of use, though dating back forty-five years; while his "Gospel Liturgy" intimates his spiritual feeling.

BROWNING N. WILES, Macomb, Ill., May 6, 1880; born in 1819, ordained in 1854. His pastoral service had been in New York and Illinois, and he also served in the recent war. "He was a consistent believer in Jesus Christ, and he preached as though called of God."

Judge HERVEY CRAVEN, Pendleton, Ind., May 6, 1880, aged 57. He was prominent in public life, both in legislature and on the bench, while in the late war he did distinguished service. He was strongly interested in our Church and its faith, and was one of the Trustees of Smithson College, in whose behalf he made great sacrifices. "A large-hearted, noble-spirited man."

RICHARD FROTHINGHAM, Charlestown, Mass., Jan. 29, 1880, aged 68. Mr. F. was distinguished in the world of letters, being especially interested in American history. "The Siege of Boston," "The Rise of the Republic," "History of Charlestown." "Life of Gen. Warren," are American classics. Their author was honored with places of public trust. "He was firmly, constantly, and actively Universalist in his faith and profession." From its incorporation, Mr. F. was an officer of Tufts College, and an earnest friend.

WILLIAM ROBSON, Newport, Ky., was an unassuming, faithful, honorable business man, and warmly interested in the work of our Church in Cincinnati, to which he bequeathed a property estimated to be worth $15,000. He was generous in his gifts for other beneficent purposes, among them for Buchtel College.

JOSIAH BARBER, Auburn, N. Y., May 1, 1880, aged 80. He was always loyal to our faith, and generous in his gifts in its behalf, among which were several liberal donations to the General Convention, while his life always accorded with Christian principle. From first to last he was faithful to truth and humanity.

NATHANIEL ADAMS, Jan. 12, 1880, aged —. Industrious, honest, conscientious, and generous, he was honored by all who knew him. He was a believing Universalist, and a benefactor and Trustee of Tufts College.

REPORT OF D. L. HOLDEN, LATE TREASURER.

DR. D. L. HOLDEN, TREASURER, *in Account with the Universalist General Convention.* CR.

1879.			1879.		
Oct. 1.	To cash in hand, as follows: —		Nov. 18.	By paid drafts duly drawn, . .	$1,455 71
	Gunn Fund, principal account, $27 94			paid E. B. Fellows, Treasurer, upon drafts duly drawn as follows: —	
	" income account, . 88 57			Gunn Fund, principal, . $102 94	
	Murray Centenary Fund, 1,125 34			" income, . 109 07	
	Theological Scholarship Fund, 726 20			Murray Centenary Fund, 1,682 84	
	General account, . . . 129 96			Theological Scholarship Fund, ... 874 70	
		$2,098 01		General account, . . 1,310 77	
	Received from G. L. Demarest, Sec'y,	1,590 52			4,080 32
	for interest on investments,	1,347 50			
	Bequest of Mrs. C. Clark, .	500 00			
		$5,536 03			$5,536 03

NEW YORK, Nov. 18, 1879. E. E. D. L. HOLDEN, *Late Treasurer.*

TREASURER'S REPORT.

To the Universalist General Convention:

The undersigned herewith submits a report of the several accounts current from Nov. 17th, 1879 (the date when he assumed the duties of Treasurer), to the first day of October, 1880. Also, statements of the condition of the different funds at this date.

The CASH RECEIPTS from all sources (including the balances from D. L. Holden, Esq., the former Treasurer), and deposited in the Tradesmen's National Bank to the credit of the several accounts, have been $28,219 09

There has been paid on drafts duly signed by the Chairman and Secretary, ... 26,404 31

Leaving a balance in the Tradesmen's National Bank, subject to draft, ... $1,814 78

This sum stands to the credit of the following-named accounts and funds:—

General Account of the Convention, ...	$618 60
Theological Scholarship Fund, ...	708 44
Murray Centenary Fund, ...	190 67
John G. Gunn Ministerial Relief Fund, Principal, . . .	1 74
John G. Gunn Ministerial Relief Fund, Income Account, .	295 33
Total amount, ...	$1,814 78

Reference is made to the several statements and schedules hereunto annexed.

All of which is respectfully submitted.

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, Oct. 1, 1880.

UNIVERSALIST GENERAL CONVENTION.

MURRAY CENTENARY FUND.

1879.	E. B. FELLOWS, *Treasurer.*	DR.
Nov. 17.	To cash from late Treasurer,	$1,682 84
1880.		
Jan. 8.	cash Birdsall's note paid,	200 00
Feb. 20.	cash sale Atlantic and Pacific telegraph stock,	483 75
Mar. 13.	cash on account principal Myrick's bond and mortgage,	4,500 00
	cash interest on government securities,	409 75
	Total,	$7,276 34
1879.	CR.	
Dec.	By cash invested in District Columbia 3.65 bonds,	$2,024 17
1880.		
May	cash invested in District Columbia 3.65 bonds,	5,061 50
	cash in bank,	190 67
	Total,	$7,276 34

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, Oct. 1, 1880.

Investment Account.

1879.	E. B. FELLOWS, *Treasurer.*	DR.
Nov. 17.	To sundry securities received from D. L. Holden, late Treasurer,	$120,201 95
	premium account received from D. L. Holden, late Treasurer,	467 25
	sundry cash (see cash account),	7,276 34
	Total,	$127,945 54
1880.	CR.	
Jan. 8.	By bills receivable, Birdsall's note paid,	$200 00
Feb. 20.	Atlantic and Pacific telegraph stock,	200 00
Mar. 13.	cash on account Myrick's note,	4,500 00
May.	bills receivable, "cancelled or suspended" by order of trustees,	821 00
	premium account cancelled,	467 25
Oct. 1.	securities in hand,	121,566 62
	cash balance,	190 67
	Total,	$127,945 54

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, Oct. 1, 1880.

Assets of the Murray Centenary Fund.

1880.		
Oct. 1.	Trustees' notes, { $4,000 00 / 6,000 00 }	$10,000 00
	F. S. Boas, note,	2,250 00
	Universalist Church, Lawrence, Kan.,	5,128 75
	Chelsea property (Townsend),	9,802 20
	Revere property (H. B. Fry),	4,500 00
	S. A. Briggs, trust deed (under foreclosure),	5,000 00
	W. F. Myrick, note secured by mortgage or deeds of trust,	13,500 00
	J. L. Lombard, trust deeds,	7,250 00
	C. B. Sawyer & J. L. Lombard, trust deed,	7,000 00
	" " "	7,000 00
	N. A. Skinner, trust deed,	4,000 00
	Nelson Curtis, note, secured by collaterals,	4,500 00
	Jersey City bonds,	28,000 00
	United States four per cent. bonds, registered,	5,750 00
	District Columbia 3.65 bonds, $7,633. Cost,	7,085 67
	Bills receivable, { J. Barber, $700 00 / D. C. Tomlinson, 100 00 }	800 00
	Cash in bank,	190 67
	Total,	$121,757 29

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, Oct. 1, 1880.

JOHN G. GUNN MINISTERIAL RELIEF FUND.

Income Account.

1879.	E. B. FELLOWS, *Treasurer.*	DR.
Nov. 17.	To cash received from D. L. Holden, late Treasurer,	$109 07
1880.	cash interest received on U. S. government and District Columbia bonds,	108 76
	cash interest received on bond and mortgage,	577 50
	Total,	$795 33
	CR.	
1880.	By this amount paid sundry beneficiaries,	500 00
Oct. 1.	Balance in bank,	$295 33

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, Oct. 1, 1880.

Principal Account.

1879.	E. B. FELLOWS, *Treasurer.*	DR.
Nov. 17.	To cash from D. L. Holden, late Treasurer,	$102 94
	E. H. Nichols' bond and mortgage,	2,500 00
	T. F. Allen, " "	3,000 00
	U. S. 4½ per cent. bonds, registered,	500 00
	U. S. 4 per cent. bonds, registered,	2,050 00
	Total,	$8,152 94

1879.	CR.	
Dec.	By investment in District Columbia 3.65 bonds, par $117, cost,	$101 20
1880.		
Oct. 1.	sundry securities on hand,	8,050 00
	balance in bank,	1 74
	Total,	$8,152 94

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, Oct. 1, 1880.

Assets of the Fund.

1880.	Bonds and Mortgages:	
Oct. 1.	E. H. Nichols,	$2,500 00
	T. F. Allen,	3,000 00
	Government Securities:	
	United States 4 per cent. bonds,	$2,050 00
	United States 4½ per cent. bonds,	500 00
	District Columbia 3.65 bonds, par 117, cost,	101 20
	Cash in bank,	1 74
	Total,	$8,152 94

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, Oct. 1, 1880.

THEOLOGICAL SCHOLARSHIP FUND.

Investment Account.

1879.	E. B. FELLOWS, *Treasurer.*	DR.
Nov. 17.	To cash received from D. L. Holden, late Treasurer,	$874 70
	United States 4 per cent. bonds,	4,450 00
	premium account,	263 12
Nov. 17, 1879, to Oct. 1, 1880.	cash received from Rev. G. L. Demarest,	1,672 00
	interest on United States and District Columbia bonds,	238 22
	Total,	$7,498 04

1879.	CR.	
Dec.	By cash paid for District Columbia 3.65 bonds, $1,050.	
1880.	Cost,	$910 88
May.	cash paid for District Columbia 3.65 bonds, $1,200.	
	Cost,	1,146 00
	cash charged to Premiums,	263 12
	cash transferred to general account,	19 60
	Government 4 per cent. bonds,	4,450 00
	cash,	708 44
	Total,	$7,498 04

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, October, 1880.

Cash Account.

	E. B. FELLOWS, *Treasurer.*	DR.
	Cash from D. L. Holden, late Treasurer,	$874 70
	Received from G. L. Demarest, Secretary,	1,672 00
	Interest on Government and District Columbia bonds,	238 22
	Total,	$2,784 92

1879.	CR.	
Dec.	By cash paid for District Columbia 3.65 bonds, $1,050.	
1880.	Cost,	$910 88
May.	cash paid for District Columbia 3.65 bonds, $1,200.	
	Cost,	1,146 00
Oct. 1.	cash carried to general account,	19 60
	cash balance in hand,	708 44
	Total,	$2,784 92

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, October, 1880.

Assets of the Theological Scholarship Fund.

1880.		
Oct. 1.	United States 4 per cent bonds at par, ...	$4,450 00
	District Columbia 3.65 bonds par, $2,250. Cost, . .	2,056 88
	Cash in bank, ...	708 44
	Total, ...	$7,215 32

EDWARD B. FELLOWS, *Treasurer.*

GENERAL ACCOUNT.

1879.	E. B. FELLOWS, *Treasurer.*	DR.
Nov. 17.	To cash received from late Treasurer, ...	$1,310 77
1880.	cash received from Rev. G. L. Demarest, Sec'y, .	7,251 89
	cash received for interest, ...	5,130 61
	cash received for interest, ...	21 72
	cash discounts, ...	3,464 17
	cash bills receivable, "Ingalls note," . . .	100 00
	Total, ...	$17,279 16

1880.	CR.	
Oct. 1.	By amount paid scholarships, ...	$6,000 00
	cash to pay notes to Leather Manufacturers' Bank and G. L. Demarest, ...	2,500 00
	notes discounted, ...	3,500 00
	drafts on mission account, ...	1,869 67
	Secretary's salary and incidental expenses, . .	1,833 22
	interest, ...	957 67
	balance cash in hand, ...	618 60
	Total, ...	$17,279 16

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, Oct. 1, 1880.

AUDITOR'S REPORT.

NEW YORK, Oct. 6, 1880.

The undersigned, appointed an Auditing Committee by the Board of Trustees of the Universalist General Convention, have carefully examined the accounts of the Secretary and of the Treasurer, comparing them with the vouchers, and with each other, and find them to be correct. We have also examined the securities belonging to the Murray Fund, to the Theological Scholarship Fund, and to the Gunn Ministerial Relief Fund, and find them to be as represented in the Report of the Treasurer.

GEORGE C. THOMAS,
BENJ. W. WILSON,
SIDNEY PERHAM,
Auditors.

"D."

COMMUNICATION FROM REV. DR. BELLOWS.

NEW YORK, 232 East 15th St., Oct. 19, 1880.

To the Universalist General Convention, in session at Hudson, N. Y.:

DEAR BRETHREN,— On my return to-day from a long journey westward, I find a telegram from the Council of the National Conference of Unitarian and other Christian Churches, informing me that I have been appointed Chairman of a Committee of ministers, all in the valley of the Hudson, to wait upon you, and convey the good wishes and sympathies of our National Conference, expressed in a resolution passed at the late session at Saratoga. I have not, unhappily, even the resolution at hand; though I will see that it is placed in the keeping of your Secretary, when I obtain it. I regret exceedingly that I did not know of this duty this morning, when I passed by Hudson; for I should then have stopped long enough to express in person the Christian sympathies we cherish toward a sister branch of the great liberal movement. As it is, my absence for ten days makes it impossible for me to bear to you the good wishes we entertain for your continued prosperity, in any other form than by this hurried communication, which I hasten to send forward, lest the opportunity should be wholly lost.

It is needless to state the obvious grounds of our deep and affectionate interest in your denominational work. You carry forward, under a different regimental flag, the same general principles and ideas for which we are contending against the vast odds of the orthodox branches of the Christian Church. Your work has been arduous, self-denying, long continued, and as successful as the immense and long-rooted prejudices of the Christian world have allowed. And you have reached the common people, the great need and difficulty, even more successfully than we can claim to have done. We rejoice in your labors and success, of which we have directly and indirectly felt the benefit. We congratulate you, that in respect to the horrible dogma of eternal misery, you are now beholding abundant proof of its general decline, and that partialists in the old sense are becoming as rare as old-fashioned Calvinism. Go on in your work with renewed courage! Let there be a holy emulation between us, which denomination shall do most to proclaim and establish the blessed truths of the true fatherhood of GOD, and the universal hopes of mankind! We greet you fraternally, and implore the best blessings of the GOD of Love, upon your present session, and your future labors.

Fraternally and affectionately, yours,

HENRY W. BELLOWS,

Chairman of the Committee of the National Conference of Unitarian and other Christian Churches.

[The Resolution of the Saratoga Conference referred to in the foregoing was afterward supplied. It is as follows:

"*Resolved*, That the Conference desires to offer its cordial and fraternal greeting to our sister liberal churches who, under the Universalist banner, are fighting much the same battle as ourselves for the simple, practical Gospel of Christ; that we would heartly acknowledge their services in vindicating Christianity from corruptions which have disfigured its beauty and weakened its power; that we rejoice in every sign of a closer co-operation between the ministers and congregations of our respective denominations; and that the Council be requested to appoint a deputation to convey this resolution to the next General Convention of Universalists."]

"E."

HUDSON, N. Y., Oct. 20, 1880.

REPORT OF COMMITTEE ON SPECIAL OBSERVANCES, AS AMENDED.

To the Universalist General Convention:

The Committee to whom was referred, at the last session of this Convention, the resolutions in regard to the observance of All-Souls-Day, and the setting apart of a certain day for receiving into full church fellowship such persons as have been baptized in childhood, respectfully report as follows:

1. We recommend the adoption of the first resolution, viz.: "That it be, and hereby is, recommended to every Parish in this Convention, to set apart in each year a certain day, to wit, the first Sunday in November, to be known as Memorial Sunday, for commemorating those friends who, during the year, have been taken away by death, and for a special celebration of our distinguishing doctrine, the scriptural truth, that all souls are God's children, and that finally, by His grace attending them, they will all be saved from the power of sin, and will live and reign with Him forever in holiness and happiness."

2. We recommend that Easter Sunday be especially recognized as the day for receiving into full church-membership those persons who, having been baptized in childhood, have attained a suitable age to unite with the Church, and are properly qualified as to character and religious convictions.

It is not intended by this resolution to discountenance the reception, on this or any other day, of any persons who wish to unite with the Church. Its purpose is simply to specialize this day — the day which commemorates Christ's resurrection — as the one above others to which it is desirable for young people to look forward when thinking of this important matter.

Respectfully submitted,

EDWIN C. SWEETSER.
E. H. CAPEN.

"F."

REPORT OF COMMITTEE ON PASTORAL SETTLEMENTS.

To the Universalist General Convention:

BRETHREN,— The Committee appointed at your last session, to whom was referred the Memorial from Massachusetts touching the question of pastoral settlements, would report as follows:

We have tabulated all the Parishes upon our Church record with the names of their pastors for each of the past ten years, in the following named States: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa, and Minnesota. We have corresponded with the officials of a large number of these Parishes and of others in Kentucky, Kansas, Nebraska, and Idaho and Washington Territories. We have had in view information upon the following points:

1. Number of active Parishes and pastors.
2. Length of time between pastorates.

3. Length of pastorates.

4. Causes of pastoral changes.

5. Causes of idleness of Parishes.

6. Number of Parishes dropped from Church records since 1870; number added since 1870, and number of present dormant Parishes.

7. Causes of death and dormancy.

The information obtained by our efforts divides itself into four principal heads:

I. As to the ratio between our living pastorates and our active pastors. We have omitted from our calculation all the Southern States, as well as Kansas, Nebraska, and the Territories, using only the States where our work is best organized. We also omitted all dormant Parishes and those that have failed to employ a pastor two consecutive years for some part of the time. We have regarded Parishes employing a pastor for part of the time as half pastorates; and we find that we have,

Parishes requiring a pastor's whole time, ...	266
" " " half "	444
Requiring service of pastors, ...	488
Number of ministers on rolls of said States, ...	620
Excess of ministers, ...	132

This excess probably more than covers the number of retired and inactive ministers. It is possible, therefore, with right management, to supply every Parish with a pastor every year in the calendar.

II. The second point which our information touches is the ratio of the time in which our Parishes are without pastors to the whole time. Considerable care and labor have been given to this question, both by correspondence and personal investigation; and from the facts in our possession we are able to state with approximate truth that, on the average, omitting as under the first head, our Parishes are without pastors one year in three. This astounding state of things is explained by two facts: First, use of ministers as supplies. Second, closing of the church doors. The first fact is not as damaging as the second; but it demoralizes the Parish by depriving it of all that a pastor signifies, and its existence should be discouraged.

We have endeavored to ascertain what part of the time our church doors are closed; but we can only say that it far exceeds the time in which our Churches are kept open by supplies. The cause of this deplorable idleness is the lack of a wise decision to keep at work. Parishes become discouraged at the loss of a favorite pastor, or the incubus of an unfit or an unworthy one: divisions occur in them, and thus decision is weakened; foolish expectations are cherished, and the Parish waits for the impossible to turn up; and then — and this is by far the most fruitful cause of idleness — there is no wise way provided for the Parish to find a fit pastor.

Your Committee think that this evil might be almost entirely avoided with faithful employment of means in the hands of our State Conventions. To consult with the officials of our Parishes, to canvass their needs and financial ability, to call their attention to pastors whom they might employ, and to urge them to a decision to continue their work, ought not to be an impossible or even a difficult thing. It may be that there are some Parishes that would resent it as an impertinent interference; but such feeling, which we reasonably hope will be very limited, ought not to divert our minds from the purpose to remedy this deplorable evil so far as possible. We are convinced from our investigations that the vast majority of our Parishes would welcome such advances as promising them valuable service. Many of our Parishes

are idle and suffering to-day because of the lack of some such work as this. The fact that it is in actual use to a certain extent in some of the States should prove its practicability.

Under this head we desire to call attention to the practice of sampling ministers *ad libitum*, which goes under the name of "candidating." The effect in general of this practice is to distract the Parish and to weaken its power of decision. In most instances it is made to take the place of a judicious estimate of the needs of a parish, and a minister's ability to meet the demand. Wisdom and care, in selecting a candidate would avoid the necessity of hearing many preachers. Again, it sometimes occurs that Parishes accept pastors hastily without due consideration. The remedy of these evils would not be difficult if our State Conventions would undertake it.

III. The third point to be considered is the length of pastoral settlements. We find that

41.1	per	cent.	are	for	.	.	.	.	.	.	1 year.
29.3	"	"	"	"	.	.	.	.	.	.	2 years.
14.1	"	"	"	"	.	.	.	.	.	.	3 "
5.7	"	"	"	"	.	.	.	.	.	.	4 "
4.1	"	"	"	"	.	.	.	.	.	.	5 "
2	"	"	"	"	.	.	.	.	.	.	6 "
1.7	"	"	"	"	.	.	.	.	.	.	7 "
.8	"	"	"	"	.	.	.	.	.	.	8 "
.9	"	"	"	"	.	.	.	.	.	.	9 "
1.4	"	"	"	"	.	.	.	.	.	.	10 "

The average length is two years and four months. The extension of our investigations beyond the chosen term of ten years would affect these figures somewhat, but not materially. That not far from 41 per cent. of all our pastoral settlements are for only a single year, indicates great weakness in our methods of settling and dismissing pastors, and calls for the adoption of some remedy. No arbitrary measures can touch it: the independence of our Parishes and pastors forbids the attempt of such a measure. The remedy lies in adding wise deliberation and a sense of the importance of the step to the work of settling a pastor. The old saying "Easy come, easy go," applies here. The pastor that is hastily settled will be hastily dismissed. If slight reasons, or no reasons at all determine his settlement, slight reasons or no reasons at all will call him away. Here again the necessity for counsel and advice is shown. If our parish officials could have a source of information to which to apply, they would speedily acquire the habit of deliberation and wise selection in this most important matter; a deeper regard for permanent interests would be secured; and the pastor himself, mindful of the importance of his position, would be bound to take no foolish or inconsiderate departure. We think that our State Conventions should provide a remedy for this evil of short pastorates at the earliest possible moment.

IV. The fourth and last point which our information touches is the number of Parishes dropped from the record since 1870, the number added since then, and the present number of dormant Parishes, together with the value of church property belonging to the dead and dormant parishes. The figures are as follows:

Parishes dropped since 1870, ...	89
Dormant, ...	107
Added, ...	165

Property of dead and dormant Parishes, $376,375. We wish to say that those Parishes that have secured a temporary and accidental place upon our records are not included in this or any other estimate in this Report, but only those that have been deemed worthy of a continued place upon the records. The death and dormancy of many of these Parishes, and the creation of the new ones, have been caused by the migration of ministers; and as a rule, the new places are no more promising than the old. It is only a blind, aimless shifting of our ministerial forces. There is no gain in such folly as this, and it should be discarded as quickly as possible. There should be careful judgment exercised in the formation of new Parishes; and if we have ministerial forces to spare, they should be directed to those places where they could do the best work. This organizing Parishes hap-hazard, building churches and getting things into working order, and then leaving everything to die uncared for, ought to be made impossible. This $375,000 worth of church property rotting by our roadsides is a shame to us, without any mitigation whatever. In those States where State Missionaries or State Superintendents are employed, and where the Convention authorities have directed the establishment of missionary stations, and supplied them with pastors there has been a steady gain. In one of these States only two Parishes have been dropped since 1870, two are now dormant, and twenty have been added. The methods prevailing in such States are gradually being adopted in others: it becomes us to hasten their adoption in all.

It is by the full development and use of these methods that this question of pastoral settlements can be satisfactorily settled. To care for our organized Parishes; to see that they are not destroyed by divisions, imposed upon by unworthy or wronged by unfit ministers, or weakened by unnecessary idleness; to furnish them with all necessary information for the selection of fit pastors: to make the speedy, efficient, and constant employment of all our ministers possible, without subjecting them to the harmful humiliation of asking for a hearing; and to direct our ministerial forces into fields that promise the best results, while preserving the independence of our Parishes and pastors free from everything like arbitrary control,—is a work that belongs to our State Conventions.

In recommending the measures apparently needed your Committee have been governed by certain considerations. No arbitrary measures should be proposed; but rather such as naturally grow out of our present methods, and are consistent with the genius of our people.

No speedy cure of the evils we have indicated can be hoped for; the utmost that can be expected is to adopt measures that will grow naturally into use, and work out the cure.

We recognize and welcome the fact that this work belongs to the State Conventions; but hold that this Convention can recommend measures for their consideration, in order to secure mutual understanding and necessary co-operation among them.

We recognize, also, the fact that our Parishes are independent of State control in all that relates to their individual affairs; but it is true that they are united in Conventions for self-protection and mutual helpfulness, and their State Conventions can advise measures which will serve them. We therefore recommend that the following measures be referred to our several State Conventions for their consideration:

1. This State Convention shall have a Board on Pastoral Settlements, composed of its President, Superintendent or Missionary, and the chairman of the Committee of Fellowship, together with the General Secretary as advisory member.

2. It shall be the duty of the Board to advise with churches with reference to the settlement of ministers whenever the circumstances shall require such counsel, and also to advise with ministers with reference to settlement, to the end that vacant pulpits may be filled, and unemployed ministers may be actively engaged

3. Whenever serious divisions shall arise within a Parish, or between Parish and pastor regarding the dismissal of the pastor, it shall be the privilege of any of the parties to call the Board into council, which may give such advice as the case seems to demand.

4. These measures shall become a part of the rules of this State Convention upon their adoption.

Your Committee would recommend the reference of the whole subject to the Board of Trustees of this Convention to reconsider the questions involved, and to report at the next annual session of this body such plans as they may deem best to submit to the several State Conventions for their adoption or rejection.

E. L. Rexford.
Thos. J. Larsh.
Mrs. G. B. Marsh.
E. L. Conger.
G. M. Harmon.

"G."

MEMORIAL OF THE MASSACHUSETTS UNIVERSALIST CONVENTION.

Boston, Oct. 18, 1880.

To the Universalist General Convention:

At the last session of the Massachusetts Universalist Convention held in Cambridge, Sept. 28-30, 1880, the Rev. Q. H. Shinn presented, and moved the adoption of the following resolution:

Resolved, That this Convention memorialize the General Convention at its next session, asking it to refuse beneficiary aid to students in our Theological Schools who make any use of tobacco.

On motion of Rev. A. J. Patterson, D. D.,

Voted, That it be referred to a Committee of three, to consist of Rev. A. A. Miner, D. D., Rev. T. J. Sawyer, D. D. and Rev. A. J. Canfield.

The motion was carried, and the resolution so referred.

Subsequently,

Rev. Dr. Miner, Chairman of the Committee to whom was referred the resolution offered by Rev. Q. H. Shinn, reported that the Committee recommended the adoption of the resolution with this addition: "*believing such practice by any one to be incompatible with highest Christian service.*"

Voted, To accept the report, and adopt the resolution as presented by the Committee.

In accordance with my duty I hereby present the above memorial to the General Convention.

A true copy from the records.

Attest:

W. A. Start, *Secretary*.

"H."

REPORT OF COMMITTEE ON SUNDAY-SCHOOL LESSONS.

The Committee of Advice on Sunday-School Lessons, appointed at the last session, being the outgrowth of a memorial from the Illinois Convention, which looked toward a change, either as to the "one-lesson system," or the manner in which the lessons were presented, thought it best to put itself in communication with the Sunday-school workers in the country. A circular letter was issued to all having an interest in the general question of Sunday-school lessons or instruction, which letter was published for several weeks in the "New Covenant" and the "Christian Leader." In response to this letter various communications were received by the Chairman and Secretary; some fifty in all.

It is proper to say, none of these communications opposed, but all with one voice, approved the one-lesson system. In a very few instances was it recommended to change from the "International" to a series of our own choosing. In most part these letters received had to do with the methods of conducting our Sunday Schools —the sort of teacher and teaching needed, and such other questions as occurred to the minds of the various writers, as being pertinent to the general subject of Sunday-school work.

In the matter of the special work of your Committee, viz.: "Advice and conference with publishers," we have to plead guilty to a total neglect; and as an excuse, we might plead the "immensity of size and vastness of extent" of the Committee covering an area of eight States, and extending from Minnesota to Maine.

The issue made by the Memorial of the State Convention of Illinois, viz., "A change from the one lesson of the International series to some other," seems to have been ignored, or lost sight of in all or nearly all of the communications received.

As the year has been wearing away, your Committee have noted with an unfeigned pleasure, a growing satisfaction that seemed universal with the *Helper* and Lesson papers; indeed, as if by common consent, criticism and complaint have been alike silent, and only comment of the most favorable kind is heard on every hand.

Your Committee, in conclusion, desire most candidly to endorse and approve the *Helper* and Lessons, and commend it to all our Sunday schools; and, further, recommend that no action be taken by this Convention, on the subject of Sunday-School lessons. And with this brief and imperfect report ask to be discharged from further duty.

J. H. SWAN.
J. C. SNOW.
W. H. RYDER.
EBEN ALEXANDER.
H. B. METCALF.

"I."

MINORITY REPORT ON SUNDAY-SCHOOL LESSONS.

To the Universalist General Convention:

. . . . . .

Of the propriety of keeping to the study of the International series of lessons in our Universalist schools, in whole or in part, we do most seriously doubt. If not in whole, we would naturally conclude not in part, if we would preserve unity and con-

sistency of teaching, or systematic treatment of subjects in any consecutive order. And one would think not in whole, unless we can depend upon others to do better for us than we can do for ourselves, in bringing our great, grand and positively glorious truths of doctrine and duty before us in a proper manner. Will it be said that we could not have done better than we have done in the seven-years course now past, of giving into the hands of others the selection of our lessons and our whole course of Bible study? Who of us would brook for a moment, the narrowing and crippling of our homiletical studies and inquiries, and get our other brethren to furnish the subjects and texts for sermons and preachings from the pulpit?

Ours is a better religion than the prevailing orthodoxy of the land; and our work is as different from that of these brethren as our religion is better. We start different at the very commencement. The whole business of religion, its primary aim and objects are different. We are holding a different view of God, and of mankind, his children; of our relations to God; of our birthright as children of God; of our duty and ability to obey God; and of our destiny to become like God. These other religions are organized around a different system than ours; a system of errors concerning God, and Christ, and man; of revelation and inspiration; of salvation and regeneration; of atonement and retribution, and immortality. The prevailing tone or temper of these systems is different; their intellectual drift; their ruling and predominant spirit. No inconsiderable part of our mission is to purify and exalt the theology of Christendom, and clear away the driftwood from the general stream of religious thought. It is for this purpose that God has raised us up; and if we are not prepared to do this work, should we not step aside and leave it for others to do?

And why can we not rise to a position worthy our better views? We could at least map out for ourselves some general plan of operation in this direction, even though we had to leave it to develop itself from time to time, and we should then be doing our own Heaven-appointed work and supporting our own institutions and methods, and receiving God's blessing therefor. And more; we should be entering upon one of the grandest schemes for our Church that were ever entertained. And if the *Helper* could be turned to this its legitimate work, it might, in a very short time, by its suggestive, inspiring, uplifting majestic truths, win to itself greatest favor and mighty power in the land.

THE "INTERNATIONAL LESSONS"

are to a large extent a picked series from another standpoint than ours, and by persons who have no faith in our teaching, and who are endeavoring to ignore us all the while. And this ought to suggest to us the mistaken wisdom of following them, for it cannot but be leading us into fields in which we have no interest in being led. We ought not to feel that we have any time to waste in winnowing out the wheat from these immense heaps of chaff and rubbish that have been brought forward and piled up upon the Christian platform.

It is doubtless of the greatest consequence to us that we should study the Old Testament as well as the New. But how we shall study it, and the character of its authors, who are among the providential men of their times, is the principal thing to be noted. The Old Testament calls our attention to a dispensation designed to fufil a divine purpose no less than the New, and largely in relation to the New, of which it is the germ, and must be prized chiefly on account of its adaptedness to bring about a better and more advanced condition of things, and then to be superseded at the proper time by Christianity. It is a preliminary or introductory dispensation. We have no need, therefore, to go into any extended study of its history. In a field like

this, the greater part of the more important object is accomplished when we have grasped the ethical meaning or purpose of the author—have come to understand the more central and saving truths, and have emphasized them in the mind of the student. How often is it a complaint that large numbers of our children slip away from us just when they are ripening into suitable age to commence the intelligent study of the Scriptures as they relate to a respectable and useful life. It may be a fault that we have not had them in thorough training sufficiently long to retain our hold upon them. But may it not also be a fault that they are not fed with sufficiently nutritious and soul-inspiring food, and have had thrust upon them ideas which they are more than unwilling to accept. Our religion may well be claimed to be reasonable and practical, and instinct with vitality. Gemmed all over with the sublimest of truths, it certainly is the choicest of studies for the enrichment of the imagination, and the culture of the heart, and we ought to be able to fix some one of the diamonds of our thought in the minds of the pupil each Sunday. In this is surely our mission, if we have any. And what have we to do but to attempt to teach that which we deem urgent, the lessons by which we are endeavoring to live and be happy ourselves, and to carry life and peace and blessing to others.

Our children will meet all kinds of religious questions and controversies at every step when they come to be ushered into the more active scenes of serious manly life. These will be thrust upon them whether they will or no; and our business as a Church is to give them the best possible preparation we can, to deal with them wisely. Of all things we need to teach them those ideas and sentiments respecting God and the future, which will not embitter the minds of their childhood, and darken the whole future of their lives. Must we not conclude that the principal reason why we have not reached our full measure of usefulness is that we have not made sufficiently definite statement of our principles in a way to be properly understood, and that the great masses (preachers and people) are grossly ignorant of what we do hold?

Society, as must be confessed, is in growing sympathy with a more intelligent and liberal faith, and the catholicity of our Christian spirit and doctrine; and what the world is waiting for, is for us to take our stand and declare our principles and purposes more steadfastly, unfalteringly and perseveringly than we have done; to tell, in unmistakable terms, what this faith of ours is in its spiritual meaning and practical application, and its vast constraining influence; what it is as a name and a sentiment, a purpose and a power, a duty and a destiny, a life and a love, a glory and a halo of victory. It could be traced by us in its origin, history and experience in its scriptural basis, its complete identity with Christianity, and its wonderful adaptation to the wants of man. Illustrative facts could be furnished, with incident, anecdote and story, gathered from vast fields and storehouses of wisdom; and the whole could be taken and worked up as much as possible into consecutive form and golden sentences. A few simple hymns and prayers could accompany these series of lessons, and Sunday Schools be organized all over the country, wherever there was the least handful of friends to go into the study of them. Parishes sometimes left without a pastor, or enjoying stated preaching only a portion of the time, would find no difficulty in continuing along prosperously. This course could be continued till an impression should be made in many a community, and the lessons could be afterwards published in cheap edition, with notes and explanations to teachers and Bible-class scholars, to go into the hands of everybody to be read and pondered over; and we cannot tell what a salutary influence it might be made to exert, animating the souls of men with a divine determination, and manifest in the fruit of many a holy life.

This then would be the thought of one of your Committee as it regards the Sunday-school question: that our people break from the International series of lessons and make a specialty of teaching our great positive affirmations for a year at least, the subjects for study being kept in all our papers, and some of the secular journals, with a view to bringing them before as many minds as possible. These subjects could be announced beforehand, and kept open till near the period of publication, to invite and receive from any and all such suggestions and recommendations as would assist to make them of sufficient interest and importance to claim attention from all who have our glorious cause at heart.

At the end of the year, if nothing better offered to take their place, there could be no harm in going over the lessons again, and even again, till they had become familiarized and fixed in the minds of old and young in such a way that the remembrance of them could never be effaced. Or after the year, we could go back, if we thought it wise to do so, to the International series, and take up the more interesting portions of both years and condense them into one, for study.

H. SLADE.

"J."

SPECIAL REPORT OF THE BOARD OF TRUSTEES, UPON MATTERS REFERRED TO THEM AT THE LAST SESSION.

To the Universalist General Convention:

The Board of Trustees specially report:

I.

At the Minneapolis Convention, "a Memorial from W. C. H. Waddell of New York, asking a reconsideration of the subject of his Memorial to the Chicago Convention, was read, and referred to the Board of Trustees." The memorial to which the attention of the Convention was thus called, suggested a change of our financial system, which, with due deference to the age and experience of the respected memorialist, we think is impracticable.

II.

A proposition to amend the Profession of Faith by striking out the word "restore" and inserting "bring," in the second article, was also referred to the Board for consideration. A majority of our Board recommend a recast of the article, so that it may read: "We believe that there is one God, whose nature is Love, revealed by one Holy Spirit of grace in one Lord Jesus Christ, through whom the whole family of mankind will finally attain holiness and happiness."

III.

A memorial of the Vermont Convention relating to readmission to fellowship of Ministers separated from it by reason of immoral conduct,

together with a communication from a number of Ministers belonging to the Michigan Convention, on the same subject, was also referred to us, with instructions to consider the whole code of rules and laws relating to organization and fellowship. Regarding the subject first specified, we think that, as far as may be, legislative, judicial, and executive authority should be divided. Our Conventions should be legislative bodies, appointing their executives and courts; but they themselves should not, because their constitution is such that they cannot calmly, exercise the judicial function. Bodies like our Conventions, too, are liable to become divided as partisans upon questions which relate to persons who stand under charges, or who seek our fellowship. We suggest a mode by which the end in view may be attained without the evils which might, under some circumstances, flow from the present rule, and which may be found in our Report.

IV.

We present a revised form of Constitution, Laws, and Rules, which we unanimously, except as above stated, recommend for adoption. Many of the alterations, which will be specified in order by the Secretary, are merely verbal or phraseological, intended to make the matter more clear, and some to obviate surplusage. A few, however, have importance, and we here notice them.

1. We propose to extend the jurisdiction of the Church to Canada.

2. A modification of the basis of representation is recommended. A Convention having an aggregate of less than 50 Parishes and Clergymen to be entitled, besides its President and Secretary, to one clerical and two lay delegates; having 50, to two clerical and four lay; having 75, to three clerical and six lay; having 100, to four clerical and eight lay; having 125, to five clerical and ten lay, and so on, increasing upon each additional aggregate of 25. The increase, upon such equitable principles, of our Conventions, will promote the interest of our people in the work of the Church.

3. We suggest biennial sessions. We are widely extended, and the cost of attendance at our meetings, repeated annually, becomes a tax heavy to be borne. The Eastern delegations at Minneapolis were had at heavy personal expense; and those from the West at this session must be present at heavy cost. If deemed desirable, local conferences might be substituted in the off years. The legislation of our Church might be adequately accomplished in biennial session, with provision for intervening sessions in cases of emergency.

4. In case the biennial system be adopted, another mode of amendment is suggested.

[So much for the fundamental law. Any amendments, if now approved, must lie over for ratification at the next annual session.]

5. In the By-Laws, we propose a Committee on Official Reports, to

secure regularity in the reference of the Reports of Trustees and Treasurer; and a change in the article on Funds, the details of which have been found impracticable.

6. In the Laws relating to Fellowship, the following important changes are recommended:

a. That Clergymen be subject to withdrawal of fellowship "for entering upon ministerial labor under the auspices of, or into fellowship with, any other denomination."

b. The process proposed in cases of restoration already referred to, is that the party himself must apply, but not until after the lapse of three years, to the Committee of Fellowship. If they recommend restoration, two-thirds of the Board of Trustees of the General Convention concurring, he may be restored. We depart from the principle already stated, in this instance, the Board of Trustees being the Executive Committee of the Convention, and not a judicial body. But it may adapt itself to a judicial function more readily than a large body assembled for legislation, and limited to time too brief for proper deliberation; and a less public consideration may be given to such matters.

c. It is suggested that licenses be limited to the jurisdictions granting them, unless approved upon removal.

d. It is proposed that ordination shall not be conferred within one week of the meeting of the Council authorizing it. This will relieve Councils of any pressure arising from assembled congregations. It is proposed to confine the authority to ordain to judicial bodies duly appointed, that "hands" may be laid "suddenly on no man;" and further, that one of the Committee of Fellowship shall, at the ordination, give fellowship in due form.

e. We suggest transfer by authority of Committees of Fellowship where letters are not required by ministers removing.

f. We propose a proceeding in case of rumors unfavorable to clerical reputation.

g. We have proposed other days of special observance, to wit: All-Souls-Day, Christmas Sunday, and Easter Day, as a season of Confirmation.

Respectfully submitted.

JOHN D. W. JOY, *Chairman*,
For the Board of Trustees.

HUDSON, N. Y., Oct. 20, 1880.

"K."

REPORT OF THE COMMITTEE OF NINE.

To the Universalist General Convention:

Your Committee on the Reports of the Board of Trustees and the Treasurer, beg leave to report:

1. That the subject of incorporation and a more desirable investment of funds, be referred to the Board of Trustees, with full powers.

2. That the section devoted to missions, and indicating the beneficial results of the harmonizing and concentrating influence of our Convention work is gratefully recognized; and that we hail with no less thankfulness an increase of the missionary spirit, as seen in the larger number of State Superintendents to foster and further our cause within their respective limits. Of the same character is the approval in the report of separate Parishes that are doing missionary work in their communities. We recommend that the importance of State work be strongly emphasized, in furthering the mission interests of our Church, and in a better organization of our people into Parishes and Churches; that thus the General Convention may be allowed to do missionary work in unorganized States and Territories.

3. That we observe with satisfaction that many of those who have received the benefit of scholarship loans, are faithfully repaying their indebtedness to the Convention, and recommend to the Trustees, in view of the fact that all such payments are constituted a special Scholarship Fund, to urge, in every proper way, a prompt liquidation of all such obligations. This duty ought not to be deferred when there is power to discharge it.

4. That we are pleased to observe the progress made in reducing the debt of the Convention; that we recognize the generosity of those who have paid their subscriptions without regard to the conditions upon which they were made; that we approve the recommendation of no further public appeal at present on this matter, and also that $1,000 be appropriated this year, with all balances not otherwise appropriated, toward paying the Convention debt.

5. That the more general response to the annual call for statistics, the gain in annual contributions, and the increase in missionary-box returns are encouraging signs of better organization and more efficiency, and lead us to recommend continued effort to make these departments of revenue more and more effective, thus hastening the coming day when all our State Conventions shall come into more efficient and harmonious working with our General Convention.

6. That payment of Church debts, and the recommendation that other Parishes go and do likewise, meets with hearty approval, as also that our Parishes should avoid the burden of such liabilities, and also the suggestion that every Parish, having freed its property from debt, should deed it to the State Convention, under the conditions named in the report.

7. That this Convention cannot too earnestly heed the words of the report touching our institutions of learning. They are essential departments of our common Church work. We rejoice in the testimony given by the Trustees to their high character and efficiency, and in the earnest efforts that are in progress to relieve them of incumbrance, thereby enlarging and improving the sphere of their operations. We most heartily second the recommendation of the report, that these institutions be brought in every suitable way before the helpful care of our Churches and

Conventions, and especially to the generous regard of those in our Zion who are possessed of this world's goods. These institutions, established by the labors and sacrifices of our people, must not be allowed to languish, but should receive such encouragement and aid as their necessities may demand.

8. That all the appropriations recommended in the Report be approved.

9. That the Committee further recommend that the Board of Trustees, in all future reports relating to the financial condition of the Convention, so separate all moneys received and applicable for current expenses, and all payments therefrom, from other receipts and expenditures, in such manner as will easily show whether the expenditures have been more or less than the receipts.

10. That we recommend the adoption of the Report as a whole, and also the Report of the Treasurer.

C. W. BIDDLE, *for the Committee.*

"L."

COMMUNICATION FROM WOMAN'S TEMPERANCE UNION, OF D. C.

WASHINGTON, Oct. 20, 1880.

Members of Universalist General Convention, Friends and Brothers:

During your Convention, subjects of vital importance will be considered; but there can be none of more interest than the temperance cause, for there is no other agent so powerful for injury to the advance of Christ's kingdom as liquor, and I would most respectfully but earnestly pray you to give this most vital question your most serious consideration. The clergy are being thoroughly aroused, and we know great progress *must* be made in overthrowing this monster, Intemperance. I wish to draw your attention more particularly now, to the work in Washington, D. C. The ministers are holding meetings to urge their congregations to protest against licensing the sale of liquor. We have local option on every square; that is, the written permission of a majority of property owners and of resident housekeepers on each side of the square in which it is proposed to open a drinking saloon, must be obtained. Therefore we beg you, as the great centre from which laws governing your churches emanate, to urge your ministers and membership to help suppress the liquor traffic by protesting against the licenses for sale, by no means sign such license, and in God's name use every exertion to suppress the use of intoxicating liquors. I will not tire your patience or consume your valuable time with enumerating the sorrow and suffering to women and children, nor the degradation and vice caused by this most terrible evil. You are all acquainted with its work of destruction. I only implore you, in the name of Him who has pronounced a woe upon the drunkard-maker and banishment from His face to the wretched drunkard, to help save our men, *women* and children from this scourge. First, by working against licensing sale. Second, by introducing, if you have not already done so, gospel temperance lessons in your Sabbath Schools, together with papers and tracts. And third, by having temperance text-books in our secular schools, treating on the chemical analysis of alcohol and its effects on the system. I am instructed to write as above by the Woman's Temperance Union of D. C.

May God direct you in your deliberations, and cause much good to result from your Convention.

Fraternally your co-worker in God's vineyard,

MRS. R. E. HARTWELL, *Cor. Sec. W. T. U. of D. C.*

"M."

ORDER.

WEDNESDAY, OCTOBER 20.

Morning.

9.00—Praise and Prayer Meeting, to close at 9.50, conducted by Rev. Samuel A. Davis, of Connecticut.

10.00—Organization of the Convention.

10.30—Communion service, under the direction of Rev. Arthur G. Rogers, and Rev. S. A. Gardner, of New York.

11.00—Occasional sermon, by Rev. James H. Chapin, Ph. D., of Connecticut.

Afternoon.

2 30—Completion of organization.

3.00—Report of the Board of Trustees and of the Treasurer. Business of the Con vention.

Evening.

7.30—Platform Meeting; Mr. J. D. W. Joy, of Massachusetts, presiding. Subject, The Universalist Church; *a* Its Faith, Rev. Edward C. Sweetser, of Pennsylvania; *b*. Its Utility, Rev. Charles W. Biddle, of Massachusetts; *c*. Its Needs, Rev. James M. Pullman, D. D., of New York.

THURSDAY, OCTOBER 21.

Morning.

8.30—Prayer and Praise Meeting, to close at 9.50, conducted by Rev. Olympia Brown-Willis.

10.00—Business of the Conventoin.

12.00—Meeting of the Universalist Historical Society.

Afternoon.

2.30—Business of the Convention.

Evening.

7.30—Platform Meeting; Bernard Peters, Esq., of New York, presiding. Subject: The Work of the Universalist Church; *a*. For Christian Evangelization, Rev. W. H. Ryder, D. D., of Illinois; *b*. For Educational Advancement, Rev. Henry Blanchard, of Massachusetts; *c*. For Denominational Progress, Rev. Isaac M. Atwood, D. D., of New York.

FRIDAY, OCTOBER 22.

Morning.

8.30—Prayer and Praise Meeting, to close at 9.50, conducted by Rev. Joseph C. Snow, of New Jersey.

10.00—Business of the Convention.

Afternoon.

2.30—Business of the Convention.

Evening.

7.30—Religious service. Sermon by Rev. A. A. Miner, D. D., of Massachusetts.

"N."

[This form of Constitution embodies the amendments adopted at Hudson; but before these become fully a part of the Constitution, they must be ratified at the next session]

LAWS OF ORGANIZATION

FOR THE

UNIVERSALIST CHURCH.

I.—GENERAL PLAN OF ORGANIZATION.

The ecclesiastical organization of the Universalist Church in the United States and Canada shall be constituted as follows:—

1. *The General Convention*, having jurisdiction over all Universalist Clergymen and denominational organizations.

2. *State Conventions*, exercising within State or Provincial limits a similar jurisdiction, subject to the General Convention.

3. *Parishes*, composed of persons organized for religious improvement and the support of Public Worship.

II.—STATE CONVENTIONS.

1. A State* Convention may be organized in any State, Territory, or Province, whenever at least four Parishes, in such proximity that they can conveniently and effectually co-operate, shall have been established and fellowshipped for at least two years, and have given satisfactory evidence of their probable permanence.

2. Every State Convention, to be entitled to fellowship, shall be organized in conformity with the laws of the General Convention, and shall fully comply with the conditions it prescribes.

3. Every State Convention shall be constituted: 1st. Of all ordained Universalist Clergymen in fellowship, residing in the State, and, unless disabled by years or sickness, actively engaged in the work of the ministry; 2d. Of the officers of the Convention; 3d. Of Lay Delegates to be chosen by the Parishes in its fellowship.

* Wherever in these laws the word State is used, it is understood that it may apply to Province or Territory.

4. Every State Convention, subject to the laws of the General Convention shall have jurisdiction as to Fellowship, Ordination, and Discipline over the Universalist Clergymen and Parishes within its territorial limits, and shall devote special attention to Christian work, and all matters of denominational concern.

5. Every State Convention shall be incorporated under the laws of its State.

III. — PARISHES.

1. Any number of persons of good moral character, acknowledging the authority of the General Convention, and organizing for religious improvement and the support of public worship on the basis of the Profession of Faith, and of the terms of fellowship prescribed by the General Convention, shall be recognized as a Parish in the Universalist Church, when admitted to fellowship by the State Convention having jurisdiction.

2. Every Parish, when practicable, shall be incorporated under the laws of the State in which it exists, conforming in its organization to the laws of the General Convention.

CONSTITUTION

OF THE

GENERAL CONVENTION.

PREAMBLE.

To establish union, fellowship, and an efficient organization, and to secure a uniform system of government, and the various ends for which the Christian Church exists, we, the Universalists of the United States and Canada, form ourselves into a GENERAL CONVENTION, and ordain for it the following Constitution: —

ARTICLE I.

TITLE.

This body shall be known as THE UNIVERSALIST GENERAL CONVENTION.

ARTICLE II.

HOW CONSTITUTED.

1. This Convention shall be composed of the Presidents (or, in their absence, the Vice-Presidents) and Secretaries of the several State Conventions in its fellowship, and of delegates as hereinafter provided.

2. Each State Convention shall be entitled to one clerical and two lay delegates; or, having an aggregate of fifty Parishes and Clergymen, to two clerical and four lay delegates; and for every additional twenty-five Parishes and Clergymen, to one clerical and two lay delegates. If there be organized Universalist Parishes in any State or Territory which has no Convention, they may unite to choose one delegate, and if there be but one such Parish, it shall likewise be entitled to one delegate.

3. To be counted in this basis of representation, every Parish must maintain its legal existence and support public worship regularly; and every Clergyman must be engaged in the work of the ministry, unless disabled by years or sickness.

4. This Convention shall be the judge of the election and qualifications of its members.

5. Members from seven States (not less in the aggregate than twenty-five persons) shall be a quorum to do business, but a less number may adjourn and demand the attendance of absentees.

ARTICLE III.

POWERS.

1. This Convention shall have jurisdiction over the State Conventions in its fellowship.

2. Assent to the Profession of Faith, adopted by this body at its session at Winchester, N. H., A. D. 1803, shall be essential to fellowship with this Convention, to wit: —

ART. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

ART. II. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

ART. III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order, and practise good works, for these things are good and profitable unto men.

3. It shall determine the rules of its proceedings, and ordain such laws and adopt such measures as may be necessary to secure the objects set forth in the Preamble of this Constitution.

4. It shall be the ultimate tribunal by which shall be adjudicated all cases of dispute and difficulty between State Conventions, and a Court of Final Appeal before which may be brought cases of discipline and questions of government not provided for and settled by subordinate bodies.

5. It shall have power to adopt such By-Laws as may be necessary for the efficiency of this Constitution.

6. In those States and Territories where no Conventions are organized, and in the District of Columbia, it shall exercise the same jurisdiction as is exercised by State Conventions where they exist.

7. It shall have power to raise funds, and to hold and disburse whatever funds may be entrusted to its care: *It being provided*, that all moneys or other property given to constitute its Permanent Funds shall be carefully invested or held, and the proceeds be sacredly devoted to the purposes designated by the donors.

8. It shall have power to require all organizations and clergymen subject to its jurisdiction to furnish such statistical or other reports as its By-Laws or special action may prescribe.

ARTICLE IV.

OFFICERS.

1. The officers of this Convention shall be a President, a Vice-President, a Secretary, a Treasurer, and a Board of Trustees, all of whom shall be elected by ballot.

2. The President, Vice-President, Secretary, and Treasurer shall be elected at each regular Session; and the Secretary and Treasurer shall be subject to removal for cause by the Board of Trustees.

3. The Board of Trustees shall consist of eleven members, the Secretary of the Convention being a member *ex officio*. Five members shall be chosen biennially, to hold office four years.

4. In all elections, a majority of votes shall be required to elect; and all officers shall continue in office until their successors shall be chosen and qualified.

5. The Board of Trustees shall have power to fill all vacancies in the offices of the Convention, however occasioned, until its next regular Session.

6. No moneys shall be paid by the Board of Trustees, or by their agents, except under the authority of an appropriation by the Convention.

ARTICLE V.

SESSIONS.

1. This Convention shall meet annually on the Wednesday preceding the fourth Sunday in October, at 10 o'clock, A. M., at such place as shall have been duly appointed. If no place has been thus appointed, the Board of Trustees shall designate the place; and they may also change the time, or place, whenever, in their judgment, a change is necessary.

2. Special sessions may be called by the Board of Trustees as provided in the By-Laws.

ARTICLE VI.

AMENDMENTS.

This Constitution may be amended by a vote of two-thirds of the members of the Convention, at any regular session: *Provided*, that the amendment shall be ratified at the next regular session by a similar vote.

"O."

[These By-Laws are now in force.]

BY-LAWS.

I.

DUTIES OF OFFICERS.

1. *Of the President.*—He shall preside at all meetings of the Convention, and shall appoint all Committees, unless the Convention shall otherwise order.

2. *Of the Vice-President.*—He shall perform all the duties of the President, whenever the latter may be absent.

3. *Of the Secretary.*—He shall keep full minutes of the proceedings of the Convention, and of the Board of Trustees, and a Register of the Clergy and Parishes of the Church.

He shall have the custody of the Books, Minutes, Papers, Reports, and all other documents belonging to the Convention, the custody of which is not otherwise provided for, holding them under such regulations as the Board of Trustees shall prescribe.

He shall give due notice of all meetings of the Convention and of the Board of Trustees.

Whenever any amendment of the Constitution has been approved, or any other subject requires the consideration and action of the State Conventions, he shall give notice thereof to the Secretaries of the several State Conventions.

He shall duly enroll the names of the delegates to the General Convention.

Immediately after every Session of the Convention, he shall give written notice of their appointment to the members of all Committees, and to all others elected or appointed to any duty, stating the duty to be performed, and requesting an immediate answer, accepting or declining the appointment; and he shall promptly report to the Board of Trustees the result of such correspondence.

He shall prepare the Report of the proceeding of the Convention for publication, under the direction of the Board of Trustees.

He shall conduct the correspondence of the Convention, and attest its public acts, and all orders drawn upon the Treasurer.

On or before *the fifteenth of December* preceding each regular Session of the Convention, he shall send to the Secretary of each State Convention

whatever statistical blanks or questions the Convention or the Board of Trustees may have prescribed.

He shall perform such other duties as the Convention or Board of Trustees may prescribe; and for the performance of his duties he shall receive such compensation as the Board of Trustees may determine.

4. *Of the Treasurer.*—He shall receive all moneys belonging to the Convention, and shall pay all orders which may be drawn on him, signed by the Chairman of the Board of Trustees, and attested by the Secretary.

He shall hold the title-papers or evidence of stock or other property belonging to the Convention.

He shall keep faithful accounts of his transactions in the books of the Convention, which shall be annually examined and certified by the Auditing Committee; and an abstract of said accounts shall be laid before the Convention at each regular Session, certified by the Auditing Committee.

The Board of Trustees shall require him to give security for the faithful performance of his duties in such sum as may be deemed proper.

5. *Of the Board of Trustees.*—They shall have the general management of the affairs of the Convention during the recess; shall, on its behalf, under Art. III., Sect. 6, of the Constitution, act in all matters of Fellowship, Ordination, and Discipline; and shall have power to adopt all needful measures for fostering its interests and promoting the growth and welfare of the Universalist Church.

They shall have in special charge the care and investment of funds given to the Convention, shall execute all measures for raising moneys, and shall authorize disbursements for the purposes of the Convention.

They shall make due preparatory arrangements for the order of proceedings, and for the religious meetings, at the Sessions of the Convention, subject to its approval.

They shall appoint such officers and agents as the Convention's work may require.

They shall annually appoint an Auditing Committee, who shall examine the accounts of the Secretary and Treasurer, and certify as to their correctness, or otherwise.

In cases of complaints, or appeals, they shall immediately appoint a Board of Appeal, to consist of three persons (one at least of whom shall be a Clergyman, and none of whom shall be residents of the State or States interested), all of whom shall hear the case as soon as practicable, and at farthest within ninety days of the date of the appeal, and whose *unanimous* decision, after due notice to the parties concerned (viz., the original parties to the case), and such a hearing in the case as in their judgment equity demands, shall be final. A decision having been reached, it shall be immediately reported to the Board of Trustees, and the Secretary shall see that the parties interested, together with the Committee of Fellowship which had original jurisdiction of the case, are at once notified, and that such promulgation be made as the case may demand. Should no decision

be reached, the Board of Appeal shall report the case to the next session of the Convention for final action thereon.

An appeal from the decision of a lower court, to be allowed, must be taken within thirty days of the time at which such decision was rendered, and must be accompanied by a bond, with sufficient sureties, for the payment of the costs of the court, if the appeal be not sustained. Notice of the appeal shall be sent at once by the Secretary to the Secretary of the Committee of Fellowship from whose decision the appeal is taken, which shall have the effect to suspend the sentence pronounced by its court, until reaffirmed by the Court of Appeal.

Petitions, Memorials, and Complaints, relating to matters of Discipline, which shall be referred by the Convention to the Board of Trustees, or be brought directly to them, shall be considered by them, and if, in their judgment, equity and the good of the Church demand, they shall appoint a Board of three persons to adjudicate thereon; and in such cases, as well as in cases over which the General Convention has original jurisdiction, the foregoing rules, so far as the same are applicable, shall be observed.

The Board of Trustees shall submit a report of their proceedings at each regular Session of the Convention; and they shall also present a general statement as to the condition and wants of the Church with respect to Education, Sunday Schools, and whatever else concerns its interests, with such suggestions as they may deem proper.

A majority of the Board shall constitute a quorum for the transaction of business, and the travelling expenses of the members to and from business meetings shall be paid.

II.

SESSIONS.

1. Special Sessions of this Convention shall be ordered by the Board of Trustees, at such time and place as they may appoint, whenever a written request, setting forth the reasons, and signed by the Presidents of at least five State Conventions, shall be presented to the Secretary.

Public notice of any Special Session, stating its purpose, shall be given by the Secretary, at least one month before the time fixed therefor.

The delegates to the preceding regular Session shall be delegates at any Special Session, if no others have been chosen. If others have been chosen they shall represent their State, or States, in the Special Session: *It being provided*, that the names of such new delegates shall be certified to the Secretary on or before the day fixed for the Session.

2. During the Sessions of the Convention, all meetings for public religious services shall be under its control, and the aim shall be to foster an interest in its proceedings, and to permit nothing that will divert attention from them: *It being provided*, that nothing shall be allowed to exclude or remove the Convention from the most commodious and desirable portion of the edifice wherein the Session has been called.

III.

RIGHTS OF OFFICERS AND COMMITTEES.

All officers of the Convention, not delegates, shall be entitled to its privileges, without the right to vote; and also members of Committees, making reports, whenever their reports are under consideration.

IV.

OFFICE OF THE CONVENTION.

The office of the Convention shall be in the State of New York, though neither the Secretary nor the Treasurer shall be required to be a resident thereof.

V.

ORGANIZATION OF THE CONVENTION.

1. Each State Convention shall certify to the Secretary, previous to each regular Session, the names of its President, Secretary, and Delegates; and whenever such a certificate shall fail to reach the Secretary before the hour for calling the Convention to order, no member or delegate from that Convention shall be admitted to a seat until the Convention has been fully organized.

2. At the hour appointed for the meeting of the Convention, in the absence of the President and Vice-President, the Secretary, and, in his absence, the senior delegate, shall call the Convention to order, and cause the Session to be opened with prayer.

The Roll of Members and Delegates, as prepared by the Secretary, shall then be called; and those who answer to their names shall take their seats as members of the Convention. And for determining all questions requiring more than a majority vote, this Convention shall be defined to consist of all delegates who have at any meeting of the Convention held during the session, answered to their names, and been duly admitted.

The election of President and Vice-President shall then take place, and one or more Assistant Secretaries shall be appointed by the President, on the nomination of the Secretary.

3. The President shall forthwith appoint the Committees on Elections and on Religious Services.

4. The Lord's Supper shall then be administered, and shall be followed by the Occasional Sermon. At this service a collection shall be taken, the proceeds of which shall be added to the principal of the J. G. Gunn Ministerial Relief Fund.

VI.

ORDER OF BUSINESS.

1. A quorum being present, the Convention shall be called to order, and the Session opened with prayer.

2. Calling the Roll of Members.
3. Reading the Minutes of the preceding day.
4. Claims to seats, and their reference.
5. Appointment of the other Committees for the Session.
6. Reports of Committees for the Session:
   i. On Elections.
   ii. On Religious Services.
   iii. On Unfinished Business.
7. Report of the Board of Trustees.
8. Report of the Treasurer.
9. Unfinished Business.
10. Reports of other Committees.
11. New Business.
12. Just before the final adjournment, such portions of the Minutes as have not been read and approved, shall be read for correction and adoption.

VII.

COMMITTEES.

The following *Committees for the Session* shall be appointed, each, except the fifth, to consist of three members, viz.: —

i. — *On Elections*, to whom shall be referred credentials not previously reported to the Secretary; also, questions of contested seats, and all other matters pertaining to the organization of the Convention.

ii. — *On Religious Services*, who shall superintend the arrangements made by the Board of Trustees, and make such others as may be necessary, subject to the approval of the Convention.

iii. — *On Unfinished Business*, who shall report upon the business continued from the previous Session.

iv. — *On Nominations*, who shall report the names of persons for Secretary, Treasurer, and Trustees, and for Preacher of the next Occasional Sermon; also, the place for the next regular Session of the Convention.

v. — *On Official Reports*, consisting of nine members, to whom shall be referred the Reports of the Board of Trustees and of the Treasurer, and who shall report upon the same.

VIII.

FUNDS.

1. Every Parish in the fellowship of this Convention shall make at least one contribution to its funds every year.

2. All contributions or gifts bestowed for specific uses within the purposes of the Convention, shall be expended as thus directed. The income of the Murray Centenary Fund shall be applied to the aid of theological students, the distribution of Universalist literature, Church extension, and

the missionary cause; that of the Theological Scholarship Fund to the aid of students for the ministry; and that of the John G. Gunn Ministerial Relief Fund to the aid of aged and infirm Clergymen, or the widows and children of deceased Clergymen, according to the terms and limitations of the gift.

3. All other gifts or moneys may be devoted to the general work of the Convention, at the discretion of the Board of Trustees, in accordance with the appropriations of the Convention.

IX.

STATISTICS.

1. Immediately after *the first of January* in each Convention year, the Pastor or Secretary of every Parish, and every Clergyman not wholly engaged in pastoral duties, shall make returns for the calendar year ending the 31*st of December* preceding, to their respective Secretaries, giving answers to such questions as this Convention, or its Board of Trustees, may prescribe: *It being provided*,—

i. That the questions thus prescribed shall be as simple as possible, due regard being had to the purposes in view.

ii. That where no State Convention exists, the Secretary of this Convention shall issue the questions directly to those from whom returns must come, and put them into suitable form.

2. From the returns thus obtained, the Secretary of each State Convention shall prepare a consolidated report for his State, and transmit it *on or before April* 1*st* to the Secretary of this Convention, giving a list of the names and residences of all the Clergymen in the fellowship of this Convention, and adding any other information which may seem to him to bear upon the condition and prospects of the Church in his State.

3. From the reports forwarded to him, the Secretary of this Convention shall prepare a summary, which, under the direction of the Board of Trustees, shall be made a part of their Report.

X.

AMENDMENTS.

These By-Laws, and the Laws of Fellowship, Government, and Discipline, may be amended at any regular Session by a vote of two-thirds of the members of the Convention.

"P."

[These Rules of Order are now in force.]

RULES OF ORDER.

I.— OF THE SEATING OF MEMBERS.

1. Immediately after the organization of the Convention the President shall assign suitable limits for seating the Members, after which he shall see that visitors are excluded therefrom throughout the Session; and he may appoint Monitors for the purpose of enforcing this rule.

2. No Member shall be allowed to participate in the business of the Convention except within the limits thus assigned.

II.— OF DECORUM.

No Member shall be allowed to leave the room during business hours without the consent of the presiding officer.

III.— OF DEBATE.

1. When any Member desires to speak, or to present any motion, resolution, or other matter, he shall rise and address the President, confining himself to the question pending, or to the subject before the Convention, and avoiding personal reflections.

2. When two or more Members rise at the same time, the President shall name the one entitled to the floor.

3. If any Member transgress the rules of debate the President shall, or any Member may, through the President, call him to order; and the Member called to order shall immediately sit down, unless permitted to explain. The Convention shall, if appealed to, decide on the case, but without debate. If there be no appeal the decision of the President shall stand; and if the case require it, the Member so called to order shall be liable to the censure of the Convention. If the decision be in favor of the Member called to order he shall be at liberty to proceed.

4. No Member shall speak more than twice to the same question without leave of the Convention, unless he be the mover or introducer of the matter pending, in which case he may speak in reply, but not until every Member wishing to speak on the subject shall have spoken.

5. No Member shall be interrupted when speaking except by a call to order, or by a Member to explain.

IV.— OF MOTIONS AND RESOLUTIONS.

1. All motions and resolutions, made and seconded, shall be stated by the President, who, before putting the question, shall inquire, "*Is the Convention ready for the question?*" and if, after a sufficient pause, no Member shall desire to speak thereon, he shall put the question distinctly in the following form; viz., "*As many as are of opinion* (as the question may be, stating the affirmative), *say aye*," and after the affirmative is expressed, "*As many as are of a contrary opinion, say no.*"

The President or any Member may call for a division of the Convention, when the President shall again put the question distinctly, in the following manner, viz.: "*As many as are in the affirmative, will rise;*" and after counting them he shall put the opposite side of the question, "*As many as are in the negative, will rise.*" He shall then announce the decision to the Convention.

2. The yeas and nays shall be taken on any question, when demanded by five Members, by causing the Secretary to call the roll in a distinct voice, and noting the vote of each Member, all the Members present being required to vote, unless excused by the Convention.

3. Every motion and resolution shall be reduced to writing, if the President or any Member desire it.

4. When a motion has been once made and carried in the affirmative or negative, any Member who voted in the majority, or where the Convention has been equally divided, any Member who voted in the negative, may move for a reconsideration thereof, on the same or succeeding day of the Session, and such motion shall take precedence of all other questions, except a motion to adjourn, and shall be decided without debate.

5. When a blank is to be filled, the question shall be first taken on the largest sum, greatest number, and remotest day.

V.—ON DIVISIONS AND AMENDMENTS.

1. Any Member may call for the division of a question, which shall be divided if it comprehend propositions in substance so distinct, that, one being taken away, a substantive proposition shall remain for the decision of the Convention.

2. A motion *to strike out and insert* shall be deemed indivisible; but a motion *to strike out* being lost shall preclude neither *amendment*, nor a motion *to strike out and insert.*

3. No motion or proposition on a subject different from, or not germane to that under consideration, shall be admitted under color of amendment.

VI.—OF PETITIONS AND MEMORIALS.

1. All petitions, memorials and other communications addressed to the Convention shall be presented by the President or by a Member, with a brief statement of their contents, which shall be entered on the Minutes.

2. The name of every Member presenting a petition or other paper, or making an important motion, shall be entered on the Minutes.

VII. OF PRIVILEGED QUESTIONS.

1. When a subject is under discussion, no motion shall be received but

i. To adjourn.
ii. To lie on the table.
iii. For the previous question.
iv. To postpone to a time certain.
v. To commit.
vi. To amend; or,
vii. To postpone indefinitely.

These several motions shall have precedence in the order stated, and, with the exception of the 4th, 5th, and 6th, shall be decided without debate.

2. No motion to postpone to a time certain, to commit, or to postpone indefinitely, being decided in the negative, shall be again allowed on the same day and at the same stage of the proposition.

3. When a question is postponed indefinitely, the same shall not be acted upon again during the Session.

4. A motion to adjourn shall not be received when the Convention is voting on another question, nor while a Member is addressing the Convention.

5. The previous question shall be in this form — "*Shall the main question be now put?*" It shall not be moved by less than three Members rising for that purpose. When called and sustained, its effect shall be to put an end to all debate, and to bring the Convention to a direct vote upon a motion to commit, if such motion shall have been made; and if this motion does not prevail, then upon amendments reported by a committee, if any; then upon pending amendments, and then upon the main question.

6. All incidental questions of order arising after a motion for the previous question and pending such motion, shall be decided, whether on appeal or otherwise, without debate.

7. A motion for postponement shall preclude commitment.

8. A motion for commitment shall preclude amendment or decision on the original subject.

VIII.—OF QUESTIONS OF ORDER.

1. The President may speak on questions of order, in preference to other Members, rising from his seat for that purpose, and (unless he prefers to submit the matter to the Convention) shall decide thereon, subject to an appeal by any two Members.

2. In case of such reference or an appeal, no Member shall speak more than once, unless by consent of the Convention.

The question thereon shall be put by the Secretary in this form — "*Shall the decision of the President stand as the judgment of the Convention?*"

"Q."

[These Laws are now in force.]

LAWS

OF

FELLOWSHIP, GOVERNMENT, AND DISCIPLINE.

I. — CONDITIONS OF FELLOWSHIP.

1. Compliance with the following conditions shall be essential to fellowship with the Universalist General Convention.

i. Assent to the Profession of Faith, to wit:

ART. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

ART. II. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

ART. III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practise good works, for these things are good and profitable unto men.

ii. Assent to the laws of the Convention pertaining to organization and fellowship.

2. Every Clergyman, Parish, or State Convention applying for the fellowship of this Convention shall be understood as thereby agreeing to the Profession of Faith, and pledging a due observance of all the laws of the Convention.

II. — ADMISSION TO FELLOWSHIP.

1. Any State Convention organized in accordance with the laws of the General Convention, and applying at any Session, may be admitted to fellowship. Any Parish so organized, applying at any Session of the State Convention having jurisdiction, may be admitted to fellowship, upon the recommendation of the Committee of Fellowship.

2. All denominational bodies existing in any State, and all Clergymen resident therein, shall be subject to the jurisdiction of the Convention of that State; and the act of any State Convention exercising its powers,

with respect to fellowship, shall be considered as granting, refusing, or withdrawing the fellowship of the General Convention, as the case may be; and, unless such act be reversed on appeal to the General Convention, it shall be considered final.

3. Every Clergyman in fellowship, removing from one State to another, shall, within three months thereafter, present to the Committee of Fellowship of the Convention into whose jurisdiction he removes, his written application for its fellowship, setting forth the date of his ordination, the place of his late and present residence, the Parish of which he is Pastor, or, if not in pastoral charge, the occupation in which he is engaged, accompanying such request with his Letter of Transfer. If the Committee shall be satisfied of the worthiness of the applicant, they shall grant him a Letter of Fellowship.

4. Any ordained Clergyman, never before in Universalist fellowship, desiring admission thereto, shall present his written application, setting forth the above facts, to the Committee of Fellowship of the State in which he resides, who shall take action upon the case as provided in the preceding section: *It being provided*, that if everything shall prove satisfactory, the candidate may be allowed to enter upon the immediate exercise of his ministerial functions; but shall be admitted into full fellowship only after a probation of one year.

5. Every Clergyman ordained by the authority of any State Convention shall, at the same time, be granted the fellowship thereof.

III. — WITHDRAWAL OF FELLOWSHIP.

1. Fellowship shall be withdrawn or suspended, as the case may require, for violation of, or non-compliance with, the conditions on which it is given, or for the causes following, viz.:

i. From a Parish —

a. For settling as Pastor a Clergyman not in fellowship, or who has been refused fellowship, or who has been disfellowshipped.

b. For neglecting for the period of two consecutive years to support regular public worship.

ii. From a Clergyman —

a. For becoming engrossed in secular business unconnected with denominational interests, unless because of ill-health or advanced years; or engaged in any occupation incompatible with the profession of a Christian Minister.

b. For entering upon ministerial labor under the auspices of, or into fellowship with, any other denomination.

c. For settling as Pastor over a Parish which has been refused fellowship, or from which fellowship has been withdrawn: *It being provided*, that if, in the judgment of the Committee of Fellowship, the circumstances, in any case, are sufficient to justify such a settlement, they shall have power to suspend this rule.

d. For unministerial conduct, of which he shall confess himself guilty, or be duly convicted.

2. Any Clergyman desiring to withdraw from fellowship, and giving written notice thereof to the Committee of Fellowship of the proper State Convention, or to the Trustees of the General Convention, as the case may be, shall, if no charges be pending or preferred against him, be entitled to a certificate of good standing: *Prorided,* that no reason be known by said Committee or Trustees why such a letter should be withheld; and notice of such action shall be duly published by the Committee.

IV. — RESTORATION TO FELLOWSHIP.

1. If any Clergyman, after having withdrawn from fellowship, or having been disfellowshipped for any other than reasons affecting his moral character, should desire restoration, he shall make written application to the Committee of Fellowship of the State Convention from which he withdrew, or by which he was disfellowshipped, or to the Trustees of the General Convention, as the case may be, stating his place of residence, and all the facts of the case, and promising compliance with the conditions of fellowship hereinbefore set forth, whereupon the Committee shall proceed, as is hereinbefore provided, Art. II., Sect. 3.

2. Any Clergyman who is out of fellowship for reasons affecting his moral character, may be restored by the following steps: *Provided,* that not less than three years have elapsed since his fellowship ceased, and that during that whole time he has conformed to the Laws of this Convention, and has maintained a good moral character. He shall make written application to the Committee of Fellowship of the State Convention from which he withdrew, or by which he was disfellowshipped, or to the Committee of Fellowship of the Trustees of the General Convention, as the case may be, stating his residence, and the facts of the case. If, upon due inquiry, the Committee shall recommend his restoration, they shall so report to the Board of Trustees of the General Convention; and, if two-thirds of that Board concur, he shall be fully restored to fellowship.

V.—LETTERS OF LICENSE.

1. Letters of License, for the term of one year, subject to revocation, authorizing the holders to preach, but not to administer any Christian ordinance, may be granted by Committees of Fellowship, authorized to act in such cases, to such candidates as, on due examination, may be deemed worthy and fitly prepared for the Ministry, provided they shall file with the Committee their assent to the Profession of Faith.

2. Such Letters of License, granting the authority specified for three years, subject to revocation, may be issued as above to any layman who may apply therefor as a Lay Preacher: *Prorided,* that the Church of which he is a Member, with its Pastor, if it have a Pastor, or, if it have no Pastor,

with the nearest Pastor in good standing, shall unite in a Letter of Request, certifying to his character and qualifications; and provided also that the Committee shall, by examination, be satisfied of his fitness for the preacher's office, and that he shall file as above the required assent to the Profession of Faith.

Licentiates shall be subject to the same rules of discipline as other preachers, and shall be understood equally to pledge a due observance of all the Laws of the General Convention.

3. Licenses under this article shall be issued only to residents of the jurisdiction granting them, and shall cease upon removal therefrom, unless approved by the Committee of Fellowship of the new jurisdiction; and all Licentiates shall, for purposes of representation, be regarded as laymen, and therefore not eligible as clerical delegates.

VI.—ORDINATION.

1. On application, in writing, by any Parish, for the ordination of a Pastor, the Committee of Fellowship of the State Convention, or the Trustees of the General Convention, as the case may be, shall consider the request; and, if they judge the candidate worthy, and he has been a Licentiate for at least one year, they shall call an Ordaining Council, at such time and place as shall be most convenient for the requisite examination of the candidate, notice of which shall be given in a Universalist paper, at least one week before the proposed Council.

2. Said Council shall consist of not less than three ordained Clergymen in fellowship, and of one lay delegate each from not less than four Parishes in fellowship.

3. The Council shall be organized by the choice of a Moderator and Clerk. After prayer, the call for the Council shall be read, together with the request for ordination. If these steps appear to have been properly taken, the Council shall satisfy itself, by due examination, of the fitness of the candidate for ordination, and express the same definitely by vote. If such decision is affirmative, they shall authorize ordination; but such ordination shall not take place on the same day that the examination is held or the decision reached. The Committee of Fellowship shall appoint some clergyman to give the Fellowship of the Convention to the candidate at his ordination.

4. It shall be the duty of the Clerk of every Ordaining Council to make immediate report of its doings to the Secretary of the Committee of Fellowship having jurisdiction, who shall notify the candidate of the recommendation, and of the name of the Clergyman appointed to confer the Fellowship of the Convention. The Clergyman so conferring the fellowship shall report the ordination to the Committee, who shall issue to the Clergyman so ordained a certificate of his ordination and fellowship.

5. Committees of Fellowship having jurisdiction may call Ordaining Councils, subject to all the provisions above set forth, to act upon

personal applications for ordination. But, in no case, shall ordination be conferred on one who has not been a Licentiate for the full term of one year.

VII.—LETTERS OF TRANSFER.

1. It shall be the duty of every Clergyman removing from one State to another, to apply in writing to the Committee of Fellowship of the Convention with which he is at the time in fellowship, for a Letter of Transfer to the Convention of the State to which he has removed, or is about to remove. If a Minister shall fail to ask for a Letter of Transfer within three months after removal, it shall be the duty of the Committee of Fellowship having jurisdiction to call his attention thereto; and if he neglects to ask for such letter for the space of three months from the date of such notice, they shall transfer him to the Convention having territorial jurisdiction of his new residence, by letter to the Secretary of its Committee of Fellowship.

2. Such Letter shall be signed by the Committee of Fellowship; but no Letter of Transfer shall be allowed if charges have been preferred, or are pending, against such Clergyman, or if there should be within the knowledge of such Committee, or either of them, anything to affect his standing at the time, which to them seems sufficient ground for charges against him. But such Letter of Transfer shall not be withheld for more than one year from the time of said application, unless charges shall have been preferred in due form.

3. No Letter of Transfer shall affect a Clergyman's relations until, on its having been presented according to its address, fellowship has been granted by the Convention to which he has thus been transferred.

VIII.—DISCIPLINE.

1. The discipline of the Ministry shall be vested exclusively in the State Conventions, except in the cases specially provided for in the Constitution, Article III., Sect. 6, subject to the right of appeal from the decisions thereof.

2. Every Clergyman shall be amenable to the ecclesiastical body whose fellowship he bears, and his removal shall not affect its authority over him until he has been formally admitted to fellowship in the jurisdiction to which he has removed.

3. No Clergyman shall be installed, or formally recognized, as the Pastor of a Parish, except as hereinafter provided, until he shall have been granted the fellowship of the Convention in which said Parish exists.

4. A Clergyman may be the Pastor of several Parishes in the same State, or in different States; but he must have the fellowship of the Convention within whose jurisdiction he resides.

5. Any Clergyman being in pastoral charge a portion of his time in the State in which he resides, and desiring to take charge of a Parish in an adjoining State, shall be at liberty to do so, provided he shall file with the

Secretary of the Committee of Fellowship of the latter State a certificate of his fellowship and good standing from the Secretary of the Committee of Fellowship with which he is in fellowship.

6. The several Committees of Fellowship are hereby respectively constituted tribunals for the adjudication of all complaints made to them against any Clergyman or Parish within their jurisdiction. After an impartial hearing of the cause, conducted in accordance with the mode of procedure hereinafter provided, it shall be the duty of said Committee to acquit, admonish, suspend, or withdraw fellowship, as in their judgment the merits of the case may demand. Their action shall be final, except as provided in cases of appeal; and they shall make a full report thereupon to the ecclesiastical body under whose authority they act, at its next Session.

7. Complaints against a State Convention, and cases of dispute and difficulty between State Conventions, shall be heard and adjudicated by the General Convention, in accordance with the method prescribed by the By-Laws, Article I., Sect. 5.

8. *Bill of Complaint.*—All complaints or charges preferred against a Clergyman or Parish shall be made in writing, and entitled the Bill of Complaint. Said Bill shall be divided into distinct paragraphs, consecutively numbered, each paragraph embracing, as far as practicable, a single charge or cause of complaint. The Complainant shall file the Bill of Complaint with the Chairman of the Committee of Fellowship, and shall also serve a copy thereof upon the party defendant.

9. *Answer.*— The Defendant shall, within thirty days after the date of the service upon him of the Bill of Complaint, file with the Chairman of the Committee his Answer thereto in writing, and shall also serve a copy thereof upon the Complainant. Said Answer shall also be divided into distinct paragraphs, and reply to each paragraph of the Bill of Complaint.

10. *Hearing.*—If the parties do not desire to offer testimony, the cause may be heard upon the Bill and Answer. The Committee shall fix a convenient time and place for the hearing, of which due notice shall be given to the parties Complainant and Defendant, and whereat the said parties, with counsel, if desired, shall appear, and the cause be duly heard. If, however, either or both parties desire to offer testimony, either may give notice thereof to the Committee. Said Committee shall, with as little delay as possible, appoint a competent Examiner to take the testimony, and shall notify the parties of such appointment.

11. *Conduct of Hearing by the Examiner.*—The Examiner, having arranged with the parties as to a convenient time and place therefor, shall proceed to take the testimony of all the witnesses produced before him, and such examination shall be private. The Complainant shall first produce all his testimony, and when he has closed, the Defendant shall in like manner produce his testimony. After which, the Complainant may, if he desires it, offer testimony in rebuttal; and the Defendant may also offer testimony in surrebuttal. The witnesses shall be examined by the parties or their counsel. All

the testimony shall be taken in writing. The depositions shall be signed by the respective witnesses, and be attested by the Examiner. Every document or paper offered in evidence shall be noted by the Examiner, and marked by him for identification, as Exhibit 1, 2, etc. If any evidence offered shall be objected to, the Examiner shall note the objection and the grounds thereof, and rule upon its admissibility. Either party may appeal from his decision to the Committee of Fellowship, and in case of such appeal from the exclusion of evidence, the nature of the proposed evidence, and the grounds of objection thereto and of the decision of the Examiner, shall be entered by him briefly on the Record.

12. *Hearing on Appeal.*— Upon the termination of the hearing before the Examiner, he shall fasten together all the depositions and exhibits, and forthwith certify and transmit the same to the Secretary of the Committee. The Committee shall fix a time and place for a hearing upon questions raised by appeal from the decisions of the Examiner, and if necessary shall remit the case to him for the purpose of taking such testimony excluded by him as the Committee shall deem competent to the issue.

13. *Final Hearing.*— Upon the completion of the testimony the same shall be transmitted by the Examiner to the Secretary of the Committee, as provided in the previous section. The Committee shall fix a convenient time and place for the final hearing, of which due notice shall be given to the parties, and whereat the said parties, with counsel, if they desire it, shall appear, and the cause be duly heard.

14. *Decision.*— After the final hearing, the Committee shall proceed to certify in writing what facts they find to be proved, and their decision in the case; a copy of which finding and decision shall be at once transmitted to both the Complainant and Defendant. In case the fellowship of the Defendant be suspended or withdrawn, and no appeal to the General Convention be taken within the time prescribed by the laws regulating Appeals, the Committee shall cause such sentence of suspension or withdrawal of fellowship to be published in at least one denominational paper.

15. In case an appeal be taken to the General Convention, which must be within thirty days after the decision is rendered, the Appellant shall certify the grounds of his appeal to the Secretary of that Convention, at the time of taking his appeal. The said Secretary shall notify the Secretary of the Committee having jurisdiction that such appeal has been taken, and require them to send up the whole record of the case, comprising the Bill of Complaint, the Answer, the testimony, and the finding and decision of the Committee, to be placed before the Board of Appeal.

16. If disputes or difficulties should arise between Parishes, or between a Parish and its Pastor, or between Parishes and Clergymen, or between Clergymen, which the parties themselves shall be unable to arrange, the Committee of Fellowship, or a special Committee to be appointed upon the request of the parties, by the Executive Committee of the Convention, shall have power to inquire into the facts, and endeavor amicably to settle

the case. If an amicable adjustment cannot be effected, or the case involves the necessity for censure, or withdrawal or suspension of fellowship, either party may file a Bill of Complaint, or Cross Bills may be filed by both parties, and the cause be proceeded with as hereinbefore provided.

17. In case of rumors unfavorably affecting the reputation of a Clergyman, the Executive Committee of the Convention having jurisdiction, or the Trustees of the General Convention, as the case may be, shall consider their nature, and, if they deem them injurious to the Church, and the proceeding expedient, shall appoint some suitable person or persons to prefer charges and prosecute the same before the Committee of Fellowship in the name of the Convention.

IX.— APPEALS.

Parties aggrieved by any decision, whether in granting, refusing, or withdrawing fellowship, or otherwise, shall be entitled to appeal to the General Convention, according to the provisions of the By-Laws, Art. I., Sect. 5, touching the duties of the Board of Trustees, in cases of complaints or appeals.

X.— OF CLERICAL AND LAY DELEGATES.

1. No Clergyman shall be a delegate to or from any denominational body, or hold any office or appointment in such body, unless he be in fellowship in the jurisdiction in which he resides.

2. No layman shall be a delegate, or hold any office or appointment as above, unless he be a regular contributor to, or a worshipper in, some Parish duly in fellowship.

3. Neither a layman nor a Clergyman shall represent any other denominational body than that within whose jurisdiction he resides. No Clergyman shall serve as a lay delegate, and no layman as a clerical delegate.

4. Any delegate to a State Convention, who cannot attend, shall have power to appoint a substitute, subject to the approval of the Standing Committee or Trustees of the Parish of which he is a Member. Vacancies in delegations to the General Convention shall, if possible, be reported to the Secretary of the Convention in whose representation they occur, to be filled by the Executive Committee, but any vacancy not thus reported and filled shall be filled by vote of the delegates present at the Session.

XI.— RECORDS.

1. Every Parish shall provide a book or register, to be known as the *Church Register*, which shall be in the custody of the Pastor, Secretary, or other officer as may be found convenient, in which shall be recorded with particularity all Dedications of children, Baptisms, Confirmations, Marriages, and Funerals performed, or attended in the Parish by the Pastor, or other Minister; also, a list of Church Members, with the date of admission, transfer, withdrawal, or decease.

2. Every Clergyman not in pastoral charge shall also keep a similar record of like services performed by him.

3. If a Clergyman be engaged in pastoral duties only a part of his time, or be the Pastor of more than one Parish, he shall be careful to see that all services above-named, which may be performed by him as Pastor, are entered upon the proper records, and that those which he performs outside of such pastoral charge are entered upon his own register, as provided in the preceding section, in order that all such services may be duly reported, and yet not be reported twice.

4. Every Parish shall also provide a book or register, to be known as the *Parish Register*, in which shall be recorded the names of the qualified voters of the Parish, with their residences and the dates of their reception, withdrawal, or decease, and also the names of all the families and persons regularly attending upon public worship. And it shall be the duty of every Pastor carefully to continue such record from time to time, for the use of himself and his successors.

XII.— MISCELLANEOUS.

1. Every State Convention shall furnish to the Secretary of the General Convention a copy of its Charter, Constitution, and By-Laws, and thereafter with a copy of all amendments thereto.

2. It is recommended to every Parish, or other denominational body, to pass a By-Law, providing that, in case of its dissolution, all its estate shall be vested in the Convention of the State wherein it is situated, if the laws of such State will permit, to be held by it in trust for the benefit of a future Universalist Parish in the same neighborhood, or for furthering the cause of Universalism in some other way; and to each State Convention to make provision, in case of its dissolution, for the transfer of its property and funds held in trust or otherwise, to the Universalist General Convention, to be held by it in trust for the purposes for which they were originally set apart or appropriated.

3. Committees of Fellowship shall notify the Secretary of the General Convention, and shall cause public notice to be given in a Universalist paper, of all Letters and Transfers of Fellowship, of Licenses and of withdrawals of Fellowship, granted by them, and of Licenses expired or terminated; and whenever fellowship by virtue of a Letter of Transfer is granted by them, they shall certify that fact to the Committee granting the Letter.

4. If in any proceedings instituted under these Rules, it should be manifestly improper for any member or members of the Committee of Fellowship to act therein, by reason of relationship to any of the parties concerned, or from any other cause whatsoever, then the remaining members, if a majority, shall have and exercise the powers and duties of the Committee; or the Executive Committee of the State Convention, or the Trustees of the General Convention, as the case may be, shall appoint in place of the

person or persons thus ineligible, one or more disinterested persons, as the case may require, who shall, for the purposes of the particular case, act with the remaining members thereof, or in lieu of the regular Committee, if all the members are disqualified as above.

5. It shall be the duty of all Clergymen and Parishes to institute and foster Churches, and to establish and maintain Sunday Schools in all practicable cases. And wherever Sunday Schools exist, it shall be the duty of all concerned in their control to seek to make them efficient as Schools of Christian Doctrine, in order that the children baptized into the faith of the Universalist Church, may be educated in the principles and doctrines thereof, and thus be trained and prepared for confirmation and Church membership.

6. In every Church, the Communion of the Lord's Supper shall be statedly observed at such times as the laws thereof prescribe; and at every such service, all persons present, whether members or not, who may feel it to be either a duty or a privilege to do so, shall be invited to participate.

7. Baptism may be administered to adults in such form as they may wish.

RECOMMENDATIONS.

1. It is recommended that Christmas Sunday be observed by appropriate services.

2. It is recommended that on Easter Sunday a service of Recognition be held, at which time persons baptized in childhood, and others, may be welcomed by suitable rites to membership of the Church.

3. It is recommended that one Sunday be set apart in each year, to be denominated *Children's Sunday* — in all cases where practicable, *the second Sunday in June*, or as near thereto as possible; and parents and guardians shall be encouraged and invited to bring their children to the altar on that day for baptism or dedication to the service of the Lord.

4. It is recommended that the first Sunday of October in each year be set apart as Memorial Sunday, for commemorating those friends who, during the year, have been taken away by death.

OCCASIONAL SERMON.

Preached before the General Convention of Universalists, at Hudson, N. Y., October 20, 1880.

BY REV. J. H. CHAPIN, PH. D.

"Can ye not discern the signs of the times?"—MATT. xvi. 3.

On shipboard once at sea I went out on deck late in the evening, after an unusually pleasant day, and was somewhat surprised to observe that every movable thing upon the deck had been removed, — the companion-ways cleared, the hatches made secure, and the life-boats placed in position for ready and convenient launch. The occasion for this unusual preparation was not apparent to the unpractised eye. The sky was comparatively clear, though with a slight halo about the moon; a soft breeze like the breath of summer alone disturbed the quiet air, and the small patches of cloud that bordered the western sky had no aspect of threatening or alarm.

Before morning came, however, the reason for all this preparation was sufficiently apparent, for the ship was tossed like an empty bauble on the boisterous sea.

The experienced mariner in command had observed in the elements and upon the face of the seemingly auspicious sky signs of the approaching storm; the barometer had given indications of a disturbed atmosphere, and the cloud, no larger than that which once aforetime revived a prophet's flagging hope, had admonished him of danger not far away. Therefore it was that he prepared himself in time, rode out the storm and came safely to the harbor for which his sails were set.

But it is not the wise seaman only who takes note of the appearance of the sky and condition of the elements—who is on the alert for possible dangers, and shrewdly forecasts the day before it is begun. Whoever has to do with the currents and counter-currents of human thought, the tides of feeling, the floods of sentiment and shifting winds of popular opinion, needs to be wise as well; else he will often trim his sails to little purpose, will find himself upon the sands forsaken of the tides, or drifting on an uncertain sea at the mercy of the heedless wind.

The wise statesman will ignore no *living* issue, nor push into needless prominence an issue that has no vital interest; neither will he ignore an opinion, however false or futile, that has gained a hold upon the public mind. Opinion may be capricious. But no stream flows very far that has not a constant fountain. And so an opinion that gathers weight as it goes, or that has vitality enough to hold a place in the

public mind, is entitled to consideration, though it need not be given a prominence it has not fairly won. A moderate hill may obstruct the view if it be near at hand, but is not to be magnified into a mountain on that account.

The religious teacher must take note of these conditions. He must observe the sky; he must understand the elements; he must consult the oracles. He needs to be wise above the mass of men — independent but considerate — fearless without rashness — firm without obstinancy, honest and faithful, industrious and devoted.

He is not to ignore the changes that time and circumstances bring — not to deem anything beneath his notice that touches and sways the hearts of men, or disregard any cause that affects the moral or spiritual interests of mankind. Methods may change though principles remain.

With these reflections preliminary, I wish now to speak of *the signs of the times in the religious world.*

And to avoid at once ambiguity and the necessity of too much detail, I use the word religion in its broadest sense, to include both theory and practice, theology and life.

I. The most obvious sign I read upon the sky and in the elements to-day is *that the religious world is adrift.*

There is an uneasiness in the atmosphere that betokens change, and a certain clashing of currents which indicates that the change is not only begun, but is already sensibly felt. While there may be studied attempts to hold the ship to her familiar course and keep the surface placid, there is an undercurrent that is bringing opinions into strange fellowship, and out of the medley of irreconcilable propositions bringing forth confusion and dismay.

This condition of things compels attention from those most immediately affected by it, or those whose religious theories suffer most affront. It is found necessary to set forth "the old faiths in new light," and sometimes to evoke, from the words of the fathers, a meaning their language may be construed to bear, but that no one believes they ever intended.

The Calvinists not only reject the doctrine of infant damnation, but make haste to deny that it was ever taught in the Church, notwithstanding the explicit words of Edwards, Bellamy and others whose names are among the most familiar. And when the dogma of endless punishment is concretely presented "in the very words of its advocates," one of their own reviews stigmatizes the volume as "selections from the barbarous age of theology."

One notable representative claims to be a Calvinist, not because he believes exactly what Calvin did, but what he thinks Calvin, with his logical faculty, would believe if he were living to-day. And others, with less frankness, or less assurance perhaps, take equal liberties with that time-honored faith. These things indicate how far that great branch of the Church has already drifted from its ancient moorings. As much might be said of other branches, if not in statements of belief, then in the tones of their preaching and the temper of their Christian work.

Well, it may be asked, has not the Universalist Church changed somewhat?

I hope so. I should be sorry to think we had been standing still these hundred years, while all the rest of the world was moving on. We certainly have changed. Our theology, if not more definite, is more detailed and more philosophical in detail. We are no longer content to make declaration of our faith, even with a Scriptural *reason why*, and stop at that. We are constrained to inquire how the Spirit operates,

and by what means we may intelligently promote its operation. And since the truth is never bound except it be by ignorance, prejudice or superstition, we trust we may still go on changing in the direction of a clearer and better understanding, till we have found out the utmost height of the love of God and all the wonders of His ways with men. If we have made some progress in that direction, that surely is no reproach.

But, confessing now the unsettled state of opinion in the religious world, an important question follows:

Whither are we drifting?

Is it to a sounder and more secure foundation, or out upon an unknown sea where, whatever the aspect of the sky, there is no foundation?

Rapid movement and constant change secure against stagnation, in thought as well as in the elements. And the fact that the religious world is adrift is by some accounted a hopeful sign. But another thought follows closely after. Much depends upon the direction of the current that bears us. We may be drifting toward the whirlpool when we imagine we are making some safe harbor; upon untried waters we may drift upon the rocks as readily as to the open sea, and along a stranger coast the wrecker's baleful fire may be mistaken for the friendly light.

But recognizing these possibilites the question renews itself: *Whither* is the religious world drifting? And the plain answer, founded upon the most obvious signs of the times is, to *unbelief*.

Do you inquire the cause? The first answer that will be proffered is "the advancement of science"—"The facts of science are adverse to the verities of religion."

The charge is without good foundation, and comes, upon either side, of prejudice or ignorance.

In the first place, science and religion occupy essentially different grounds, and appeal to different kinds of evidence; and still there is a border land that they hold in common, and in that realm defend and sustain each other. Take a very simple illustration.

If I have come to regard the day and the night as the beneficent provision and wise appointment of God, and afterwards learn that there is a definite process in nature —a revolution of the earth, that causes them to recur with so much order and regularity — is there anything in the scientific fact to invalidate my recognition of God in the case?

Or, reversing the order: if I find out by scientific research that there is a certain process of evaporation that carries up the waters of the sea in the form of mists that aggregate in clouds; and then a counter-process of condensation that precipitates the same in the form of rain, and then come to believe that "God sendeth the rain upon the earth," is there anything in the last conclusion that requires me, as an intelligent being, to abandon the first? Does not each rather add a confirmation to the other?

Frances Power Cobbe, satirizing some of our methods of thought, somewhere says, "When we find out how a thing is done, we conclude God did not do it." And that is a fair deduction from the theory that we can neither know God nor comprehend His ways. But there is no necessary conflict between our consciousness of God — which is the chief factor in religion — and our knowledge of His works, which is the substance of science. In other words, actual science can never invalidate intelligent religion. We must look elsewhere for the occasion of unbelief.

Another cause assigned, and with far better warrant, may be stated thus: Reason has invaded the domain long held sacred to religion, when religion was regarded as something to be *accepted* rather than understood: and the conflict that followed showed that religion demanded or claimed what reason could not approve. And there is the root, as it seems to me, of the wide defection from the Christian faith.

One or two examples will again illustrate my meaning. If men use their reason at all, they cannot understand how a good God can punish men when there is no possibility of doing them any good by it. We may understand how He can punish, and why He should punish the evil doer, as the father may punish the child he loves best when disobedient. But that always looks to some good beyond; a positive and greater good to the child, as the indirect result of the chastisement. To suppose that punishment would be continued when there was no longer a possibility or even intent of good to the victim, unless it be at the instigation of malice or fiendish passion, is to defy the reason and the moral sense alike. The doctrine of endless punishment therefore can only be *accepted* as something with which the reason may not freely deal. And when men came to inquire critically they necessarily grew skeptical of that doctrine.

Again, it is not possible, by the exercise of reason, to understand — if one deserves a given penalty for a certain offence — how justice can be satisfied by withholding the penalty, or by inflicting it upon another, and one innocent of all offence; no matter what the rank or nature of the substitute, human or divine. It is easy to see how one being may be helpful to another — how a royal and sympathetic nature may incur sacrifice and endure suffering for the sake of another, but not how justice can demand the substitution of one for another, or how it can be satisfied with such substitution, however freely made. When, therefore, the reason was brought to bear freely upon the doctrine of vicarious atonement, men grew skeptical again. And these doctrines, I aver, are chiefly responsible for the wide prevalence of unbelief to-day.

If the defection had gone no farther, there would be little occasion for regret. But the stone loosed from the mountain-top not only rolls to the foot, but spreads destruction in its train. The drift of unbelief did not stop with these doctrines, and for this reason: Because the Bible was said to teach these doctrines the Bible was distrusted altogether; and then, by a very natural process, because religion was said to be founded on the Bible, there came a disposition to distrust and thence to discard religion itself.

Such is our interpretation of the signs of the times; such the temper and direction of the religious thought, and such the condition to which the world is come.

II. Now comes the question: Ought we, who never had any fellowship with the doctrines cited, to have any part or lot in this defection? So far as the rejection of the dogmas of endless punishment and vicarious atonement is concerned, we accept the responsibility. Indeed, it is no assumption to say that, as a people, the Universalists led the revolt, and our aggression first assumed the character of an organized advance within the Church, against those doctrines. It is true that many a valorous knight, not of our number and without our ensign, handling a free lance and glorying, perhaps, in the fact that he was free from all ecclesiastical control, has rendered valiant service on the same field; but his warfare has been of that desultory character — a sort of guerrilla service — that could not be accurately estimated. But when John Murray, preaching in Rhode Island for the first time more than a hundred

years ago, said, "We believe that Jesus Christ is the Saviour of all men, and that God is in Christ reconciling the world unto himself," he struck the key-note of the martial strain to which our Church is marching still.

And until the divine will shall change, or God's power and purpose fail, we can have no occasion to change the basis of our hope and trust. And we have no excuse for drifting away, with a tide set going by doctrines we never believed.

It is true the Christian Church is, in an important sense, a unit, and any general movement in the religious world inevitably affects, to some extent, all the different parts.

And if we, as a people, were only admitted to the vestibule of the temple, we should feel somewhat any agitation, especially any profound disturbance, that occurred within. The general drift and tendency of the times, therefore, is felt in our Church, and it is the manlier course to acknowledge it squarely than to ignore or attempt to conceal it.

But I repeat, since we have never had any fellowship with those interpretations of the character of God and the result and methods of His work, that by a defiance of reason have *forced* the world into an attitude of distrust, we have no legitimate part or lot in this defection from Christian faith.

Take our religious theory in its essential features: the divine fatherhood of God, and consequent brotherhood of men — the gracious helpfulness of Christ — the reward of virtue, soon or late, and the inevitable peril of doing wrong; and while it commands the homage of the heart there is nothing in it that contradicts the reason. On the contrary, it is eminently reasonable. We cannot rid ourselves of the idea or the feeling that there is some mighty Power over us in the world, and in the course of life taking all the events into the account, that that Power is a beneficent, and not a fiendish or even an indifferent one. We cannot avoid feeling at times, how much we need help and direction, in the ways of life; and no one ever yet fairly and honestly made Christ his teacher and model, who did not thereby find help and direction. Experience combines with reason and revelation to confirm our doctrines. Whatever the cause, then, of a tendency to unbelief among us, it is not inherent in the system, but somehow the result of our surroundings or of our methods of operation. One or two of these I shall mention when I come to speak of the danger of our situation.

Let us see, now, just how far we have got in our discussion.

1. The religious world is adrift. 2. The drift is toward unbelief, because of the unreasonableness of certain doctrines accounted Christian. 3. We have no proper part in this defection. We do not abate one iota of our faith in God as the Father, in Christ as the Saviour, and in the immortality of all the living; and in this respect we differ from most others who have departed from the ancient standards of belief. We retain, accept and defend what is essential in Christianity, but reject the doctrines that justice condemns and reason disowns.

III. *What, then, in view of the situation, is our opportunity?*

We are left in practical possession of the only ground on which the Christian world can ever find anchorage again. There may be diversions in this direction and in that, but only one ground of unity and consecration. I know not what precise form the new theory may take. The optimist foresees in the near future an age of simple, trustful faith. The pessimist is equally positive of an era of utter unbelief. And one notable prophet — not an authority however in things religious — predicts a

"moral interregnum" as a result of the growing distrust of divine things. We are not sure of any of these. But we are persuaded that when the Christian world re-adjusts its faith, it will be a *reasonable* one. It will not again recognize a baffled Deity driven to the expedient of bargaining for the souls of his own offspring. It will be a reasonable faith; such as wisdom will own and justice may approve.

And I repeat, we occupy the only ground on which the Christian world can ever unite again. What is our prerogative, then, if it be not to lead in the work of reconstruction that must come — nay, in the reconstruction that is already begun? For here and there, a valiant leader in other ranks, calls a halt in the confusion of retreat, and his battalion camps in close proximity to us. There is no other place to pitch their tents, with any hope that they may not immediately be called to move again. Did they really *occupy* our ground or assume positively the position we hold — however it might affect our pride or ambition to be supplanted thus — our continued and separate existence would be less a matter of concern to the world at large. But the truth is, their positions are equivocal. Their advanced scholars leave the question of human destiny an open one. Canon Farrar has a great hope, but is not sure, and a score of lesser lights fall into his wake. And it is not a hopeful sign in the religious atmosphere, when stalwart men, decided and clear on other points, confess themselves uncertain touching the gravest question with which the religious teacher ever has to deal. That fact itself provokes to unbelief. "If the trumpet give an uncertain sound, who shall prepare himself to battle?" We hold, I repeat again, the only ground that is tenable. If now we may claim the privilege of the first-born in matters of doctrine, in these later generations, unless we sell our birth-right or allow our prerogative to lapse, by reason of indifference or neglect, our place is still in the centre and at the front. If others choose to bivouac to-night by the camp-fires that we kindled yesternight, be it so; but our place is still in the advance; and unless we do advance, our days are nearly numbered: we shall be inevitably swallowed up of the legions camping round about.

IV. *Are we equal to the occasion?*

In saying that we must advance, I do not mean that we must surrender the doctrines on which Christianity must stand, if it stands at all. It would be the sheerest folly to go on elaborating the temple, enlarging its area, running up spires and pinnacles and adding fresco and ornament, if, at the same time, the foundations were being undermined. That is not progress that takes us off the true foundations — that sets us adrift upon a sea where there is no anchorage.

I stood, but the other day, beside the bed of an aged father in our Israel,* over whom the shadows of death were surely gathering, and as I was about to leave for the Convention in our State, I asked him what I should say to the brethren for him; and he said, tell them "*to stand by the faith.*" And as I turned to go he added,

"On Christ, the solid Rock, I stand:
All other ground is sinking sand."

What could I say better, at this point, than repeat these words of the aged soldier of the cross, who for more than half a century fought a manly fight, and who, standing consciously on the border of the grave, was still cheerful, serene and confident?

But we must not pause with the mere assurance to the world that we are Christians. That is the least important part of our duty. That fact will appear soon

* Rev. Abraham Norwood.

enough if we can show ourselves worthy of the name. Christianity means something more than professing to be good, and to believe that Christ is the Son of God.

V. And I desire now, in approaching the close of this discussion, to indicate, if I can, some of the conditions of advance.

It will be in place first to say, there are certain dangers to be avoided. Unbelief has made some inroads in our ranks, though not to any alarming extent; and for that our preachers are chiefly to blame.

It was said, in the opening of this discourse, that no wise leader or teacher would ignore any vital issue; neither would he magnify a contingent question beyond that which its importance demanded. He is not an enterprising seaman who reefs all sail and calls all hands to quarter because a bit of cloud scuds across the noonday sky, or because the winds are somewhat shifting and uneasy. These things are to be expected, and give no just occasion for alarm.

So the tides of unbelief, though they may have different causes at different times, are still much like other tides — to be expected; but they come and go, while hope and faith still abide in the world. The present season of the year is a suggestive one. The leaves are falling, the fields are brown, and the air is full of frost. The timid or the inexperienced may fear the sun is burning out But it is only that the year is rolling round; the summer is past, the winter is coming on; but the winter precedes, and, in some sense, prepares the way for another seed-time and another harvest-day. And so, that faith should wax and wane is in the very nature of things.

I repeat, that for the prevalence of unbelief the clergy are largely to blame. Half the people get their first definite impressions of skepticism from the pulpit, and very naturally conclude there must be a great deal in that which commands so much attention and excites so much apprehension. Then, again, the subject is often treated in heat or bitterness, or with disdain or levity; which creates a further impression that the preacher is unable to cope with it by fair means, and must needs resort to questionable devices.

Let the preacher, then, beware how he puts on steel armor from week to week, and adjusts his lance to run a tilt with what may only prove a man of straw, and that at best bears him no real malice. And when he does treat the subject of unbelief, let him do it candidly, honestly, kindly.

I have no more fear of science — the bugbear of many a pulpit — dethroning religion, than I have of reason dethroning reverence, or of the intellect that exalts humanity crushing out the affections that bind men together in communities and families and homes.

I have time only to allude to another danger that besets us and tends to impair all Christian effort, — a growing disregard of the Sabbath. This evil is encouraged, almost unwittingly, I am willing to believe, by people of otherwise reputable lives, who allow themselves to go away on Sunday on the plea of rest, but really for recreation, which tends so often to dissipation. In this way, not only is the Church, with such duties as it prescribes, neglected, but a reproach is brought upon its good name, and the evil powers in the community reinforced. This danger, however, suggests its own cure, and I need not dwell upon it.

It still remains for me to name some of the positive conditions of advance beyond the mere avowal of belief and regard for the proprieties of life.

Christianity is not merely a system of doctrines, nor yet a new school of ethics. It appropriates all truth, whatever its immediate source, and approves the principle,

wherever found, that purifies the heart and enlarges the humane sympathies. But above and beyond all these, Christianity is a life. "He that is in Christ is a new creature." The world puts on a new phase, and life assumes a new significanee to him. He walks the green earth, beneath the overarching skies, as in his Father's house and with the Father's benedictions. Even in trials and afflictions, in the heart-ache of disappointment and disaster, he still has the evidence in himself that he is a child of God — the evidence in himself that he is an heir of immortal blessings; and, through whatever varying paths his course may run, that he shall come home by and by in the Father's chosen time.

"I am come," saith the Saviour, "that ye might have life and that ye might have it more abundantly." And the abundance of that life is not conditioned on time and circumstance; but on the serene consciousness of a living power within one's self and an upward reaching of the soul toward divine and heavenly things.

To the Jews this may once have been a stumbling-block, and to the Greeks — and to some men accounted wise to-day — it may seem foolishness; but to him that is in Christ it is the most positive and veritable thing in all his life; the peace that passeth understanding, a joy beyond the power of words, a well of water springing up unto everlasting life.

On this life of the Spirit we must lay hold as we never yet have done. We need, above all else, that abundant life that the Spirit alone can give. And to attain this most effectually we must make our religion a practical power in the world.

We must first have positive statements of faith. The world is weary of some of the old doctrines, but cannot long be fed on negations, and does not take kindly to mere generalities which have no point or may be interpreted as black or white according to the prejudices of the hearer. But, as another has tersely said, "The continued sharpening of the knife is tiresome if, after all, we have nothing to cut with it." To burnish our armor or to whet our wits may be a needful preparation, and, constituted as the world is, the necessity will constantly recur. But this is only preparation for what lies beyond.

And these are some of the things that are beyond: —

1. We must foster well and wisely our educational institutions. "The world does not want learning so much," says a thoughtful writer on this theme, "as it wants will, persuasion, application." That may be true. But the world makes large demands to-day of the religious teacher. And there is little hope for any church in the future that has not learning in the pulpit and learning in the pews. The world will not heed the ablest and most learned preaching, if the doctrines presented defy the reason or offend the moral sense; neither will it be persuaded by mere sweet and pleasant words, no matter how reasonable the doctrine preached. Truth and love, with strength, are to be the elements of power in preaching. To that end we must educate.

2. We must have a closer unity among ourselves, a keener interest in each other. I wish we had unity enough to have a common service in all our churches. By practical unity I do not mean servile uniformity. The independent spirit is not dead among us, nor likely to die out. The living speak, it may be in many keys. Among the dead only is there absolute uniformity. But I wish our services so far corresponded, that whenever we came into one of our churches, here, there, or yonder, we could feel at home, and enter at once into the spirit of the time and place; not be obliged to wait for the programme to develop to know what is coming next. I believe

there would be a gracious power in the very thought that we were in unity and in harmony among ourselves.

3. We must be alive with zeal for the truth. And as its importance grows upon us we must give more heed to the cry of such as sit in darkness, fearing to think of God, dreading the hour of death. The missionary field must be enlarged, and its numbers reinforced. "Only the missionary religions live," says an eminent authority And experience testifies that only the church that makes itself useful to mankind has any constant and certain life. No one reading the encouraging reports and stirring appeals of the western bishops in the recent Episcopal Convention, can fail to realize what an inviting field is open to Christian effort, and what an imperative duty is laid upon the Christian Church, that would secure at once the blessing of God and the approval of a discerning and appreciative public, to whom it must look for support. It is needful that the truth should be proclaimed where as yet it is scarcely known, and such blessings as Christianity has to give be carried to those who need them most. If we show ourselves apt in this kind of work, not only shall we commend ourselves to the generous and thoughtful everywhere, but many a soul, else left helpless and alone, will bless our munificence and in turn will aid our enterprises.

4. We must be abreast of the foremost in humane endeavors. The very air is alive in Christian lands to-day with suggestions of pity and of help for all infirmity. The public hospital for the sick and the asylum for the unfortunate, born of the Spirit made flesh in Judea nearly nineteen hundred years ago, are now supplemented by schools for nearly every class of unfortunates, by homes for the aged, by devices for bringing the fresh air and the green fields, for a few weeks or days at least, within the reach of the poor and infirm, who else are prisoned in the cellars and the garrets of the city, and by a score of local charities, the suggestions of time and place. If we have a heart and hand in such works as these, then the Lord will prosper us by reason of the hearts that will bless our benefactions; and if we have not, there is little need that we should live.

Finally, we discern the signs; we observe the situation. We know its promises and its dangers. Life to us henceforth means service; and in faithful service there is life. The opportunity, then, is in our hands or at our doors. It remains for us to say whether we will intelligently heed the situation and accept the implied condition, or indolently drift away upon the tide, leaving our field and our opportunity to those who shall prove more worthy by reason of more resolute energies and a more consecrated purpose.

MINUTES

OF THE

Universalist General Convention.

ANNUAL SESSION

HELD AT

DETROIT, MICH.,

1881.

New Hampshire
STATE LIBRARY,
MAR 18 1897
No.

UNIVERSALIST GENERAL CONVENTION.
1881.

UNIVERSALIST GENERAL CONVENTION.

Form of a Devise or Bequest to the Universalist General Convention.

(GENERAL.)

I give and bequeath to "The Universalist General Convention," incorporated under the laws of the State of New York, the sum of ..... dollars, to be used and applied to the general uses and purposes of said corporation.

(SPECIAL.)

I give and bequeath to "The Universalist General Convention," incorporated under the laws of the State of New York, the sum of ..... dollars in aid of the Fund known in that body as the Murray Centenary Fund [or the Gunn Ministerial Relief Fund, or, the Theological Scholarship Fund], and to be used and applied to the uses and purposes for which that fund was established.

Theological Scholarships.

WORTHY young men who desire to enter the ministry and to pursue a course of study in either of the Theological Schools connected with Universalist Church will be aided by the Convention. Their names will be kept from the public.

I. Each applicant for aid must present unexceptionable recommendations as to his moral and religious character. He must well sustain an examination in the following branches of learning: Rhetoric, Mental and Moral Science, and English Prose Composition. It is desirable, also, that he be acquainted with the Greek of the New Testament and with Logic. He shall make declaration of his desire and purpose to devote his life to the ministry of the Universalist Church, and affirm his acceptance of the Profession of Faith. It is only in view of such a desire and purpose that he is aided.

II. Each beneficiary shall give his obligation to repay the sums received by him in five annual installments, without interest, dating from his graduation. He shall also agree to repay, with interest, all moneys received from the Board in case he fails to enter or continue in the Universalist ministry, or withdraws from study before the completion of the course, unless such failure or withdrawal be through no fault on his part. Such endorsements or securities for his faithful compliance with these rules shall be given as shall be satisfactory to the Board.

III. The Committee of the Board of Trustees may discontinue aid to any student when, for any reason, it may seem doubtful that he will be useful in the ministry.

IV. The appropriation for each beneficiary shall not exceed $180 per year, nor in the whole $600; dependent upon the sums voted for the scholarships by the General Convention, and also upon the conditions and needs of the beneficiary, as these shall become evident from time to time. This appropriation shall be payable on drafts regularly drawn by the student on the Secretary, and approved by the President or Principal of the school; one third in November, one third in February and one third in May of each year.

V. The Principal of the school shall, at the end of the year, report to the Board of Trustees the standing of each student receiving aid, as to piety, talents, diligence, scholarship, prudence, health, and general influence.

Additional information respecting Convention aid to students will be furnished on application to the Committee on Scholarships: Rev. H. W. Rugg, Providence, R. I., Rev. Elmer H. Capen, D. D., College Hill, Mass., and Rev. G. L. Demarest, Manchester, N. H.

MINUTES

OF THE

UNIVERSALIST GENERAL CONVENTION,

DETROIT, MICH., OCTOBER 19-21, 1881.

MEMBERS PRESENT.

MAINE.—Rev. G. W. Quinby, D. D., Rev. H. A. Philbrook, Rev. C. P. Nash, Mrs. G. W. Quinby: 4.

NEW HAMPSHIRE.—Rev. G. L. Demarest, *Vice-President of Convention;* Hon. Geo. W. Mann: 2.

VERMONT.—J. S. Benedict, Mrs. A. J. Hines, D. A. Murray: 3.

MASSACHUSETTS.—Rev. Charles W. Biddle, *President;* Rev. W. A. Start, *Secretary;* Rev. J. C. Adams, Rev. L. J. Fletcher, D. D., Rev. J. N. Emery, Rev. E. H. Capen, D. D., Rev. G. M. Harmon, D. H. Thurston, B. F. Spinney, J. W. Fairbanks, Charles Foster, Charles Whittier, Otis Warren, John D. W. Joy, Mrs. M. L. Draper, Charles Caverly, Hon. Newton Talbot: 17.

RHODE ISLAND.—Rev. H. W. Rugg, *Secretary;* Rev. G. R. Spink, Gen. Olney Arnold, Charles E. Carpenter: 4.

CONNECTICUT.—Rev. J. H. Chapin, Ph. D., *President;* Rev. John Lyon, *Secretary;* Rev. J. S. Dodge, Jr., F. I. Champlin, Mrs. A. A. Ellis: 5.

NEW YORK.—Rev. E. F. Pember, *Secretary;* Rev. I. M. Atwood, D. D., Rev. J. H. Moore, Rev. M. Crosley, Rev. E. Hathaway, Charles Benedict, David A. Pierpont, A. H. Martin, M. L. Crowell, Dr. M. M. Frye, Mrs. A. H. Martin: 11.

NEW JERSEY.—Rev. O. L. Ashenfelter, Joshua R. Norton, Mrs. John Pierce: 3.

PENNSYLVANIA.—Rev. Wm. Taylor, M. D., *President;* S. P. Whitcomb, *Secretary;* Rev. E. C. Sweetser, Hon. C. S. Russell, Mrs. M. L. Thomas: 5.

OHIO.—Rev. J. M. Getchell, *Vice-President;* Rev. F. C. Druley, *Secretary;* Rev. W. S. Bacon, Rev. C. L. Haskell, Rev. A. E. Danforth, W. H. Slade, Charles H. Stephens, Hon. T. J. Larsh, T. E. Beery, G. T. Craven, Hon. B. F. Thomas: 11.

MICHIGAN.—Rev. Charles Fluhrer, *President;* Rev. M. B. Carpenter, *Secretary;* Rev. S. Crane, C. A. Newcomb, E. E. Spaulding: 5.

INDIANA.—Rev G. I. Keirn, David B. Abbott, M. D., G. L. Newcomb: 3.

ILLINOIS.—James H. Swan, *President;* Rev. W. H. Ryder, D. D., Rev. E. L. Conger, Mrs. H. B. Manford, Mrs. Addie M. Hall, A. Webster, C. A. Hill: 7.

WISCONSIN.—Rev. S. W. Sutton, *Secretary;* Rev. Olympia Brown, J. H. Willis: 3.

MINNESOTA.—Rev. W. H. Harrington: 1.

IOWA.—Rev. W. P. Payne, *Secretary:* 1.

KANSAS.—A. P. Wilder, Mrs. A. P. Wilder: 2.

DISTRICT OF COLUMBIA.—Rev. Alex. Kent: 1.

NEBRASKA.—Rev. M. J. DeLong: 1.

ONTARIO.—R. Wood, *Vice-President;* J. T. Middleton, *Secretary;* Rev. J. R. Lavelle, R. W. Cobb, T. S. Bell: 5.

Total, 94.

DETROIT, MICH., October 19, 1881.

The Universalist General Convention met in the Church of Our Father, at 10 o'clock A. M., the President of the Convention, John D. W. Joy, of Massachusetts, in the Chair: at whose request Rev. E. C. Sweetser, of Pennsylvania, offered prayer.

The Secretary called the roll, and a quorum was found to be present.

The Convention proceeded to the election of a President and a Vice-President; James H. Swan, of Ill., Rev. Alex. Kent, of D. C., C. S. Benedict, of Vt., having been appointed Tellers.

JOHN D. W. JOY, of Mass., was elected President, and REV. W. H. RYDER, D. D., of Ill., Vice-President.

The Secretary nominated, and the President appointed, Rev. M. Crosley, of N. Y., and Rev. G. M. Harmon, of Mass., Assistant Secretaries.

The President appointed Rev. G. I. Keirn, of Ind., Rev. W. A. Start, of Mass., and G. T. Craven, of O., Monitors.

The President appointed the following Committees: *On Religious Services,* Rev. G. L. Demarest, of N. H., Rev. E. L. Rexford, D. D., of Mich., Rev. Charles Fluhrer, of Mich.; *on Elections,* Gen. Olney Arnold, of R. I., Rev. S. W. Sutton, of Wis., Charles Foster, of Mass.

On motion of the Secretary, the Convention joined in the service of Communion, Rev. Dr. Rexford, pastor of the Church of Our Father, officiating; and listened to the Occasional Sermon, delivered by Rev. Dr. Ryder, of Ill.: after which the President declared the Convention adjourned to 2:30 P. M.

[At the Communion Service a Collection for the principal of the Ministerial Relief Fund was gathered, to the amount of $108.]

Met at 3 P. M.

The roll was called, during which the Secretary stated that a question had been raised concerning the qualifications of one of the persons certified to him as a representative from Ohio; and on his motion the question was referred to the Committee on Elections.

The Committee on Elections made a partial Report.

The President appointed the Committee *on Unfinished Business:* The Secretary, Mrs. A. M. Hall, of Ill., J. R. Norton, of N. J.

The Secretary read the Report of the Board of Trustees, [as appended,] which was referred to the Committee on Official Reports.

He also presented the Report of the Treasurer and Auditors, [as appended,] which took the same reference.

The President appointed the following Committees: *On Official Reports,* Rev. I. M. Atwood, D. D., of N. Y., Hon. Newton Talbot, of Mass., Charles E. Carpenter, of R. I., Rev. W. H. Ryder, D. D., of Ill., Rev. Olympia Brown, of Wis., Rev. E. C. Sweetser, of Penn., Rev. H. A. Philbrook, of Me., Hon. B. F. Thomas, of O., Rev. L. J. Fletcher, D. D., of Mass. *On Nominations,* Rev. Wm. Taylor, M. D., of Penn., Charles Caverly, of Mass., C. A. Newcomb, of Mich.

The Secretary read a Special Report of the Board of Trustees [Exhibit A].

On motion of Rev. Dr. Taylor, of Penn., the first section of the Report, relating to Pastoral Settlements, was adopted.

On motion of Hon. Newton Talbot, the second section, as to the inexpediency of prescribing a Uniform Order of Service, was approved.

On motion of the Secretary, the Revised Forms recommended for subordinate bodies were referred to a Special Committee, consisting of Rev. E. F. Pember, of N. Y., Rev. T. C. Druley, of O., Rev. John Lyon, of Conn., Charles Whittier, of Mass., Geo. L. Newcomb, of Ind.

The Committee on Unfinished Business reported [Exhibit B].

The Convention unanimously ratified the amendments of the Constitution adopted at Hudson, in 1880.

An application was received from the Universalist Convention of Ontario, Canada, for the fellowship of the General Convention, [Exhibit C,] which was referred to a Special Committee, consisting of Rev. C. W. Biddle, of Mass., Hon. T. J. Larsh, of O., Rev. S. Crane, of Mich.

Rev. E. C. Sweetser called up the Resolution offered by him last year, which was deferred to this session; and the same was adopted, as follows: *Resolved*, That it be and hereby is recommended to every Parish in this Convention, to set apart a certain day, to wit, the first Sunday in November, for a special celebration of our distinguishing doctrine, the Scriptural truth that all souls are GOD'S children, and that, finally, by His grace attending them, they will all be saved from the power of sin, and will live and reign with Him forever in holiness and happiness.

On motion of Rev. E. H. Capen, D. D., of Mass., a Special Committee, consisting of Rev. Dr. Capen, Rev. W. P. Payne, of Iowa, Mrs. G. W. Quinby, of Me., B. F. Spinney, of Mass., Rev. J. H. Moore, of N. Y., was appointed to prepare and report a suitable expression concerning the death of President Garfield.

On motion of the Secretary, so much of the By-Laws as provides for a Committee on Unfinished Business was stricken out, two-thirds of the members voting therefor.

The Committee on Elections reported in the case referred to it at the opening of the afternoon meeting, that the brother was ineligible as a representative of Ohio, having removed to another jurisdiction. Approved.

Adjourned to 10 A. M., Thursday.

[On Wednesday evening, a General Meeting was held, the President presiding, and Rev. Dr. Taylor leading the devotional services: the subject of address being *The Attitude of the Universalist Church Toward Science*, Rev. O. Cone, D.D., of O.; *Toward Skepticism*, Rev. I. M. Atwood, D. D., of N. Y.; *Toward Secularism*, Rev. J. S. Dodge, Jr., of Conn.]

THURSDAY, October 20.

The Convention met at 10 A. M., the President in the chair.

On call of the roll, a quorum was found to be present.

At the request of the President, Rev. Alex. Kent, of D. C., offered prayer.

The record of Wednesday was read and approved.

The Special Committee on the application of the Universalist Convention of Ontario for the fellowship of the General Convention reported, recommending that the application be granted, and that the delegates appointed by the Provincial Convention be admitted. The recommendation was unanimously adopted.

The Committee on Elections made a final report.

Mr. James H. Swan, of Ill., one of the Board of Trustees, whose term expires in 1883, resigned his office; and the Committee on Nominations were instructed to take note of the vacancy.

The special Committee on Forms for subordinate organizations to be recommended to them for adoption, reported certain amendments, which

were considered in order; and the Forms recommended by the Board of Trustees, amended in several particulars, were adopted by the Convention. [Exhibit D.]

The same Committee recommended that the General Convention provide the Registers proposed to be kept by the churches, that uniformity and efficiency in keeping and preserving them may be assured. The recommendation was referred to the Board of Trustees.

A Memorial from the Massachusetts Convention [Exhibit E] was received. Rev. C. W. Biddle, of Mass., under the instruction of the delegation from that Convention, moved that the Memorial be accepted and referred to a special Committee, to consider the matter of the Memorial, and report at the next session.

The question being divided, the Memorial was accepted; when, on motion of Rev. Dr. Ryder, of Ill., the consideration of it was indefinitely postponed.

The Committee on Public Services recommended that the afternoon session begin at 4 P. M., and it was so ordered.

Rev. E. C. Sweetser, of Pa., introduced the proposition of which he gave notice at the session of 1880. That the following be substituted for Article II. of the Profession of Faith: "We believe that there is one GOD, whose nature is Love, revealed in one Lord JESUS CHRIST, by one Holy Spirit of Grace, who will finally save the whole family of mankind."

The Committee on Nominations had leave to report in print; and on motion of Mr. Charles Caverly, of Mass., the election of officers was made the special order for 4.30 P.M.

Adjourned to 4 P.M.

Met at 4 P.M.

The consideration of the proposition to amend the Profession of Faith was resumed.

Rev. Dr. Taylor, of Pa., moved that the proposition be amended by substituting for the form proposed the following: "We believe that there is one GOD, whose nature is Love, revealed in one Lord JESUS CHRIST, by one Holy Spirit of Grace, who will finally save the whole family of man from sin, and thus through his love and truth produce universal holiness and happiness."

The time specified for the election of officers having arrived, the Committee on Nominations reported for Treasurer, Edward B. Fellows, of N.Y.; for Secretary, Rev. G. L. Demarest, of N.H.; for Trustees for four years, John D. W. Joy, of Mass., Hon. Sidney Perham, of Me., Mrs. Geo. B. Marsh, of Ill., Rev. Henry W. Rugg, of R.I., Geo. H. Robinson, of N.Y.; Trustee for two years, Alonzo C. Raymond, of Mich.; Preacher of the Occasional Sermon, Rev. E. L. Rexford, D.D., of Mich. Accepted.

The Committee also communicated an invitation from the Church of the Messiah and the Church of the Restoration, Philadelphia, to hold the session for 1882 in that city. On motion of the Secretary, the invitation was accepted.

The Convention proceeded to ballot, and the persons named by the Committee on Nominations were elected to the several offices for which they were nominated.

The consideration of the proposition to amend the Profession of Faith was resumed. Rev. L. J. Fletcher, D.D., moved that the matter now before the Convention on the motion of Rev. Mr. Sweetser, proposed at the Convention of last year with reference to the Profession of Faith, with the amendment proposed, be referred to a special Committee of nine, and that such Committee be instructed to consider the whole matter of said Profession, and, if deemed necessary, to put the same in such form as will better express the present doctrinal belief of our Church, and report next year. The motion was adopted.

On motion of Rev. H.W.Rugg, of R. I., permission was granted to take up a collection this evening for the Universalist Historical Society.

The Committee on Official Reports reported concerning the papers referred to them [Exhibit F]. On motion of Mr. Charles Caverly, of Mass., the Report was made the special order for 10 A.M. to-morrow.

On motion of Mr. Charles Caverly, of Mass., the Board of Trustees were requested, in making arrangements for the public meetings at the next session of the Convention, to have the subject of Denominational Literature presented.

The special Committee on the death of President Garfield reported the following

MINUTE.

The Universalist General Convention in session at Detroit would put on record its sense of the loss which this nation and humanity have sustained in the death of James A. Garfield, President of the United States.

It is not merely his high office as the head of one of the foremost nations of the earth, to which he was deliberately chosen by his fellow-citizens, it is not merely the manner of his death, making it apparent that even republics are not exempt from the perils which menace the old world monarchies, that has filled with mourning the hearts of all Americans and called forth the sympathy of the civilized world. In this instance exalted station was conjoined with a great and typical manhood. We recognize with pride that he whom we, in common with all good men everywhere, mourn, was a brave soldier, an accomplished scholar, a wise statesman, an orator, and a devout and humble Christian, as pure and tender in his domestic life as he was spotless and incorruptible in his public character. We remember gratefully

that during his brief term of office he had become the exponent of a great principle of reform in the administration of the government, which his martyrlike death has done much to render sacred to the minds of patriotic and loyal Americans, without distinction of party. We sympathize with his bereaved family. We feel a sense of personal loss, as if one of our own kindred had been taken from us. But we bow in submission, remembering that God lives and reigns forever. We commend to all men, and especially to the children of our church, his example of patience under early poverty, of pure and unconquerable ambition, which transfigures poverty, and makes it the open way of successful and glorious achievement, of self-forgetful, patriotic devotion to his country in the hour of its peril, of thoughtful and conscientious advocacy of well-matured convictions in the halls of national legislation, of active and consistent fidelity to that branch of the Christian church of which he was a member, and of cheerful and devout resignation under physical suffering and in the hour of death.

On motion of Rev. Dr. Capen, the minute was adopted unanimously by a rising vote; and the officers of the Convention were instructed to forward a copy to Mrs. Garfield.

Adjourned to 9.30 A.M., Friday.

[In the evening a general meeting was held, Charles E. Carpenter, Esq., of R. I., presiding. Subjects: *What the Universalist Church represents*, Rev. J. COLEMAN ADAMS, of Mass.; *What Woman may do for the Universalist Church*, Rev. OLYMPIA BROWN, of Wis.; *The Universalist Church and its Work*, Rev. J. K. MASON, of Mass.]

FRIDAY, October 21.

The Convention met at 9:45 A. M., the President in the Chair, at whose request Rev. G. H. Emerson, D. D., of Mass., offered prayer.

The roll was called, and a quorum found to be present.

The Record of Thursday was read, and after amendment, approved.

The Report of the Committee on Official Reports was considered seriatim, and adopted, with an amendment to the section relating to Appropriations, authorizing the Trustees to apply at their discretion any surplus of receipts from whatever source.

Rev. E. C. Sweetser, of Penn., instructed by his parish, offered the following for consideration and adoption:

Recognizing the importance of cultivating unity of action, so far as possible, in all matters pertaining to the government of our churches and their methods of worship, and believing that the Revised Version of the New Testament, lately issued by a joint committee of English and American scholars, while inferior in some respects, is superior, on the whole, to the so-called authorized or King James Version, which has hitherto been in use among us,

we do hereby advise that both versions be used by the churches of our order, that the advantages of each may be fully secured.

The proposition was referred to a Committee, consisting of Rev. Mr. Sweetser, Rev. Dr. Ryder, of Ill., and Rev. J. S. Dodge, Jr., of Conn., who reported the following for adoption instead, and it was adopted:

Resolved, that this Convention recognizes the immense contribution made to the better understanding of the New Testament by the work of the English and American versions; and that, while we affirm the superiority in important points of the old version, we urgently commend to our churches, clergy, and people the diligent study of the revision.

The President named as the Committee on the Profession of Faith: Rev. H. W. Rugg, of R. I., Rev. W. H. Ryder, D. D., of Ill., Rev. E. C. Sweetser, of Pa., Rev. I. M. Atwood, D. D., of N. Y., Rev. A. A. Miner, D. D., of Mass., Rev. J. Smith Dodge, Jr., of Conn., Hon. Israel Washburne, of Me., Hon. Thos. J. Larsh, of O., Hon. A. H. Prescott, of N. Y.

On motion of Rev. Dr. Atwood, of N. Y., it was

Resolved, That we record our hearty satisfaction with the Occasional Sermon preached by W. H. Ryder, D. D., of Illinois, not alone on account of its high merits as a literary and religious discourse, but especially as a strong and manly endeavor to do constructive work in our theology.

On motion of Rev. H. W. Rugg, of R. I., it was *Voted*, That the cordial thanks of this Convention are hereby proffered to the Universalist Parish of Detroit, to its pastor, Rev. E. L. Rexford, D. D., and to other residents who have aided them, for the many courtesies and abundant hospitality which they have shown in the entertainment of this body and other attendants upon its session.

On motion of Rev. H. W. Rugg, of R. I., it was *Voted*, That this Convention entertains a grateful appreciation of the careful and extended reports of the proceedings of this annual session, which have appeared in the daily journals of Detroit.

On motion of Rev. G. M. Harmon, of Mass., it was *Resolved*, That the response to the appeals of the General Convention to the parishes for funds is not adequate to its needs, and does not fully represent the ability and loyalty of our people.

Resolved, That a Special Committee of five be appointed to consider the subject, and report next year what measures, if any, can be devised to secure a more general response.

The President appointed as the Committee, Rev. G. M. Harmon, of Mass., Rev. J. C. Snow, of N. Y., Rev. E. L. Conger, of Ill., Charles E. Carpenter, of R. I., G. T. Craven, of O.

On motion of Rev. G. M. Harmon, of Mass., it was *Voted*, That the State Secretaries be requested to report to the State and General Conventions the duration of vacancies in the several pastorates, whenever such va-

cancies shall occur, and that this Convention recommends to the State Conventions that this report be considered during the annual sessions.

On motion of Rev. E. L. Conger, of Ill., it was *Resolved*, That we urge upon our ministers the great importance of our educational interests to the life of our church, and we ask them to present the question of Denominational education to their several parishes at least once a year, and by personal effort direct the parents and children of our faith towards the patronage and support of our own schools, and the Trustees of this Convention are requested to name a suitable day for the presentation of this subject, to our churches.

On motion of Rev W. A. Start, of Mass., it was *Voted*, That the thanks of this Convention are hereby tendered to the Railroads terminating in Detroit, for concessions to delegates and visitors to this Convention, and especially to J. B. Mulliken, Esq., of this city, through whose interest and effort such concessions were obtained; also to Wm. Robinson, of the Great Western Railroad, for many courtesies.

On motion of Rev. E. H. Capen, D. D., of Mass., it was *Voted*, That the thanks of this Convention be given to the President, John D. W. Joy, Esq., for his able, faithful, dignified, and impartial discharge of his duties.

On motion of Rev. W. A. Start, of Mass., it was *Voted*, That the thanks of the Convention be given to the Assistant Secretaries for their assiduous and valuable services.

The Minutes of the day's session were read and approved.

At the request of the President, Rev. E. C. Sweetser, of Pa., offered prayer, when the Convention adjourned.

JOHN D. W. JOY,
President.

G. L. DEMAREST,
Secretary.

[Friday evening, public religious services were held, Rev. I. M. Atwood, D. D., of N. Y., officiating.]

[The Programme of Public Services and work is hereto appended—Exhibit G.]

REPORT

OF THE

BOARD OF TRUSTEES.

To the Universalist General Convention, in session at Detroit, Oct. 19, 1881:

The Board of Trustees present their SIXTEENTH ANNUAL REPORT.

Three meetings have been held; in November, May and October.

The Committees have been as follows: *On Scholarships*, Messrs. Rugg, Capen, Demarest; *Of Fellowship*, Messrs. Capen, Rugg, Swan; *On Investments*, Messrs. Joy, Wilson, Thomas; *Of Finance*, Messrs. Thomas, Perham, Robinson; *On Missions*, Messrs. Chapin, Demarest, Mrs. Marsh; *On Missionary Boxes*, Mrs. Marsh, Messrs. Perham, Chapin.

The term of the following Trustees expires at this session: JOHN D. W. JOY, GEO. H. ROBINSON, Mrs. G. B. MARSH, SIDNEY PERHAM, Rev. HENRY W. RUGG.

License has been granted to J. M. McWhorter, Hacker's Creek, W. V., G. L. Fortney, Grangeville, W. V., who has since been regularly ordained; Dr. William Hale, Free Hill, Tenn. Rev. Garrett D. Bailey, Bakersville, N. C., an ordained minister from another communion who had been licensed for one year, has been received, on application, into full fellowship; Rev. William Henry Jewell has been transferred to the Maine Convention; Rev. R. H. Pullman, Baltimore, Md., has been received into direct fellowship upon Letter of Transfer from the Illinois Convention. The First Universalist Church of York, Nebraska, has been received into fellowship.

The First Universalist Church of York, Nebraska, and the First Universalist Church of Waverly, Iowa, have severally deeded their property to the

General Convention; and the same has been reconveyed with the condition that in case either church shall not maintain preaching in the building now standing upon the premises granted, or which may be hereafter erected thereon, by a clergyman in fellowship with the General Convention, for the period of any two consecutive years, or shall not itself continue in fellowship for a like period of time, the premises with all improvements thereon shall revert to the Convention. The property of these Parishes is thus secured forever to the purposes which their founders had in view; and their example is commended to all other Parishes.

We append the clear and concise Report of the Woman's Centenary Association, and commend it to the attention of all interested. [Apendix III.]

We have caused to be prepared a full set of Forms for Committees of Fellowship, adapted to the present state of our Laws. These are for free distribution among such Committees, that the operation of our Laws of Fellowship may be more uniform and efficient.

The following clergymen have, during the last year, passed from our earthly fellowship: Henry J. Bradbury, George Wallace Whitney, of Maine; Hosea Faxon Ballou, Orren Perkins, John Gregory, of Vermont; Gerard Bushnell, Joseph D. Pierce, Benjamin Whittemore, D. D., of Massachusetts; John Mather Austin, Edwin Hubbell Chapin, D. D., LL. D., Seth Williston Remington, O. Whiston, of New York; Bushnell F. Hitchcock, of Pennsylvania; Alpheus Sweet, De Witt Clinton Tomlinson, of Ohio; James Wood Eldridge, Moses Goodrich, Richard Thornton, of Minnesota; John Briggs Gilman, of Michigan; Seriah Stevens, of Oregon. A share of these had, by reason of age and infirmity, already retired from active service; but several of them were called from promising fields of labor. [Appendix V.]

Of deceased laymen, the following deserve special mention: Silas C. Herring, of New York, George Ricard, of Brooklyn, N. Y., Lewis Briner, of Reading, Pa., William P. West, of Halifax, N. S., Mrs. Candace Palmer, of Painesville, O.

AMENDED CHARTER.

Upon our petition, the Legislature of New York has granted an amendment to our Charter, by which we are authorized to make such investments as we may deem judicious, without regard to the limitations imposed upon ordinary trusts, but with full responsibility to the Convention. Resort to any other State for incorporation is, therefore, no longer desirable. [The new act may be found as Appendix IV.]

FINANCIAL.

I. *Revenue and Expenditure.*

Receipts.

1.	Cash in hand, October 1, 1880			$ 618 60
2.	Missionary Boxes			1,314 09
3.	Annual Contributions			3,918 54
4.	On Account of Indebtedness			1,581 00
5.	Interest:			
	Convention Notes	$ 693 71		
	W. F. Myrick, Trust Deed	810 10		
	Jersey City Bonds	1,960 00		
	Sawyer & Lombard, Trust Deeds	1,020 00		
	J. L. Lombard, Trust Deeds	392 55		
	Revere Estate, net	249 00		
	N. A. Skinner, Trust Deed	320 00		
	J. Barber, Note	49 00		
	Government 4's	275 00		
	D. C. 3.65's	280 73		
	E. Lyon, Mortgage	227 39		
	W. Becker, Mortgage	41 42		
	E. Bridges, Mortgage,	176 46		
	M. Wentworth, Mortgage	62 09		
	Mrs. Wentworth, Mortgage	33 33		
	N. Curtis, Note	270 00		6,860 78
				$14,293 01

Payments.

1.	Scholarships:			
	Canton	$2,160 00		
	Tufts	2,880 00		$5,040 00
2.	Missions:			
	Englewood, Ill	$ 50 00		
	Hebron, Neb	150 00		
	Washington, D. C.	300 00		
	" " Special Supplies	131 00		
	" " Canvass	315 88		
	Amounts carried forward,	$946 88		$5,040 00

	Amounts brought forward,		$946 88	$5,040 00
	100 Aion, freight and postage		54 23	
	Indiana Convention		200 00	
	Iowa Convention		150 00	
	Illinois Convention		150 00	
	Ohio Convention		100 00	
	Wisconsin Convention		100 00	
	Newark, N. J.		300 00	
	Fulton, N. Y.		50 00	
	Rev. W. C. Bowman		100 00	
	Waverly, Iowa		60 69	
	Athens, Pa		50 00	
	Poughkeepsie, N. Y		100 00	
	Longmont, Col		150 00	
	Secretary, Visitation of Conventions		200 00	2,711 80
3.	Loans paid:			
	Murray Fund			2,581 00
4.	Interest			708 63
5.	Hudson Convention:			
	Stationery, Programmes, etc		$ 11 74	
	Minutes—Printing		239 08	
	" Postage		27 06	277 88
6.	Traveling Expenses:			
	Board of Trustees		$373 00	
	Secretary, on official business		27 74	400 74
7.	Against special accounts:			
	Missionary Boxes—1000 Boxes and Shipping		$101 50	
	Annual Contributions—Circulars and Postage		27 44	
	Indebtedness—Expenses of Canvass.		7 50	
	Income—Insurance on Lawrence Church	$42 50		
	Expenses on Wisconsin Estate	38 11		
	Exchange	1 50		
	Net Expenses on Chelsea Estate	35 95	118 06	254 50
8.	Secretary: Salary			1,200 00
9.	" —Incidentals:			
	Stationery, Postage, Telegrams, etc		$126 06	
	Stationery and Postage for Statistics		66 96	193 02
10.	Office: Expenses			25 00
11.	Cash in hand, Oct 1, 1881			900 44
				$14,293 01

II. *Theological Scholarship Fund.*—We present a comparison showing the changes of the Fund during the year:

	1880.	1881.
Government 4's, par value	$4,450 00	$4,450 00
District of Columbia, 3.65's, cost	2,056 88	
Eliphalet Lyon, Mortgage, 5 per cent		1,125 00
M. Wentworth, " 6 per cent		4,000 00
Cash in hand	708 44	1,265 47
	$7,215 32	$10,840 47
The Fund has thus increased		$3,625 15
—made up of further repayments	$3,263 28	
and gain on sale of 3.65's	361 87	
	$3,625 15	

III. *The J. G. Gunn Ministerial Relief Fund.*—The Amount of the Fund Oct. 1, 1880, was $8,152 94
Add the Contribution at the Hudson Convention 71 66
Gain on Stocks sold 360 70

Present Amount $8,585 30

It is invested as follows:

Allyn Estate, Mortgage	$5,500 00	
E. Bridges, Mortgage	2,950 00	
M. Wentworth, Mortgage	130 00	
Cash in hand	5 30	$8,585 30

The amount of income received during the year is $500.21. $600 has been distributed among those entitled to share in the benefits of the Fund, and $195.54 remains to the credit of Income.

IV. *Murray Centenary Fund.*—The following table will show the changes of the Fund:

	1880.	1881.
Convention Notes	$12,250 00	$9,669 00
W. F. Myrick, Trust Deed	13,500 00	7,500 00
Jersey City Bonds	28,000 00	28,000 00
S. A. Briggs, Trust Deed	5,000 00	5,000 00
Church at Lawrence, Kansas	5,128 75	5,128 75
Sawyer & Lombard, Trust Deeds	14,000 00	11,500 00
Amounts carried forward	$77,878 75	$66,797 75

Amounts brought forward,	$77,878 75	$66,797 75
Chelsea Estate	9,802 20	9,643 87
Revere Estate	4,500 00	4,500 00
N. A. Skinner, Trust Deed	4,000 00	4,000 00
J. L. Lombard, Trust Deed	7,250 00	
N. Curtis, Loan	4,500 00	4,500 00
Bills Receivable	800 00	100 00
Government 4's, par	5,750 00	650 00
District of Columbia 3.65's, cost	7,085 67	5,105 65
Edw. Bridges, Mortgage, 6 per cent		6,050 00
Eliphalet Lyon, Mortgage, 5 per cent		8,875 00
Mrs. Wentworth, Mortgage, 5 per cent		2,000 00
Wendell Becker, Mortgage, 6 per cent		4,000 00
M. Wentworth, Mortgage, 6 per cent		4,870 00
Estate, Waushara Co., Wis		200 00
Cash in hand	190 67	1,742 03
	$121,757 29	$123,034 30

There has been paid upon the Notes of the Convention to the Murray Fund $2,581. W. F. Myrick has paid a further portion of his Loan. Sawyer & Lombard have paid $2,500. on account. J. L. Lombard has paid his Loans in full. The valuation of the Chelsea Estate having included costs of foreclosure paid out of the Murray Fund, we have provided that the income shall be applied to the reduction of the figures until they shall stand at the original loan, $9,000. The Estate of Josiah Barber has paid his Note of $700. We have sold $5,100. of Government 4's, at a gain to the Fund of $764.06. We have also sold $2,633 of the 3 65's, at a gain of $312.91. We have exchanged our interest in the home farm of Charles F. Murray, of Laona, Ill., which was found to be greatly encumbered, for an estate in Wisconsin, free from lien, and said to be worth more than the sum set down in our account.

We summarize as follows:

Amount of the Fund, Oct 1, 1880,	$121,757 29
Estate in Wisconsin	200 00
Gain on Sales of Bonds	1,077 01
	$123,034 30

V. *Annual Contributions.*—These exceed in amount those of any former year, of the last five: those of last year by $371.57. (Appendix I.) They should, however, be largely increased. That they are not greater is not the result of indifference in all cases. Procrastination is often the cause of failure to contribute, the more convenient season not arriving. Method is need-

ful for the best results as in all other things. Sometimes the contribution comes into competition with that for state-work. We recommend that pastors and committees appropriate specific days for each, and, after the practice of several clergymen, suggest Easter Day as appropriate for the gathering of contributions for the general work of our Church. We recommend, also, that pastors make personal appeals to their more favored parishioners, as well as the general one to their Congregations. The work committed to us is a vast one: the means ought to be somewhat commensurate with it.

VI. *Missionary Boxes.*—The income from this source is thus detailed:

Maine	$ 19 17	
New Hampshire	75 00	
Vermont	27 35	
Massachusetts	509 05	
Rhode Island	52 81	
Connecticut	53 30	
New York	108 83	
New Jersey	46 78	
Pennsylvania	95 62	
Ohio	132 90	
Michigan	2 57	
Indiana	25 75	
Illinois	92 74	
Wisconsin	19 82	
Iowa	17 85	
Kansas	7 40	
Missouri	2 50	
California	3 30	
Oregon	11 40	
District of Columbia	9 95	$1,314 09
The amount in addition applied to state work is		1,098 07
Total		$2,412 16

VII. *Indebtedness.*—There has been specially contributed toward the liquidation of the debt $1,581 (Appendix II.) In addition, $1,000 from the General Account, as appropriated, has been applied. The obligation of the Convention, Oct. 1, 1880, was $12,250, upon a loan from the Murray Fund. It is now reduced to $9,669; deducting the cash in hand, $900.44, the net indebtedness is $8,768.56, a net reduction of $2,862.84.

The following indicates the current of our indebtedness for the last five years. The figures show the obligations of the Convention on the 1st of October of each year, less the cash on hand:

1877.	1878.	1879.	1880.	1881.
$25,846 19	$23,033 55	$13,120 04	$11,631 40	$8,768 56

VIII. *Comparison.*—The following table compares the business of the last two years:

Receipts.	1880.	1881.
Missionary Boxes	$1,375 80	$1,314 09
Annual Contributions	3,546 97	3,918 54
Interest received	7,356 47	6,860 78
Special Receipts	112 00	
On Debt Account	2,750 00	1,581 00
Scholarships returned	1,776 00	3,263 28
Murray Fund	500 00	200 00
Gunn Fund and Income	781 76	500 21
Washington Church		439 70
	$18,199 00	$18,077 60
Payments.		
Scholarships	$6,000 00	$5,040 00
Missions	1,953 62	2,711 80
Interest	998 00	708 63
Expenses, account Murray Fund	382 74	118 06
Salaries, and all Incidentals	2,322 24	2,233 08
Gunn Fund Appropriations	500 00	600 00
	$12,156 60	$11,411 57

We append the figures for three former years, that the course of business may be noted:

Receipts.	1877.	1878.	1879.
Missionary Boxes	$1,545 04	$1,273 64	$1,293 50
Annual Contributions	3,680 62	3,448 61	3,431 06
Interest	7,711 60	8,212 63	7,787 06
Scholarships returned	1,982 00	3,227 32	2,212 00
Special Receipts	20 00	194 75	106 10
On Debt Account			5,556 57
Murray Fund			1,052 00
Gunn Fund and Income	670 00	536 86	428 33
	$15,609 26	$16,893 81	$21,866 62
Payments.			
Scholarships	$7,620 00	$4,600 00	$5,650 00
Missions	2,438 93	3,100 00	781 25
Interest	1,592 55	1,909 74	1,464 53
Expenses, account Murray Fund		498 98	156 85
Salaries and all Incidentals	2,997 81	2,777 56	2,238 15
Gunn Fund Appropriations	475 00	700 00	490 00
	$15,124 29	$13,586 28	$10,780 78

IX. *Estimates and Appropriations.*—Our receipts for the year will probably be:

From Missionary Boxes	$1,300 00	
Annual Contributions	4,000 00	
Interest	7,000 00	$12,300 00

We recommend the following appropriations, with authority to the Trustees to apply at their discretion any surplus of receipts from whatever source:

For Interest	$ 600 00	
Salary of Secretary	1,200 00	
Traveling Expenses and Incidentals of all kinds	1,000 00	
Scholarships	5,500 00	
Missions	3,000 00	
Debt	1,000 00	$12,300 00

MISSIONS.

Our financial exhibit shows our payments under this head for the year. Other pledges are not yet due, under the conditions of their grant.

It will be seen that we have continued the policy of encouraging subordinate Conventions to further state work. This policy has secured such work where it could not otherwise have been successfully undertaken. Our small pledges have been stimulus and encouragement, and have prompted the needful liberality of our people toward the end desired. They have secured home action, and thus achieved success. There are now state missions or superintendencies in Maine, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Ohio, Indiana, Illinois, Wisconsin and Iowa. The results are everywhere more or less beneficent. Not only is the Gospel preached, as by any missionary, where its voice is uuusual, but dormant parishes are revived, pastors are supplied, debts are diminished or removed, new organizations are formed, and the general interests of our Church are promoted. In many states the one missionary is but the forerunner of several. In all, the one missionary is a condition of development.

To secure them in some, larger grants will be needed than our means at present permit. We trust that our people will awake to their opportunities, and supply the means. The organizing missionary is needed in Kansas, Nebraska, Colorado, California, Oregon, and the territories, which so urgently invite immigration, and so effectually draw their population from older states. If the Universalist Church is in any sense losing numbers, it is by this continual drain from settled, organized parishes, into unorganized isolation. In all parts of the states named may be found Universalists who highly prize their faith, but who are unable to organize themselves, for want of the necessary experience, or by reason of their ignorance of fellow believers among their neighbors. Besides, there are no difficulties in new countries

in obtaining a hearing for the preacher of universal grace. And abundant opportunities might be met for gathering new and promising parishes.

One danger, however, needs to be recognized and avoided. The numbers who would gather to hear a missionary are no criterion of the strength of the parish he might organize. His audience might be so heterogeneous in spirit and purpose that they could hardly work together for a year. This is the secret of unsuccessful work in fields supposed to be promising. Division founded upon original diversity of opinion, sentiment, aim, has necessarily broken out, after the wearing away of the interest founded upon novelty. Universalist parishes, to be successful, must be definite in purpose and expression. They will fail, if in any alliances they allow such purpose to be compromised or such expression to be reserved. The organizing missionary is needed that such movements may be controlled in the interest of permanence, and prevent the unhappy differences which grow out of inharmonious organizations.

We have continued, according to our means, to help parishes which help themselves, in maintaining regular services, in the erection of churches, and otherwise. We have felt bound, especially, to do this, where we might, in territory under our exclusive jurisdiction. It is not our policy to carry parishes, or to make their success easy; but to make it possible.

Our Secretary has, in the interest of our Church, visited the State Conventions of Wisconsin, Nebraska (Conference), Ontario, Vermont, New York, Kansas, Indiana, and Connecticut. That he was not present at others is due to the fact that their annual sessions are held without regard to those of other Conventions. There are instances of three Conventions being held the same week. They need to be appointed with some reference to geographical order, that a proper representation of our whole Church may be made at them. Such a representation is desirable, not only that the interests of the General Convention may be directly furthered, but also that those of the State Conventions may be promoted. It is especially desirable that the relations of people and parishes to those Conventions and their work may be more clearly recognized. All together they make up *The Universalist Church*, of which all the constituents of our parishes are parts, and whose work is the work and duty of every one of those constituents, according to his means and opportunity. The Secretary has been welcomed wherever he has appeared, in the name of our Church, and has been made useful, in several instances, by his counsel as to plans and methods of State work. If deemed advisable to renew his visitations in the coming year, it is hoped that sessions will be so arranged that he may be present at a much larger number.

We cannot turn to another subject without expressing the hope that year by year an increasing sum may be devoted to this work of church aid and extension, and of a wider Gospel proclamation; and that at a day not far dis-

tant this Board may be enabled to accomplish a work more worthy of the Church of our love.

WASHINGTON, D. C.

The trustees decided at their meeting in November, 1880, to make an appeal for funds with which to build a church edifice for the use of the Universalist parish in Washington, D. C. A plan of operation was outlined, a committee appointed, and the Rev. Alex. Kent was authorized to solicit subscriptions for the work proposed, the expenses of his canvass being met by the Convention. It was agreed that an effort should be made to obtain $30,000; the sum of $10,000 to be raised by the parish, and $20,000 to be contributed by the Universalists of the country. Provision was made, however, that the work should go forward if $7,500 was raised by the parish, and $15,000 obtained from the church at large, it being understood that in either case the undertaking should not involve the Washington parish nor the Convention in any indebtedness. On this basis the agent entered upon his canvass, prosecuting it so successfully that pledges for the lesser amount, $22,500, have already been obtained, and the expectation is that the maximum sum will be secured at an early date. The subscriptions will now be called in, the work of building will soon be commenced, and it is hoped that another year may find the Universalists of Washington established in their own religious home. Thus a great need will be supplied, and with the erection of a commodious house of worship we may confidently look forward to the establishment of a strong and permanent church at the Capital of the nation. In this work and its results our whole people may well rejoice.

SCHOLARSHIPS.

Thirty-one students in the theological schools have received Convention aid during the past year, the sum of $5040 having been used for such purpose. This amount is $460 less than the appropriation made at Hudson. Eleven beneficiaries graduated in June last, all of whom are now actively engaged in the work of the ministry. New applications for those entering the schools this fall will make the aggregate number of beneficiaries for the ensuing year slightly in excess of the number reported the present year. It is believed, however, that an appropriation of $5500 will meet the wants of this department. The trustees, acting in conjunction with the faculties of the schools, endeavor to give a careful scrutiny to all applications, and to render aid only where the individual need is urgent, and where there is strong reason to believe that the applicant will be useful in our ministry. Notwithstanding the care taken, the checks and supervision provided, occasional disappointment will ensue. The scholarship system, however, has justified itself by helping to bring into our Church numbers of well educated and worthy ministers who are now doing a successful work. In this connec-

tion it may be said that our theological schools were never in better condition than now—never more deserving of the support and patronage of the Universalist people.

The repayment of scholarship loans during the year amounts to $3,227.32, which is nearly twice the sum reported at Hudson. The scholarship fund is now $10,840.47. At the present rate of increase this fund will become sufficiently augmented in the course of a few years so that the income therefrom will meet the annual expenditure on scholarship account. The amount of loans matured and unpaid is $31,373.70—not matured $23,445.02.

EDUCATION.

Our institutions of learning have proven their increasing hold upon the public mind. They are gaining in numbers and influence. All are becoming the objects of generous gift. The movements alluded to last year for clearing Buchtel College from its financial burdens, and to furnish Tufts with a liberal endowment, have had substantial success. Our other colleges and schools make earnest appeal to their several constituences for financial and other support, not without gratifying result; while they are doing efficient work in the training of minds for future usefulness. They all fairly compete with other institutions of like grade for the palm of excellence; and Universalists may take some pride in the institutions which represent us in the world of letters and science. Through them we do our part in augmenting the intellectual force of the world; and we should yield them our most hearty support.

STATE OF THE CHURCH.

The Reports from parishes, as they reach us through the State Secretaries, do not show any material change from last year. These Reports are not as promptly and fully made as they should be. We can only hope that patient persistence may finally accomplish the desired end; and that, some time, we may have a definite statement of our true condition.

We have sought through our Secretary a report from each clergyman in our fellowship of his labors during the year. A blank was prepared, and addressed to 735 clergymen, accompanied with a stamped envelope for reply. Replies were received from 481 persons, leaving 254, or more than one third, not noticed. Perhaps as many reports were made as ought to have been expected upon a first trial; but it would be refreshing were we to receive such returns with fulness when desired. Of course, the returns received are too few to admit of summary; but they may contain matter furnishing future suggestion.

The process of debt-paying continues, and there is great joy in such parishes as succeed in throwing off the burdens which harass and cripple them. But is that joy preferable to the peace which those parishes enjoy which studiously avoid debt, especially for current expenses? Not every parish is able to relieve itself from perilous burdens. Not one should be in debt at

the end of the year on its annual account. Its expenditure ought studiously to be regulated by its probable revenue; and nothing should be left to the chances of the year. To be in debt is to be in jeopardy; and the hazard is too great to afford excuse to those who, either deliberately or rashly, plunge into it. Parish business ought to be conducted on business principles. It is easier to obtain needful pledges at the beginning of the financial year than at the end, when the real weight of the burden is felt; and meantime debt paralyzes all other church movement.

A few parishes have, as recommended in our last report, so arranged the title of their church property that it is made inalienable from the purposes for which it was founded. Such a course, in one instance at least, has assured most generous gift and endowment. We recommend it for further accomplishment in the same direction.

One of the best signs of Sunday School progress may be found in the frequent questioning as to fundamental uses and as to success in the true aims of such institutions. One of their greatest needs is the more general employment of normal classes, and the use of normal institutes, for the better teaching, not only of efficient methods, but of their application. Our Sunday Schools afford the opportunity of Christian work for our young people; but if that work is to be fruitful of proper results, it ought to be intelligent, rational, and appropriate. For this, normal instruction is essential. The possibilities of the Sunday School are grand; they ought not to be lost by ignorance and lack of wisdom.

We begin another year of work for the spiritual uplifting of the world. There never was a time when the faith we profess was more greatly needed. In lieu of the weak administration of some of the most important and practical truths of Christianity which is obtaining in some churches, we ought to continue the emphasis of our distinguishing convictions. That GOD does certainly and necessarily punish every sin, and that this punishment is equally certainly and necessarily for mercy and remedy, and therefore curative of the sinner, are truths too practically valuable to be hidden. Against the uncertainty of retribution, let us declare its certainty; against the alienableness of the love of GOD its inalienableness; against the limitation of GOD'S will its illimitability; against the failure of his redemptive purpose in any case its universal and triumphant success; against the perpetuity of sin its final overthrow and destruction. Then shall the Universalist Church find its true prosperity, and souls be won to the love of GOD, of CHRIST, and humanity.

Respectfully submitted,

J. D. W. JOY, GEO. C. THOMAS,
SIDNEY PERHAM, BENJ. W. WILSON,
H. W. RUGG, JAMES H. SWAN,
MRS. G. B. MARSH, J. H. CHAPIN,
GEO. H. ROBINSON, G. L. DEMAREST,
E. H. CAPEN,

Trustees.

"I."

ANNUAL CONTRIBUTIONS.

On Account of 1880.

Charlestown, Mass.....	$35 00
Newark, N. J.....	68 00
Gloucester, Mass.....	40 00
Clinton, N. Y.....	5 00
Austin, Minn	4 00
Springfield, Vt.....	5 12
Salem, Mass.....	74 00
Burlington, Ky.....	3 15
Speedsville, N. Y.....	2 00
Beverly, Mass.....	10 00
Knoxville, Iowa.....	2 05
Mitchellville, Iowa.....	1 00
Woonsocket, R. I.....	55 00
Cambria	2 25
Ellisburg, N. Y.....	3 20
Auburn, N. Y.....	6 00
Webster, Mass.....	10 00
Bay City, Mich.....	12 00
Pawtucket, R. I.....	100 00
Spencer, Mass.....	2 00
Richmond, Vt.....	5 00
Palmer, Mass.....	25 00
Springfield, Mass.....	12 65
Victor, N. Y.....	4 00
Syracuse, N. Y.....	5 00
Bridgeport, Ct.....	15 00
Keene, N. H.....	2 00
Prairie du Sac, Wis.....	3 34
Melrose, Mass.....	12 00
Fulton, N. Y.....	2 00
West Henrietta, N. Y.....	4 50
Rochester, N. Y.....	9 55
Mrs. Harriet Edwards.....	1 00
Miss Betsey Lucas.....	25
2d Chicago, Ill.....	50 00
Mount Pleasant, Iowa.....	3 00
East Eddington, Me.....	51
2d Philadelphia.....	8 59
Jamaica Plain, Mass.....	5 00
Albert Lea, Minn.....	3 10
Norwalk, O.....	4 00
Hamilton, O.....	3 00
Wyocena, Wis.....	2 70
Elkhorn, Wis.....	2 54
Black River Falls, Wis..	1 45
3d Baltimore.....	8 00
Hartland 4 Corners, Vt..	2 50
Carried forward,	$635 45

Brought forward,	$635 45
Cambridgeport, Mass...	49 00
Plymouth, Mass.....	10 00
Southbridge, Mass.....	7 00
La Crosse, Wis.....	12 00
Mount Gilead, O.....	6 00
Lansing, Mich.....	6 00
Lockport, N. Y.....	5 00
Conneautville, Pa.....	4 75
West York, Ill.....	1 47
Linesville, Pa.....	3 55
Jersey City, N. J.....	5 00
2d Baltimore.....	7 00

Maine.

Kenduskeag S. S.....	1 48
Saccarappa	5 00
Bangor	10 00
Camden.....	1 22
South Hope.....	1 00
Hope.....	1 30
Union.....	2 50
Brunswick	6 00
Addison.....	1 86
Bethel	2 00
New Gloucester.....	4 00
Gray	3 00
Auburn	16 46
Calais.....	1 00
Biddeford.....	4 50
1st Portland.....	50 00
Dexter	5 00
Mechanics' Falls.....	3 00
West Waterville.....	1 00
North Auburn.....	2 69
Fairfield.....	5 00
Belfast	11 60
Stockton	4 00
Phillips.....	3 25

New Hampshire.

West Chesterfield.....	2 00
Nashua	10 00
Concord.....	12 40
Marlboro	6 25
Portsmouth.....	14 12
Atkinson	4 00
Carried forward,	$947 85

Brought forward,	$947 85
Vermont.	
Gaysville	3 51
Vernon	2 00
Woodstock	7 00
Derby Line	15 00
South Woodstock	3 50
Williamsville	3 50
East Calais	5 00
Calais	3 83
Chester	5 00
Brattleboro	65 77
Richmond	5 00
Williston	7 00
Barre	12 00
Cavendish	3 50
Springfield	4 87
Essex	5 00
Waitsfield	2 50
Rochester	7 00
Hancock	53
Fletcher	6 00
B. J. Wheeler,	1 00
Massachusetts.	
Marion	3 00
Somerville	7 00
Chicopee	3 34
Provincetown	17 51
Mattapoisett	7 00
Attleboro	6 85
Canton	5 00
Shawmut (Boston)	100 00
Spencer	9 00
2d Boston	200 00
Merrimac	3 00
New Bedford	14 00
Rockport	10 00
Pigeon Cove	10 00
Amesbury	2 30
2d Lynn	4 00
Adams	10 00
Worcester	100 50
Worcester S. S.	37 00
Methuen	6 25
Haverhill	15 00
Salem	46 00
Wakefield	7 87
Norwood	16 00
North Swanzey	2 60
North Adams	4 00
St. John's (Boston)	4 25
Carried forward,	$1,767 83

Brought forward,	$1,767 83
Milford	10 06
Fitchburg	17 00
Saugus	5 00
Hingham	5 00
1st Lynn	100 00
North Cambridge	100 00
North Orange	5 00
Tyngsboro	2 00
Abington	7 36
Plymouth	15 00
Orange	27 00
Grove Hall (Boston)	10 00
Rhode Island.	
1st Providence	100 00
1st Providence S. S.	40 67
2d Providence	55 00
Pawtucket	100 00
Woonsocket	50 00
Connecticut.	
Danbury	9 20
Stamford	50 00
Granby	4 00
Meriden	33 00
Middletown	4 80
Hartford	30 00
Long Ridge	10 00
Norwich	20 00
Scotland	1 00
New York.	
Rome	2 68
Lee Center	1 93
Conesus Center	2 00
Potsdam	6 00
McLean	1 50
Oneonta	2 35
Colliersville	2 29
Madrid	3 00
Clarendon	2 06
Hume	2 25
Little Falls	10 00
Southold	4 00
3d New York	25 93
4th New York	58 39
Ridgeway	6 65
Nyack	5 00
Hailesboro	3 00
Clifton Springs	11 00
Nunda	7 00
Upper Lisle	1 60
Carried forward,	$2,737 55

Brought forward,	$2,737 55
Huntington	4 20
Newark	5 09
Newville	2 00
Sherburne	5 00
Clinton	8 30
Dexter	3 00
Bristol	13 00
Canton	13 00
North Bloomfield	5 00
Oxford	5 00
East Smithville	2 30
Minden	5 00
Hudson	20 00
Cuba	2 00
Mexico	1 00
Mottville	7 25
Troy	9 50
Syracuse	6 00
North Salem	5 00
Madison	3 00
Hamilton	3 00
North Ridge,	2 00
Portageville	3 00
Auburn	10 50
Alexander	2 17
Kendall	3 00
Perry	9 25
New Jersey.	
Newark	14 36
Pennsylvania.	
Bradford	6 00
Sheshequin	4 00
Tidioute S. S	7 00
Reading	17 71
Towanda	6 26
3d Philadelphia	401 52
Sharpsville	4 18
Conneautville	3 55
Linesville	3 10
Girard	3 00
West Springfield	7 00
Nicholson	1 00
Ohio.	
Belleville	10 90
Oxford	2 00
Sharonville	2 53
Montgomery	1 12
Blanchester	1 62
Carried forward,	$3,391 96

Brought forward,	$3,391 96
ElDorado	4 00
Springfield	2 00
Columbus	20 00
New Haven	5 00
Adrian	1 00
1st Belpre	7 23
2d Belpre	1 63
Springboro	3 45
Watertown	1 22
Big Run	1 30
Eaton	2 00
Caledonia	5 00
Fairfield	1 38
Dunham	1 48
Conover	5 00
Vincent	1 00
Peru	3 00
Flint	4 15
Mt. Carmel	1 50
McConnellsville	2 00
Kent	4 60
Mt. Gilead	3 10
Ravenna	1 25
Michigan.	
Concord	3 00
Manchester	3 00
Benton Harbor	4 74
Marshall	2 15
Liberty	1 67
Rochester	3 00
Concord	3 00
Lansing	3 30
Grand Rapids	20 00
Tecumseh	2 00
Indiana.	
Aurora	2 00
Columbia City	2 00
Fincastle	1 30
Dublin	4 15
Nevay	5 00
Union, Union Co	4 00
Fort Wayne	50
Mount Carmel	1 00
Lafayette	2 25
Muncie	3 46
Illinois.	
Blue Island	10 00
Peoria	7 35
Carried forward,	$3,563 12

Brought forward,	$3,563 12
Englewood	3 00
Sheridan	2 57
Morrison	5 56
1st Chicago	100 00
2d Chicago	50 00
Macomb	10 00
Avon	3 00
Oneida	5 00
Wisconsin.	
Stoughton	5 00
Racine	10 30
Neenah	19 00
Minnesota.	
Owatonna	2 68
Minneapolis	25 00
Stillwater	3 00
Dakota.	
Yankton	2 90
Iowa.	
H. Moyer	1 00
Dubuque	10 00
Mount Pleasant	2 50
Elkader	1 00
Newton	3 00
Cedar Rapids	7 93
Castalia	2 00
Grinnell	4 00
Carried forward.	$3,841 56

Brought forward,	$3,841 56
Osage	4 03
Bloomfield	3 00
Nebraska.	
Hebron	5 00
Tecumseh	2 20
Colorado.	
Longmont	13 20
Kansas.	
Seneca	5 00
Kentucky.	
Burlington	3 00
Oregon.	
Harrisburg	5 00
District of Columbia.	
Washington	10 00
Quebec.	
Waterloo	5 00
North Hatley	1 10
Massawippi	45
Ontario.	
Port Dover	5 00
Smithville	5 00
Bloomfield	5 00
Rond Eau	5 00
Total,	$3,918 54

"II."

SPECIAL CONTRIBUTIONS TOWARD INDEBTEDNESS.

E. H. Riker	$100 00
Mrs. H. W. Hough	50 00
Chas. E. Carpenter	100 00
B. F. Romaine	100 00
Ira E. Sanborn	10 00
Matthew Cheney	10 00
John M. Lincoln	50 00
C. Robinson, Jr.	10 00
S. Drullard	100 00
H. D. Williams	50 00
L. Bickford	100 00
Carried forward,	$680 00

Brought forward,	$680 00
Edson Keith	100 00
By Rev. W. A. Start	166 00
Mrs. A. J. Webster	25 00
Wm. H. Hollis	50 00
Jas. H. Hall	10 00
F. S. Williams	5 00
Henry Leeds	10 00
A. E. Denison	10 00
Rev. E. L. Conger	25 00
J. D. W. Joy	500 00
	$1,581 00

"III."

WOMAN'S CENTENARY ASSOCIATION.

REV. G. L. DEMAREST, D. D.,
Secretary General Convention Universalists:
MANCHESTER, N. H.

In compliance with the requirements of the General Convention, I herewith submit Report of the Woman's Centenary Association for the present year:

Financial Condition:

The Balance in our Treasury Oct. 1, 1880, was		$2,963 84
Receipts for current year		3,215 81
		$6,179 65
We have appropriated		
1. Missions	$2,525 86	
2. Expenses	253 69	
Add Cash Balance in hands of Publishing Committee..	41 71	2,821 26
Balance Oct. 1, 1881		$3,358 39

Of this $2,610 00 is Permanent Fund—$1,500 00 of which is invested in Government Bonds at 4 per cent, and $1,000 00 in note on Buchtel College, Akron, Ohio, at 8 per cent.

Work of the Year: The Mission in Scotland, under charge of Rev. Mrs. C. A. Soule, has been continued during the year. We have been in constant correspondence with the Missionary, and her work presents many hopeful features for the future. During her two years' service, a church—St. Paul's, Glasgow — has been organized with fifty-six members, and a Sunday-school of forty-four scholars and five officers. The Missionary has distributed twenty barrels of Universalist newspapers and six hundred Universalist books and pamphlets, and has preached at many places in Scotland to the acceptance of the people.

Fourteen Life Memberships ($25 00 each), and one Patron ($100 00) have been received during the year. This response to our appeal is highly encouraging to the officers of the Association, and we propose to press the matter the coming year.

We have continued our Tract Publication Enterprise with good results, the details of which will be presented in the Annual Report of the Publishing Committee.

The work in the several States, under the charge of our Vice Presidents, has prospered best in those States where the Conventions are well organized. In many States but little has been done in the way of Annual Memberships, but the aggregate is larger than reported last year. One-half of all the Dol-

lar Memberships are now, by vote of the Association, retained in the several States for home work. Details of this department of our work are submitted to the Association in the Report of the Secretary, to which we refer the Convention. Respectfully submitted,

ORPHIA E. CANTWELL, *Secretary.*

North Attleboro, Mass., Oct 1, 1881.

"IV."

AN ACT IN RELATION TO THE UNIVERSALIST GENERAL CONVENTION, PASSED MAY 4, 1881.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. The Universalist General Convention, a corporation of the State of New York by virtue of chapter one hundred and thirty-three, laws of eighteen hundred and sixty-six, as amended by chapter five hundred and eighty-nine, laws of eighteen hundred and seventy-two, is hereby authorized to invest its funds in any securities approved by its Board of Trustees, or, in the intervals between the sessions of the Board, by its Committee on Investments, if unanimous. Such investments shall be reported from time to time by the Trustees to their principal Convention.

Section 2. This act shall take effect immediately.

"V."

NECROLOGY.

John Mather Austin, born in Redfield, N. Y., Sept. 20, 1805, died in Auburn, Dec. 20, 1880. Ordained in 1833, he has been pastor in Montpelier, Vt., South Danvers (Peabody), Mass., Auburn, N. Y. For a number of years he was the editor of the *Christian Ambassador*. He was an able and industrious preacher, debater, and editor, and a kindly, genial man, whose services to our Church were many and valuable. He was for twelve or more years the Secretary of the General Convention.

Horace J. Bradbury, died in Standish, Me., over sixty years of age. Entering the ministry in 1838, he was ordained in 1840, and preached widely in Maine. He was a "mild, calm, and pleasant" preacher, respected and

esteemed, leaving "many friends the richer in faith for his ministry." The last few years of his life were spent in Portland, in an honorable county office.

HOSEA FAXON BALLOU, died at Wilmington, Vt., May 20, aged 82. He was the oldest son of Rev. Hosea (Father) Ballou, and an earnest and able preacher of the Universalist faith. He was pastor at Whitingham, Vt., for 24 years, and upwards of 20 years at Wilmington. For some years he had desisted from pastoral labors, on account of the infirmities of age. The communities in which he lived confided implicitly in his integrity. "Strong in the Christian faith, firm of purpose, spotless in character and in reputation, devout of spirit," he exercised a strong moral and intellectual influence upon his townsmen, whether sympathizing with his opinions or not.

GERARD BUSHNELL, "entered our ministry many years ago, but for the last 30 years, although his name has been on our [Massachusetts] roll, he has not been actively engaged in the ministry. He resided in Templeton. He was a man of excellent character, was much respected by his townsmen, and for several years held the office of Town Clerk."

EDWIN HUBBELL CHAPIN, D. D., LL. D., died in New York City, Dec. 26, aged 66. He began his ministry in 1838, in Richmond, Va.; in 1840, settled in Charlestown, Mass.; in 1846, became colleague of Father Ballou, in Boston; in 1848, settled over the 4th Universalist Society of New York City, with which he remained until his decease. Dr. Chapin was probably the foremost pulpit orator of his time; and, withal, was a pure, faithful, earnest Christian disciple. He did much to make his Church respected, and his service in thus breaking down barriers of prejudice is inestimable. A number of volumes bear testimony to his peculiar intellectual, literary and religious mind and spirit.

JAMES WOOD ELDRIDGE, died in Shell Rock, Iowa, June 9, aged 51. "He was a man of sterling character and devout faith"—"an excellent man, one of the best." It was not until 1871, that he was ordained, then being 42 years of age. He had been engaged in secular business, and had only recently accepted the Universalist faith. He was pastor at Dayton three years, and at Austin, Minn., four. The last two years of his life passed in great feebleness; but the end came in sweet peace and hopefulness.

JOHN GREGORY, died in Northfield, Vt., Sept. 25, aged 71. Before 1850, Mr. G. had settlements in New York and Massachusetts. In that year, he united the farmer with the preacher. "He was a loyal Universalist, and built upon the sure foundations of Christ and the Apostles; a strong, eloquent, faithful minister of the Gospel."

MOSES GOODRICH, died at Anoka, Minn., Dec. 18, aged 63. He was not originally a Universalist, but became so under the preaching of Rev. Dr. Sawyer, in New York City. He prepared himself by long and close study for the ministry; and when ordained was 30 years old. His pastoral work

was done in Massachusetts, Maine and Minnesota, to which last State he removed in 1856. Mr. Goodrich was a truly saintly man, whose Christian convictions were embodied in his practice, and who loved the faith of his adoption. He was, for ten or twelve years, county superintendent of schools, performing the duties "with efficiency and honor."

JOHN BRIGGS GILMAN, died at Manchester, Mich., October 6, aged 59. "He was a great sufferer, but he bore his sufferings with great fortitude and cheerfulness. He was a genial, witty, companionable man, a natural Christian, whose influence was always for good."

BUSHNELL F. HITCHCOCK, died at Conneautville, Pa., Dec. 8, aged 67. He was ordained over 40 years ago, and has always lived in North Western Pennsylvania. He was for many years pastor of the church at the place named, and itinerated actively in the "region round about." He has been infirm for many years, and was at the last a great sufferer; but his faith and patience never faltered. He commanded the respect of the whole community, making all his friends by his geniality and kindliness.

JOSEPH DEXTER PIERCE, died at North Attleboro, Mass., Nov. 16, aged 65. He entered the ministry in 1839, preaching a while in Massachusetts, settling for five years, 1850–5, in Claremont, N. H., and for the remainder of his life in the place of his decease. An intimate friend says, "We have never known a whiter soul encased in a tenement of flesh. Unpretentious, truthful, faithful, consecrated, he filled our ideal of the Christian man and the Christian minister." He had the confidence of our Church and of his fellow-citizens.

ORREN PERKINS, died Oct. 30, in Chicago, Ill., aged 57. "He enjoyed an unsullied reputation as a man, an author, and a minister." Mr. P. was a man of intellectual force and literary skill, and had been connected with our press more or less for a number of years. His ministerial labor was performed in Vermont, New York, Illinois and other States.

SETH W. REMINGTON, died in Henderson, N. Y., aged 74. Originally a Baptist, he became a Universalist by his own study of the Scriptures. He was ordained in 1839. His pastoral work was all done in New York. "He was honest and faithful in all the relations of life."

ALPHEUS SWEET, died in Springfield, O., Jan. 2, aged 83. In his earlier days he was a powerful and successful preacher, delighting in the controversy forced upon him and his co-laborers. For a number of years, however, he had been obliged to cease his labors on account of the infirmities of age. He was an earnest, simple-hearted man.

SERIAH STEVENS, died near Ferndale, W. T., Feb. 10, aged 67. He had been a minister of our faith twenty years, a strong believer and a Christian man.

RICHARD THORNTON, died at Anoka, Minn., Feb. 18, aged 69. At 23 he entered the ministry, in New York; was already a contributor to the relig-

ious press; soon afterward he removed to Michigan, where he edited and published the *Primitive Expounder* for a number of years; after the war he went upon a farm in Missouri, and in 1874 removed to Minnesota. He was a Christian gentleman, faithfully serving the Master he loved.

De Witt Clinton Tomlinson, died near Marseilles, Ill., July 27, aged 57. He was ordained in 1849, and has been abundant in pastoral labor. He had great success as a financial agent, and was employed by the Trustees of the General Convention in that capacity in 1866. His earnestness and magnetism won a large sum in New York—the first gifts of our people for general work. Mr. T. was an enthusiast for our Church and faith; and his life accorded with his professions. His last work was as the Illinois State Missionary, in which he was most active in labor and judicious in administration.

George Wallace Whitney, died in Waltham, Mass., May 26, aged 38. He entered the ministry in 1864, was settled in Beverly and Quincy, Mass., and at last in Augusta, Me., where, within three years, his illness obliged him to desist from pulpit labor. "His ministry has been quite successful. He was a thoughtful student, a superior speaker, and an industrious pastor." His faith "was doubly precious to him in his last days. He passed away in the fullest assurance of faith, and his death was rarely peaceful and triumphant."

O. Whiston, died in Washington, D. C., April 21, aged 77. Mr. W. began the work of the ministry in 1830, in New York City. In that state nearly all of his pulpit service was performed. His ministerial labor ceased in 1848, from prudential reasons and considerations of health. He was a faithful and true man, and was possessed of fine abilities, though, like other preachers of his day, he was needfully self-cultured.

Benjamin Whittemore, died in Boston, Mass., April 26, aged 80. He was a son-in-law of Father Ballou; entered the ministry in his early manhood; has had pastorates in Scituate, Mass., Troy, N. Y., South Boston, Mass., and Norwich, Ct. He was respected and beloved for his sincerity, his fidelity, his marked abilities, his special and valuable attainments, his work as a preacher and pastor, his kindliness, and his Christian virtues.

George Ricard, of Brooklyn, N. Y., who died early in the year, aged 82, was a faithful Universalist, one of the founders and the constant benefactor of the parish with which he was connected, a contributor to our general work, and a just, simple-hearted, self-sacrificing Christian.

William P. West, of Halifax, N. S., died Sept. 17. Mr. West was one of the few rich men who find pleasure in munificence. He generously endowed the church at Halifax, and bequeathed $20,000 to Tufts College, and $40,000 to Trustees, the income to be devoted to missionary purposes in the Dominion of Canada.

LEWIS BRINER, of Reading, Pa., was for forty years a familiar name, for his active interest in our faith and Church. He was "an upright and honorable man, and a Christian in whom is no guile."

SILAS C. HERRING, of New York, who died in June, aged 78, was a generous donor to our Canton school, and founded its library by purchasing and giving to it Dr. Credner's valuable collection of books, numbering 2,500 volumes.

CANDACE PALMER, of Painesville, O., died Nov. 7, aged 80. Mrs. P. was a generous contributor toward all forms of church work and of other benevolent effort; "a very loving and lovable woman, good, kind, and conscientious."

TREASURER'S REPORT.

To the Universalist General Convention:

The undersigned herewith submits his report of the receipts and disbursements of the General Account, the Murray Centenary Fund, the Theological Scholarship Fund, and the John G. Gunn Ministerial Relief Fund for the year ending October 1, 1881.

Also statements in detail of the Assets of the different Funds now in the treasury.

Since the last report a new account has been opened,—the Washington Church Building Fund, and the sum of $439.70 has been received and credited to that account.

The net increase of the Murray Centenary Fund has been $1,277 01

The increase in the Theological Scholarship Fund has been 3,625 15

There has also been added to the principal of the John G. Gunn Ministerial Relief Fund, $432 86. The Assets of this fund now amount to 8,585 30

Cash receipts from all sources for the year ending October 1, 1881, have been as follows:

1880.				
Oct. 1.	Balance in Bank.....	$ 1,814 78		
	Received on General Account.....	13,309 38		
	" Theological Scholarship Fund...	5,682 03		
	" Murray Centenary Fund.....	29,997 86		
	" Gunn M. R. Fund, Principal....	3,083 56		
	" " " " Income.....	500 21		
	" Washington Church Building Fund	439 70		
	Total Amount.....		$54,827 52	

Paid on Accepted Drafts signed by President and Secretary :

On General Account	$13,027 54	
" Theological Scholarship Fund	5,125 00	
" Murray Centenary Fund	28,446 50	
" Gunn M. R. Fund, Principal	3,080 00	
" " " " Income	600 00	
Total Amount		$50,279 04
Balance in Tradesmen's National Bank of the City of New York		$4,548 48

The Balance to the different accounts is as follows :

General Account	$ 900 44	
Theological Scholarship Fund	1,265 47	
Murray Centenary Fund	1,742 03	
Gunn Principal Fund	5 30	
Gunn Income Account	195 54	
Washington Church Building Fund	439 70	$4,548 48

Respectfully submitted,

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, Oct. 1, 1881.

MURRAY CENTENARY FUND.

1881.			
Oct. 1.	The total amount received and deposited to the credit of this Fund during the year has been (including balance of last year's account)	$30,188 53	
	The total amount of disbursements for the same time have been	28,446 50	
	Leaving a balance in hand at this date of		$1,742 03

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, Oct. 1, 1881.

Assets of the Murray Centenary Fund.

1881.

Oct. 1.	Balance on Trustees' Notes	9,669 00
	Universalist Church, Lawrence, Kansas	5,128 75
	Chelsea, Mass., Property	9,643 87
	Revere, " "	4,500 00
	S. A. Briggs, Chicago, Ill., Deed of Trust (under foreclosure)	5,000 00
	W. F. Myrick, Chicago, Deed of Trust, Bal.	7,500 00
	C. B. Sawyer and J. L. Lombard, Deed of Trust, Balance	6,000 00
	C. B. Sawyer and J. L. Lombard, Deed of Trust, Balance	5,500 00
	N. A. Skinner, Deed of Trust	4,000 00
	Nelson Curtis, Loan secured by Collaterals	4,500 00
	Jersey City Bonds	28,000 00
	U. S. 4 per cent. Registered Bonds	300 00
	U. S. 4 per cent. Coupon Bonds	350 00
	District of Columbia 3.65 Bonds, cost (par $5,500)	5,105 65
	Bills receivable (Tomlinson)	100 00
	Eliphalet Lyon (Bonds and Mortgages) Brooklyn No. 1	5,000 00
	Eliphalet Lyon (Bonds and Mortgages) Brooklyn No. 2	3,875 00
	Edward Bridge (Bonds and Mortgages) New York City	6,050 00
	Mitchell E. Wentworth (Bonds and Mortgages) New York City	4,870 00
	Wendell Becker (Bonds and Mortgages) New York City	4,000 00
	Mehitable H. Wentworth (Bonds and Mortgages) Brooklyn	2,000 00
	Rebecca Murray's Deed, Property valued by Trustees at	200 00
	Balance Cash	1,742 03
	Total Assets	$123,034 30

The present value of the U. S. 4 per cent. and District of Columbia Bonds is $887.10 more than above stated par value.

Increase of the Murray Fund during the year, $1,277 01.

EDWARD B. FELLOWS, *Treasurer.*

New York, Oct. 1, 1881.

JOHN G. GUNN MINISTERIAL RELIEF FUND.

Principal Account.

1880.				
Oct. 1.	Balance from last year's account.....	$ 1 74		
Nov. 1.	Contribution at the Annual Meeting of the Convention at Hudson, New York.....	71 66		
1881.				
Jan. 3.	Sale of U. S. 4½ per cent. Bonds.....	500 00		
	Premium on the same.....	59 37		
Jan. 15.	Sale of U. S. 4 per cent. Bonds	2,050 00		
	Premium on the same.....	276 75		
May 18.	Sale of District of Columbia 3.65 Bonds cost $101 20.....	117 00		
	Premium on same.....	8 78		
				$3,085 80
Jan. 5 to May 18.	Invested in Bonds and Mortgage.....	$3,080 00		
Oct. 1.	Balance.....	5 80		
				$3,085 80

Income Account.

1880.			
Oct. 1.	Balance from last year's account.....	$295 33	
1881.			
Oct. 1.	Interest received on Bond and Mortgage..	471 95	
	Interest received on Government security..	28 26	
			$795 54
Oct. 1.	Sundry Beneficiaries paid during the year	$600 00	
	Balance in Bank.....	195 54	
			$795 54

Assets of the John G. Gunn Ministerial Relief Fund.

1881.			
Oct. 1.	E. H. Nichols, Bond and Mortgage.....	$2,500 00	
	T. F. Allen, Bond and Mortgage.....	3,000 00	
	Interest in E. Bridges Bond and Mortgage	2,950 00	
	Interest in M. E. Wentworth Bond and Mortgage	130 00	
	Cash Balance.....	5 30	
	Total Assets.....	$8,585 30	

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, Oct. 1, 1881.

THEOLOGICAL SCHOLARSHIP FUND.

The *Receipts* have been as follows:

	Balance from last year's account.....	$708 44	
1881.			
May 17.	Sale of District of Columbia 3.65 Bonds...	2,418 75	
Sept. 30.	From G. L. Demarest, Secretary.....	3,263 28	
	Total Amount.....		$6,390 47

The *disbursements* have been

Jan. 15.	Invested in E. Lyon's mortgage No. 2.....	$1,125 00	
May 18.	Invested in M. E. Wentworth's mortgage	4,000 00	
	Balance in Bank.....	1,265 47	
	Total Amount.....		$6,390 47

Assets of the Theological Scholarship Fund.

1881.			
Oct. 1.	United States 4 per cent. Bonds at par....	$4,450 00	
	Interest in E. Lyon's mortgage No. 2.	1,125 00	
	Interest in M. E. Wentworth mortgage....	4,000 00	
	Cash in Bank.....	1,265 47	
	Total assets.....	$10,840 47	

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, Oct. 1, 1881.

AUDITORS' REPORT.

NEW YORK, Oct. 6, 1881.

The undersigned, appointed an Auditing Committee by the Board of Trustees of the Universalist General Convention, have carefully examined the accounts of the Secretary and of the Treasurer, comparing them with the vouchers, and with each other, and find them to be correct. We have also examined the securities belonging to the Murray Fund, to the Theological Scholarship Fund, and to the Gunn Ministerial Relief Fund, and find them to be as represented in the report of the Treasurer.

GEORGE C. THOMAS,
GEORGE H. ROBINSON, } *Auditors.*

"A."

SPECIAL REPORT

OF THE

BOARD OF TRUSTEES.

1. At the Hudson Convention was referred to us for consideration the Report on Pastoral Settlements made by a Committee appointed at Minneapolis.

We have considered the able paper and the important subject referred to us; and we recognize the evils under which our church suffers, by reason of the frequent changes in the pastoral office, and the loss of ministerial service and waste of parish life and property consequent. Like all questions which spring up in society and life, however, this presents a practical issue: What can we do to obviate the evil? Two or three Churches have policies which prevent such waste of power and opportunity; but neither our parishes nor our clergymen would tolerate them. No power among us would be allowed to dictate to a parish whom it should employ as pastor, nor to a clergyman what parish he should serve. The history and temper of our people alike forbid. Whatever is proposed must respect the independence of both parish and minister. We think the measure suggested to the Convention by its Committee goes to the limit of our powers, and of a reasonable discretion, and are disposed to commend it as likely to work good wherever parishes and clergymen choose to avail themselves of it. The several Committees recommended will serve as pastoral exchanges, to whom applications for service or opportunities of service may be made. It should, however, be understood that such Committees can guarantee neither a settlement to a minister, nor a minister to a parish. They could be, in the nature of the case, only advisory, with no power to enforce their recommendations. But wise counsel will justify their appointment, and secure final heed. The following seems to be practicable, and we suggest a recommendation of it to the Convention:

Resolved, That we recommend to the several State Conventions the adoption of the following rules relating to pastoral settlements:

i. This State Convention shall have a Committee on Pastoral Settlements, one of whom shall be the Superintendent, or State Missionary, whenever there shall be such an officer, and other two members shall be chosen by the Executive Committee.

ii. It shall be the duty of this Committee to advise with parishes with reference to the settlement of ministers whenever the circumstances shall require such counsel, and also to advise with ministers with reference to settlement, to the end that vacant pulpits may be speedily filled, and unemployed ministers may be actively engaged.

2. We have also considered the resolution referred to us, touching a uniform order of public service. We think it inexpedient for the Convention to adopt such an order; believing it best that religious worship shall take form according to the preferences of our congregations, and that any desirable uniformity must be the normal development of a general sense of need and of propriety.

3. Our supply of pamphlet Constitution, Laws and Forms having been exhausted, we deemed it desirable before issuing a new edition to cause a revision of the Forms recommended to be made; and we submit the same for the approval of the Convention.

J. D. W. Joy, *Chairman.*

"B."

UNFINISHED BUSINESS.

Detroit, Oct. 19, 1881.

To the Universalist General Convention:

The Committee on Unfinished Business find that certain amendments to the Constitution were adopted at Hudson, by a vote of two-thirds of the members of the Convention; but before taking effect they must be ratified at the present session by a similar vote. These amendments consist of:

1. An extension of jurisdiction to Canada.

2. A change of the basis of representation, so that each State Convention may be represented by its President (or Vice-President) and Secretary, with one clerical and two lay delegates; having an aggregate of fifty parishes and clergymen, it may have one clerical and two lay delegates in addition; and for every additional aggregate of twenty-five parishes and clergymen one clerical and two lay delegates. The amendment covers the last particular, n this reducing the basis to twenty-five, instead of fifty, parishes and clergymen.

3. Other amendments relate wholly to forms of expression, tending to clearness and conciseness.

The consideration of a resolution of Rev. E. C. Sweetser, relating to a special celebration of our distinguishing doctrine, was deferred to this session.

G. L. Demarest.
Addie M. Hall.
J. R. Norton.

"C."

APPLICATION OF ONTARIO CONVENTION FOR FELLOWSHIP.

PORT DOVER, ONT., CANADA, June 18, 1881.

At the Universalist Convention of Ontario, held on above date and composed of delegates from different societies, the following were appointed to attend the Universalist General Convention to be held in Detroit the 19th of October next, to apply for admission to its fellowship, viz: Rev. J. R. Lavelle, Fulton, P. O., R. Wood, Nixon, P. O., P. S. Hare, Bloomfield, R. W. Cobb, Smithville, and the Secretary.

We have now societies organized in Bloomfield, which has a church building, Smithville also a church, Port Dover a church, and Rond Eau also a church. In addition at Nixon, R. Wood has, and mostly of his own means, built a church 45x35 feet painted, seated and nicely finished, costing about $700, over $600 of which he paid; also at Olinda the corner-stone of a new building is to be laid. We are also obtaining subscriptions to a permanent fund for missionary and church purposes. Hoping that our union may be effected, and to our mutual benefit, by strengthening our cause and upbuilding our faith on this continent, Yours fraternally,

J. T. MIDDLETON,

Sec. U. C. of Ont.

"D."

[It must be understood that in religious organizations of whatever kind, reference must be had to the requirements of statute law. The following Drafts are submitted for adoption in their present form, only where the statutes will permit. In other cases they should be carefully modified to meet the requirements of state law.

[The General Convention recommends the following for adoption by State Conventions. Every State Convention should be incorporated, and should obtain power to hold real and personal property to a sufficient amount, and freely to transfer the same for its purposes; also to acquire unused property of Universalist parishes in the State.]

STATE CONVENTION.

CONSTITUTION.

ARTICLE I.

TITLE.

This body shall be known as THE UNIVERSALIST CONVENTION.

ARTICLE II.

HOW CONSTITUTED.

1. This Convention shall be composed,—

i. Of all ordained Universalist Clergymen residing in the State of , duly admitted to its fellowship, and actively engaged, unless disabled by years or sickness, in the work of the ministry.

ii. Of the Officers of the Convention.

iii. Of Lay Delegates, to be chosen by the Parishes in its fellowship as shall be prescribed in the By-Laws.

2. This Convention shall be the judge of the election and qualifications of its members, and shall constitute a quorum for the transaction of business; but a less number may adjourn from time to time, and demand the attendance of absentees.

ARTICLE III.

POWERS.

1. This Convention is a part of the Universalist Church; acknowledges the ecclesiastical authority of the Universalist General Convention; accedes to and will comply with the Laws established by the said General Conven-

tion; and recognizes its obligation to enlist and co-operate in such measures for raising funds, and for fostering and encouraging all the interests of the Church, as the General Convention may adopt or prescribe.

2. Within the limits of the State of , in accordance with, and subject to, the laws of the Universalist Church, this Convention shall have jurisdiction over all Universalist Clergymen and denominational bodies; and shall devote special attention to all matters of denominational concern.

ARTICLE IV.

OFFICERS.

1. The Officers of this Convention shall be a President, a Vice-President, a Secretary, a Treasurer, and Trustees, who shall, together constitute the Executive Committee:—*It being provided*, That after the first election of Trustees under this Constitution, they shall be divided by lot into three classes—the first, to hold office for one year; the second, two years; the third, three years; and thereafter, shall be elected annually, to hold office three years.

There shall also be a Committee of Fellowship, of whom shall be clergymen, and laymen.

With the exception of the Trustees as above provided, all these Officers shall be elected annually, and all Officers shall continue in office until their successors are chosen and qualified.

2. Elections shall be by ballot; and in all elections, a majority of votes shall be required to elect.

3. The Executive Committee shall have power to fill all vacancies in their Board, however occasioned, until the next annual Session of the Convention.

ARTICLE V.

SESSIONS.

1. This Convention shall meet annually on the day of at o'clock. The place may be fixed by the Convention, or if not so fixed, by the Executive Committee, who shall have power to change the place and time of meeting when in their judgment a change shall become expedient.

ARTICLE VI.

REPRESENTATION IN THE GENERAL CONVENTION.

This Convention shall choose delegates to the Universalist General Convention as prescribed by the laws of the Church.

ARTICLE VII.

DISSOLUTION.

In case of dissolution, all the property of this Convention, including funds held in trust or otherwise, shall be transferred to the Universalist General Convention, to be held by it in trust for the purposes for which they were originally set apart or appropriated.

ARTICLE VIII.

AMENDMENTS.

Amendments to this Constitution may be made at any annual Session of the Convention, by a vote of two-thirds of the members present. *Provided*, that public notice of such proposed amendment shall have been given at least one month previous to such annual session.

BY-LAWS.

I.

DUTIES OF OFFICERS.

1. *Of the President.*—He shall preside at all meetings of the Convention and of the Executive Committee, and appoint all Committees unless otherwise ordered.

In his absence the Vice-President shall perform his duties.

2. *Of the Secretary.*—He shall record the proceedings of the Convention, and of the Executive Committee, and have the custody of all books and papers belonging to the Convention, the care of which is not otherwise provided for, under such regulations as the Convention may prescribe.

He shall give due notice of all Sessions of the Convention and of the Executive Committee, and of all proposed amendments to the Constitution as therein set forth.

He shall give written notice of their appointment to all persons elected, or appointed, to any duty, stating the duty to be performed.

He shall conduct the correspondence of the Convention, and attest its public acts and all orders drawn upon the Treasurer.

He shall transmit annually to the Secretary of the General Convention the reports in manner and form required by that body; and shall also certify to him the names of the Delegates appointed to the General Convention.

3. *Of the Treasurer.*—He shall receive all moneys belonging to the Convention, pay all orders which may be duly drawn on him, and invest the funds of the Convention as the Executive Committee may direct.

He shall hold the evidences of stock, or other property belonging to the Convention.

He shall keep accounts of his transactions in the books of the Convention, and an abstract of said accounts shall be annually laid before the Convention, certified by the Auditing Committee.

The Executive Committee may require him to give security for the faithful performance of his duties, in such sum as may be deemed proper.

4. *Of the Executive Committee.*—They shall have the general management of the affairs of the Convention during the recess; and shall have power to adopt all needful measures for promoting its interest.

They shall execute all measures for raising funds which may be authorized by the Convention; direct all investments by the Treasurer; and authorize disbursements.

They shall make due arrangements for the order of proceedings and for the religious meetings at the Sessions of the Convention, subject to its approval.

They shall annually appoint an Auditing Committee, who shall examine the accounts of the Treasurer.

They shall keep a record of their proceedings, and annually report them with such suggestions as to the condition and wants of the Church, as they may deem expedient.

A majority of the Committee shall constitute a quorum.

II.

SESSIONS.

1. Special Sessions of this Convention may be ordered by the Executive Committee, at such time and place as they may appoint; and they shall call such session at the written request of at least one-fifth of the persons who were entitled to seats at the preceeding Annual Session.

Public notice of any Special Session, stating its purpose, shall be given by the Secretary, at least three weeks before the time fixed therefor.

The Delegates elected to the preceding Annual Session shall be Delegates to any Special Session, unless others shall have been chosen in their places. The names of such new Delegates shall be certified to the Secretary on or before the day fixed for the Session.

2. During the Sessions of the Convention, all meetings for public religious services shall be under its control, and the aim shall be to foster an interest in its proceedings and Church work, and to permit nothing that will divert attention from them. At each regular Session the Lord's Supper shall be administered. Nothing shall be allowed to exclude or remove the Convention from the most commodious and desirable portion of the edifice wherein the Session has been called.

III.

LAY DELEGATES.

Each Parish shall be entitled to one lay delegate at the sessions of this Convention; and for each families contributing to Parish expenses to an additional lay delegate. The names of such Delegates shall be reported to the Secretary of this Convention prior to the session for which they shall have been chosen.

IV.

RIGHTS OF COMMITTEES.

Members of Committees, making reports, shall be entitled to the privileges of the floor (except the right to vote), whenever their reports are under consideration.

V.

ORGANIZATION.

1. At the hour designated for the meeting of the Convention, in the absence of the President and Vice-President, the Secretary (or in his absence, any member) shall call the meeting to order, and cause the Session to be opened with prayer.
2. The business of the Convention shall thenceforth proceed according to the General Order.

VI.

ORDER OF BUSINESS.

1. The Convention having been called to order, the Session shall be opened with prayer.
2. Calling the Roll of Members.
3. Reading the Minutes of the preceeding day.
4. Appointment of Committees for the session.
5. Report of the Treasurer.
6. Report of the Executive Committee.
7. Report of the Committee of Fellowship.
8. Reports of Committees for the Session.
9. Unfinished Business.
10. Report of Special Committees.
11. New Business.
12. Before the final adjournment, the records, or such portion thereof as have not been read, shall be read and approved.

VII.

COMMITTEES.

1. The following *Committees for the Session* shall be appointed, each to consist of three members, viz:

i. *On Elections*, to whom shall be referred the credentials of Delegates; and questions of contested seats.

ii. *On Religious Services*, who shall superintend the arrangements made by the Executive Committee, and make such others as may be necessary, subject to the approval of the Convention.

iii. *On Nominations*, who shall report the names of persons for Officers; and for Delegates to the General Convention.

2. *The Committee of Fellowship* shall exercise the powers conferred by the laws of the Universalist Church upon such Committees.

VIII.

FUNDS.

Every Parish in the fellowship of this Convention shall contribute each year, according to its ability, in aid of the funds of this Convention and of the General Convention, according to the laws of the said Conventions touching this subject.

IX.

AMENDMENTS.

These By-Laws may be altered or amended at any Session of the Convention, by a vote of two-thirds of the members present at such Session.

[The General Convention recommends the following Plans for the organization of a Universalist Parish and Church.

[Every Parish should be incorporated. Its church property should be deeded to the State Convention, if that body is authorized to hold and convey real estate, and reconveyed to the parish with such conditions as will prevent its alienation or perversion from its original purpose. In some states the Clerk is required by law to be sworn.

[These By-Laws embody what is usually contained in both Constitution and By-Laws, and are all that is needful when parishes are legally incorporated.]

PARISH.

BY-LAWS.

ARTICLE I.

NAME.

This organization shall be known as the Universalist Parish of

ARTICLE II.

ALLEGIANCE.

1. This Parish acknowledges the ecclesiastical authority of the Universalist General Convention and the jurisdiction of the Universalist Convention; and regards itself as pledged to co-operate in such measures for raising funds and for fostering and extending all the interests of the Church as the General and State Conventions may prescribe.

ARTICLE III.

MEMBERSHIP.

1. An expressed assent to the Profession of Faith adopted by the General Convention shall be essential to membership in this parish, to wit:

ART. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

ART. II. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

ART. III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men.

2. Any person of good character who assents to said Profession of Faith, and contributes to the support of this Parish, may become a member by vote of a majority of its members, and by signing these By-Laws.

3. Membership shall be annulled, without formal vote, on the failure of any member to make payment to the Treasurer for the term of one year; *provided*, if there should be a time when no Sunday services are held by the Parish that time shall not be included.

ARTICLE IV.

MEETINGS.

1. The members of this Parish shall meet annually on the of of which meeting at least two weeks' previous notice shall be given.

2. At said meeting the officers of the Parish for the ensuing year shall be elected, and such other legal business transacted as may be deemed expedient.

3. Special meetings may be called by the Trustees, and shall be upon the written application of five members of the Parish.

4. members shall constitute a quorum at any Parish meeting.

ARTICLE V.

OFFICERS.

1. The officers of the Parish shall be a Moderator, a Clerk, a Treasurer, and a Standing Committee of , who shall together constitute the Trustees. These officers shall be elected by ballot.

ARTICLE VI.

THE PASTOR.

No clergyman shall be called to, or continue in, the Pastoral charge of this Parish, unless he has the Fellowship of the Universalist General Convention.

In case of vacancy, the Trustees shall have power to supply the pulpit.

ARTICLE VII.

CONVENTION FUNDS.

This Parish shall contribute each year, according to its ability, to the funds of the General and State Conventions, in conformity with their laws.

ARTICLE VIII.

DUTIES OF OFFICERS.

1. *Of the Moderator.*—He shall preside at all meetings of the Parish and Trustees, and appoint all Committees, unless otherwise ordered. In his absence, a Moderator *pro tem.* shall be appointed.

2. *Of the Clerk.*—He shall keep a record of the proceedings at all meetings of the Parish and Trustees; notify all officers and members of their election; give due notice of all meetings of the Parish or its officers; and have the custody of all the books, papers, etc., belonging to the Parish, the care of which is not otherwise provided for. He shall prepare the reports which the Parish is required by the General Convention to make.

3. *Of the Treasurer.*—He shall receive all moneys belonging to the Parish, and pay all orders duly drawn upon him. He shall keep accounts of his transactions in the books of the Parish, which shall be annually examined by a Committee of the Trustees, and shall make a report to the annual meeting. He shall have the custody of all the evidences of property belonging to the Parish.

4. *Of the Trustees.*—It shall be their duty to provide for the collection of all the revenues of the Parish; foster the interests of the Church and Sunday-school; make suitable provision for the comfort and convenience of the congregation, and attend generally to the temporal concerns of the Parish; but they shall have no authority to transfer real estate, or to contract for any repairs or alteration of the property of the Parish, the expense of which shall exceed the sum of dollars, without express power given for that purpose by a Parish meeting.

They shall meet on next succeeding their election, to enter upon the duties of their office; and shall hold regular monthly meetings (and may also hold special meetings) at such times as to them shall seem expedient.

At their first meeting, a Committee of three shall be appointed, to be called the *House Committee*, who shall, under the direction of the Trustees, have the immediate supervision and care of the Church building; they shall also let the pews and sittings in the Church, or secure such subscription as may be necessary for Parish expenses.

ARTICLE IX.

DISSOLUTION.

In case of the dissolution of this Parish for any cause, all its property, real and personal, subject to all just and legal claims upon it, shall vest in the Universalist Convention, to be held in trust for the benefit of a future Universalist Parish in this neighborhood or for furthering the cause of Universalism in some other way.

ARTICLE X.

AMENDMENTS.

These By-Laws may be altered or amended by a vote of two-thirds of the members present at any regular meeting, provided that due notice has been given of the change proposed.

CHURCH.

Believing that the CHURCH is a means of promoting Christian culture and consecration and the development of spiritual life, we hereby associate ourselves as a Christian church in connection with the Universalist Parish in and adopt for our government the following

BY-LAWS.

ARTICLE I.

OFFICERS.

1. The officers of this Church shall be a Moderator, a Clerk, a Treasurer and Deacons. The Minister to the Parish with which this Church is connected shall be the Pastor of the Church.

2. The Moderator and the Treasurer shall be elected annually. The Deacons shall hold office during good behavior.

ARTICLE II.

MEMBERS.

1. Expressed assent to the Profession of Faith adopted by the Universalist General Convention, shall be essential to membership in this Church.

2. Any person desiring to become a member must apply to the Pastor and Deacons, who shall, if they approve, lay the same before the Church at its next meeting, when the applicant may be admitted by vote of the Church. He shall subsequently be publicly recognized by the Pastor, upon his assent to the Profession of Faith and Covenant of the Church. In case of the illness of the candidate the recognition may be private.

3. Any member may withdraw from the Church by written notice to the Clerk, who shall communicate the fact to the Church at its next meeting. If a letter of commendation is desired, it may be given in such form as the Church may approve; or in case of reasonable objection such letter may be withheld.

ARTICLE III.

MEETINGS.

1. The Annual Meeting of this Church shall be held on the day of

2. Regular meetings shall be held on the preceding each Communion Sunday.

3. Special meetings may be appointed at any time, at the request of three members.

4. Due announcement of all meetings shall be made from the pulpit, or by personal or written notice to the members.

IV.

THE COMMUNION.

1. The Communion of the Lord's Supper shall be observed on the Sunday of

2. At every such service, all lovers of the Saviour who may feel it to be either a duty or a privilege to do so shall be invited to participate.

V.

DISCIPLINE.

1. All complaints against members shall be made to the Deacons, who shall be guided in the performance of their duty by the Gospel rule as recorded in Matthew xviii. 15-17.

2. The Deacons shall inquire into all charges, hearing both parties, and having power to acquit or condemn the accused. In case of condemnation the judgment may be temporary or final suspension.

3. If any member feels aggrieved by either the acquittal or condemnation of an accused party, he may appeal to the Church; who shall choose by ballot, and by a majority of the whole number voting, without open nomination, a Committee of Appeal. Such Committee shall retry the cause, and its decision shall be final.

4. If it should be manifestly improper for either Deacon to act in any investigation, the Church may appoint a substitute for such case.

VI.

CHILDREN AND THE SUNDAY SCHOOL.

1. This Church regards it as the duty of all Christians to present their children for baptism or dedication, and to train them in a consciousness of their Christian obligations; and expects that, at a suitable age, those thus baptized or dedicated in connection with it, will become candidates for *confirmation* in their Church relations.

2. The second Sunday in June shall be observed as *Children's Sunday*, as recommended by the General Convention.

3. The members of this Church shall foster the Sunday School of the parish by personal membership or by labor in its behalf.

VII.

DUTIES OF OFFICERS.

1. *Of the Moderator.*—He shall preside at all meetings of the Church; appoint all Committees, unless otherwise ordered, and perform all other duties belonging to his office. In his absence, a Moderator *pro tem.* shall be appointed.

2. *Of the Clerk.*—He shall keep a record of all the meetings and proceedings of the Church, subject to its control, and a list of the names and residences of the members; notify all officers and members of their election; take charge of all books and papers belonging to the Church; in connection with the Clerk of the Parish, see that the reports concerning the Church and Parish required by the laws of the General Convention are annually and seasonably made; notify all meetings of the Church; report at the annual meeting the addition, decease, withdrawal or dismission of members, and perform any other duties pertaining to his office.

2. *Of the Treasurer.*—He shall have charge of all the funds of the Church, paying them out only on an order from the Pastor and one of the Deacons, or from two of the Deacons, specifying the purpose to which the money is to be applied; and, at each annual meeting, he shall make a full statement of his accounts.

4. *Of the Deacons.*—They shall assist the Pastor in the administration of the ordinances and in the general supervision of the affairs of the Church; act as a Committee of Inquiry on all propositions for membership; serve as a Committee of Discipline of the Church, visit and administer to the wants of necessitous members of the Church and Congregation; and have authority, with the Pastor, to draw on the Treasurer for means to relieve the distressed, and for incidental expenses.

VIII.

STATISTICS.

A Book or Register shall be provided, in which shall be recorded all baptisms, dedications, marriages, funerals, Church admissions, etc., performed or attended by the Pastor.

ARTICLE IX.

AMENDMENTS.

These By Laws may be altered or amended by a vote of two-thirds of the members present at any regular meeting of the Church, provided the said alteration or amendment shall have been proposed in writing one month previous.

PROFESSION OF FAITH.

ART. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

ART. II. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

ART. III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men.

COVENANT.

Cherishing these truths, we covenant and promise that we will, by study of the Scriptures, by prayer, and other available helps to Christian culture, earnestly endeavor to grow in grace and in the knowledge of our Lord and Saviour JESUS CHRIST, walking with the Church in love and helpfulness.

"E."

MEMORIAL OF THE MASSACHUSETTS CONVENTION.

BOSTON, Oct. 18, 1881.

To the Universalist General Convention:

At the last session of the Massachusetts Universalist Convention, held in Springfield, Sept. 27-29, Rev. Thomas J. Sawyer, D. D., offered the following motion and resolution, which were adopted:

Voted, That the Massachusetts Delegation to the General Convention, to be holden at Detroit, Michigan, be instructed to present and urge the following resolution:

Resolved, That a special Committee be appointed whose duty it shall be to inquire into the influence and effect of our woman ministry, whether in the light of past experience it justifies its existence, and so makes it either our duty or an act of good policy to encourage its increase, and to report in full at the next annual session of this body.

A true copy of the record.

Attest:

W. A. START, *Secretary.*

"F."

REPORT OF THE COMMITTEE ON OFFICIAL REPORTS.

The Committee to whom was referred the Report of the Board of Trustees, would report:

1. That the action of the societies in York, Neb., and Waverly, Ia., in deeding their property to the Convention, be heartily commended. So many changes have come to parishes in respect of opinion, of interest in the cause, of pecuniary ability, etc., as to prove, we think, the importance of placing the property, acquired under favoring conditions, in the control of those who will see that it is used for the promotion of the cause for which it was acquired. Where this can safely be done through the State Conventions, it should so be done; otherwise through the General Convention. And these observations apply with considerable force to the old, large, and apparently firmly established parishes. They are liable, at least, to embarrassment, and the knowledge that their property is secured to the cause, would be a source of great satisfaction to its remaining members and to their denominational friends. Society pride will, no doubt, at present refuse an ear to the suggestion; but we insist that the matter may be so revolved in the minds of the members of such parishes as to produce, ere long, the conviction that proper-

ty is safer in the hands of the representatives of *many* parishes than in the keeping of any *one*.

2. That the attention of our pastors and churches be directed anew to the imperative demand that exists for more recruits to our ministry. The long list of clergymen deceased the last year will scarcely be made good by the supply from all sources. Young men of ability, character and consecration are not lacking among us. Let more of them be encouraged to enter the ministry of reconciliation.

3. That the increase of the Theological Scholarship Fund is gratifying for two reasons: because it indicates the professional success of our young ministers, and because it shows that they are mindful of their financial obligations.

4. That the fact that the total of Annual Contributions rises to a higher figure than ever before, shows the feasibility of making the practice of taking the annual collection unanimous among our churches.

5. That the fact disclosed in the Report, that one State has returned from the Missionary Boxes nearly as much as the other eighteen, warrants us in asking the agents in the other States to make a diligent study of the methods employed in Massachusetts.

6. That the sum appropriated for the next annual expenditure be, as estimated by the Board, $12,300 as follows: $600 for Interest; $1,200 for salary of Secretary: $1,000 for traveling expenses and incidentals of all kinds; $5,500 for Scholarships; $3,000 for Missions and $1,000 for Debt.

7. That the assured success of the effort to build a church at Washington, D. C., gives the endeavor a new claim on the support and sympathy of our people, and we recommend the prompt collection of the subscriptions.

8. That it deserves notice that a request for statistics of their personal work, addressed by the Secretary (with blank and stamped envelope enclosed), to our ministers, failed to receive a response in 254 cases. Courtesy, as well as duty, would seem to require a reply from every one, to such a request, so made.

9. That we may properly congratulate ourselves on the fact that all our schools are in much better condition than one year ago, while we still suffer much damage and no small reproach because so many of our own people refuse to patronize their own institutions.

10. That our history for the last year confirms our experience of many years, that the opportunity for successful missionary effort is practically unlimited; and that we can employ no better method in improving it, than the one now coming into general use among us—the appointment of a prudent and efficient man to have charge of this work in each State.

11. That we congratulate the Convention, that during the last five years its indebtedness has been reduced from more than $25,000 to less than

$9,000; and in view of the fact that business is now prosperous and money more plentiful than it may be hereafter, they recommend that during the coming year an effort be made to extinguish the debt, or to reduce it to the lowest possible sum, not only by applying to that purpose the appropriation of $1000. already recommended, but also by soliciting special contributions from such persons as are able and willing to give, in order that the Convention may be freed from its bondage, and from the necessity of applying to the payment of interest several hundreds of dollars which might better be used in the missionary field. A dollar saved is as useful as a dollar earned. We advise that a strong effort be made to save the whole sum now expended for interest, and that those persons who, though able, have not yet contributed, be especially requested to give their assistance to this most worthy and timely movement.

12. That we commend and desire to have emphasized what is said in the Report in regard to Sunday-school instruction. We believe that our preachers and prominent laymen should make the religious education of the young in our Sunday-schools a more prominent interest than in the past, and advance in a systematic manner the normal system of instruction.

13. That we endorse the sentiments of the Board, that the world never had greater need of our faith and service than now; and that we commend to all our clergy that wise and catholic administration of their trust which combines in one moral enterprise the preaching of Universalist doctrine, the building of Universalist churches and the practice of the Universalist Gospel.

I. M. Atwood.
L. J. Fletcher.
H. A. Philbrook.
Newton Talbot.
Chas. E. Carpenter.
B. F. Thomas.
W. H. Ryder.
E. C. Sweetser.

"G."

ORDER.

WEDNESDAY, OCTOBER 19.

Morning.

9.00—Praise and Prayer Meeting, conducted by Rev. Augusta J. Chapin, of Michigan.

10.00—Organization of the Convention.

10.30—Communion service, under the direction of Rev. E. L. Rexford, D. D., of Michigan.

11.00—Occasional Sermon, by Rev. Wm. H. Ryder, D. D., of Illinois.

Afternoon.

2.30—Report of the Board of Trustees and of the Treasurer. Business of the Convention.

Evening.

7.30—General Meeting. Subject: The Attitude of the Universalist Church; *a.* Toward Science, Rev. O. Cone, D. D., of Ohio; *b.* Toward Skepticism, Rev. I. M. Atwood, D. D., of New York; *c.* Toward Secularism, Rev. J. Smith Dodge, Jr., of Connecticut.

THURSDAY, OCTOBER 20.

Morning.

8.30—Prayer and Praise Meeting, conducted by Rev. Charles Fluhrer, of Michigan.

10.00—Business of the Convention.

Afternoon.

2.30—Annual Meeting of the Universalist Historical Society, and meeting of the Woman's Centenary Association.

4.00—Business of the Convention.

Evening.

7.30—General Meeting. "What the Universalist Church Represents," Rev. J. Coleman Adams, of Mass.; "What Woman may do for the Universalist Church," Rev. Olympia Brown, of Wisconsin; "The Universalist Church and its Work," Rev. J. K. Mason, of Mass.

FRIDAY, OCTOBER 21.

Morning.

8.30—Prayer and Praise Meeting, conducted by Rev. S. Crane, of Michigan.

9.30—Business of the Convention.

Evening.

7.30—Religious Service, with Sermon, by Rev. I. M. Atwood, D. D., of N. Y.

OCCASIONAL SERMON.

Preached before the General Convention of Universalists at Detroit, Mich., October 19, 1881.

BY REV. W. H. RYDER, D. D.

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."—1 THESS., ii., 4.

The Apostle Paul regarded it a high honor to be put in trust with the Gospel. He was grateful that he had been accounted worthy of so important a privilege. And since he had been thus especially favored, it was his joy to be faithful to his charge as a herald of that Gospel, "not as pleasing men, but in the fear of God."

The Universalist Church in annual convention assembled, before which I have the honor now to stand, is a branch of that Church which was founded by our Lord, and which was so fully interpreted by the author of our text. And since in some degree we also are thus honored of the Master and bear the evidences of His approval in that we are intrusted with the Gospel, it becomes us to examine ourselves as to our personal fitness, and the organized body of which we are members as to its efficiency for the important service to which we have been called. For no higher work and no more sacred duty can be assigned to man than to be "a laborer together with God." The Christian Church is the divine instrumentality for the conversion of the world; but this divine instrumentality is necessarily committed to human care—"we have this treasure in earthen vessels;" and it is all-important that those who are intrusted with the care of the churches should be suited to their work, well furnished in heart and mind, and, so far as man may be, competent to stand between the Master and His Church. As is the ministry, so is the denomination; and as is the denomination, so is it "the savor of life unto life, or death unto death." "Ye are the salt of the earth," said Jesus to his disciples, in his first formal address to them. "But," he

quickly added, "if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men." Salt is needful to the healthfulness of organized life; but if the salt lose its preservative principle it becomes useless; nay, it is worse than useless, for it cannot be appropriated even as dressing to the fields, but must be thrown into the streets to be buried from human sight, or crushed under the wheels of traffic. Therefore, in the very commencement of his ministry, does the Lord say to those who of all on earth were to hold the highest offices in his kingdom: There is for you no middle course; you are the salt of the earth, or your work is worthless. As has been well said, "You must be either the very life of the world or fall utterly. If not Peter, then Judas." [Carr's Com. Matt. v., 13.] And with what searching power do these words come across the centuries to us who have assembled here to-day. Have we within ourselves, as a religious body, this preservative power? Are we vitally joined to the Lord, and does he speak and work through us? If the answer to these questions be in the affirmative, then have we no occasion to vindicate our right to be here as a branch of the living Vine; but, if the answer must be in the negative, then is defense of our right needless, for no vindication can set aside the verdict of the Savior.

Nor is our responsibility lessened as we reflect that others have been put in trust with the Gospel as well as we. Paul rejoiced in the successful labors of all the servants of Christ, nor did he forget in his ascendency the fidelity of those who had aided him. The references in several of his epistles to personal friends, his fellow-workers, show the tenderness of the heart of this wonderful man, and his unselfish recognition of the service of even the most humble believer. Following the example of this illustrious apostle, it is our joy to recognize the manifold ministry of the Christian Church, and cheerfully to give each branch of it the honor which is its due. But, as in his enlarged influence Paul did not become any the less faithful, so in further imitation of him the question which lifts itself high above every consideration as to the usefulness of others, is the duty which we as men and women, and as an organized body of believers, owe to the Lord, who has intrusted us with an important part of his work for the redemption of mankind. And this duty becomes the more imperative as we remember that in certain particulars the work committed to us is unlike that assigned to any other people who are in any way approved by God to be intrusted with the Gospel.

But what is this joyful message with which we are instrusted? or, in other words, in what particulars does the Gospel committed to our care differ from that assigned to others?

It hardly can be needful in this presence to say that the Universalist Church is an organized religious body, and as such has a credal test of membership. This credal test is known as the Winchester Profession, first used in the

denomination in 1803, and reaffirmed in the Centennial Convention in 1870. This profession, consisting of three short articles, distinctly affirms these four propositions: (1) The Bible is an authoritative guide in matters of faith and practice. (2) There is one God, whose nature is love, and who is revealed to mankind in Jesus of Nazareth by one Holy Spirit of Grace. (3) All human souls finally will be recovered from sin. (4) Holiness is essential to happiness, and believers ought to be careful to maintain order and practice good works. These are the four corner stones of our theological temple. They are merely corner-stones; they are not, and were never intended to be, a complete statement of all the doctrines held by Universalists, or even of those which it is proper to teach in their pulpits. The Universalist Church has a normal antagonism to dogmatism and to intellectual trammels. Our history is in the line of mental freedom, and we have a natural sympathy with advancing thought. We say, therefore, to our ministry, these are the corner-stones of the Universalist Church: in the fear of God build upon them—but, so that you do not disturb these corner-stones, the filling-in between them is left to your personal convictions and your individual consciences. Whether in this large liberty we have chosen wisely time must determine. It is too late to retrace our steps now, if indeed there are any who wish to do so. This brief formula is then our only authoritative doctrinal basis. To this all candidates for the ministry are properly required to subscribe, and upon it, as a definition of our common faith, rest all our State conventions and most of our parishes.

Of the four leading positions in our doctrinal formula, only one really distinguishes us as a Church—that one being the final recovery of all souls from sin and their union with the Lord. When this end will be reached we do not pretend to say. Our theory is that man is the child of God; that this relation of childhood is ineradicable; that the Divine image in man is not wholly effaced in this world, and cannot be in any other world; that, while God is just, He is beneficient in all His ways—not simply in relation to this life, but in relation to every mode of being conceivable; that the government of God is not administered by one code of moral laws for time and another for eternity; that there is no place for either the good or the bad to go where God is not, and where His laws of justice and mercy do not prevail; that these ideas of the Fatherly care of God underlie all the teaching of the Savior, are specifically stated in several instances in the New Testament, and are now, and in all ages of the Church have been, the ground of hope to millions of human souls.

Believing thus in the redemption of the entire race, and in the eventual happiness of all mankind, we have taken a denominational name that declares this important truth. That name, I hardly need say, is Universalism, and with regard to this name I call your attention to these two remarkable facts:

1. It is the only denominational name that stands for any leading quality of the Divine Government.

2. It is the only denominational name that indicates what the result of the Divine Government will be.

Extraordinary as this statement may seem to you, one has but to enumerate the names of the several Protestant sects to discover that it is strictly true. Presbyterians—so called on account of a form of church government known as the Presbytery; Congregationalists—governed by congregations, and not by a Presbytery; Episcopal—governed by Bishops; Baptists on account of peculiar ideas about baptism; Methodists—method in government and in personal life; Unitarians—believers in the Divine Unity; and thus on through all the Protestant sects. And when we come to the so-called Catholic Church, the fact is the same, for "catholic" is the equivalent of universal, and this is affirmed of the membership of the church, and not of the result of the spiritual reign of Christ. The only name of any Christian sect that does that is Universalism.

It will impress you, I think, as very extraordinary, since all Christians recognize the moral government of God and have much to say in relation to it, that there is only one branch of the entire Christian household which bears a name that indicates anything either as to the nature or conclusion of that government. What is the explanation of this? for a fact so peculiar must be explicable. Possibly the answer may be found in one or both of the following reasons:

1. The result of the moral government of God, as contemplated by Universalists, is the only one that any part of the Church would like to perpetuate by a name. "Electionists," or "Reprobationists," does not sound well; neither does "Partialists." If one must accept the belief covered by either of these names, he would rather not be designated by his faith in that name. And certainly in that respect we shall not question his good sense.

2. The other reason to which we have alluded is, that most of the sects of modern times have been substantially agreed in what they regard the essentials of faith, divergences being upon other topics than those involving the substitutional theory of redemption. It is simply a fact that the early Protestant sects were merely new grafts of the old Papal tree—the leaf, and in some respects the fruit, was different, but the sap of the tree, in both trunk and branches, was all the same.

But the peculiarity we mention with reference to our denominational name is hardly more remarkable than the fitness of this name to interpret the entire system of Gospel truth; to represent the unfolding of the purposes of God as illustrated in history, and to express all that is good and great in human life and endeavor. In confirmation of these statements, we instance these characteristics of this name:

1. Universalism is a system of religious thought, and not simply, as some would make it appear, the dogma of the world's salvation. The following concise definition of Universalism is worthy of preservation. So far as I

know it appeared originally in the Rhode Island Catechism, and is here recommended as a convenient formula for Sunday-schools and families. "What is Universalism?" "It is a belief in one God, the Creator of all things, and the Father of mankind; in Jesus Christ, His Son, who is the true Teacher, Example, and Saviour of men; in the Holy Spirit, the Comforter; in the certainty of retribution; the forgiveness of sins; the resurrection of all men from the dead; and their final holiness and happiness in the immortal life."

2. The second feature in this name which I notice is what may be called the largeness of it, since it includes the whole brotherhood of humanity. Bond and free, Jew and Gentile, Pagan and Christian, are all alike enfolded within its care, for they all alike are children of God an dincluded within His purposes of grace. For them all Christ died, for them all he rose from the dead, for them all the gates of opportunity are opened, and for each on Calvary was there given an assurance of pardoning love.

3. The third characteristic we mention is the need of this name to express the wider thought which Christianity has awakened. Those of you who are familiar with Uhlhorn's "Conflict of Christianity with Heathenism," will readily comprehend what I mean by this statement, for he frequently employs the word in this popular sense and entirely apart from all theological questions. All religions before Christianity were largely local; all legislation, all hopes and purposes, however ennobling and useful, were for classes and for nations as such. I quote these sentences from Uhlhorn's first chapter: "The Old World was not able to produce from itself a Christian universalism. The result of that great process of comminution which was wrought out in the vast Roman Empire was only uniformity, not true unity. True unity presupposes diversity. It is a comprehension of the manifold under a higher principle of organization." "Antiquity went beyond itself and reached out its hands to the new epoch. Itself passing out from the ancient narrowness into a world-wide breadth of thought and life, the Old World became capable of accepting the universalism of Christianity." "When, instead of a dead Deity, was preached the living God, Maker of heaven and earth, the Father of our Lord Jesus Christ, then for the first time humanity was able to advance from this abstract cosmopolitanism into the true universalism which rules the Christian age."

4. But this name contemplates a result for which all good people pray, and the better we become, and the less selfish we are, the more do we desire that it may be true. As the race advances the heart widens its embrace, and nothing less than the true universalism of Christianity can possibly satisfy the pleadings of the soul. And if this be true of the present condition of society, what may we expect of those future ages when the nations shall have beaten "their swords into plowshares and their spears into pruning-hooks," and the brotherhood of the race shall have become fully realized?

5. Finally, what name but this is adequate to express the nature and purposes of the God of the New Testament? If the religion of His Son has thus broken down the walls of partition between nations and peoples, and is fast uniting the entire race by the bond of brotherhood, what name less comprehensive than this of Universalism can be applied to the work of His hands in Nature or to the purposes of His grace in Christ?

Seeing, then, how excellent is this name which designates us as a Church, and how suitable it is to express the more rational and catholic phases of religious thought, it becomes us diligently to consider what further remains to be done to commend that name and the doctrines for which it stands more fully to the favor of the religious world.

For the success which, under God, the Universalist Church has already achieved we are grateful. It is but a truism to say that our denomination was never inherently so strong or so well furnished for work as now, and as to the present state of theological belief, not even the most sanguine amongst us could have anticipated so great a change. And this change, you will permit me with emphasis to say, has been almost entirely in the direction of our understanding of Scripture. I do not say that the best scholarship of the age unitedly indorses the doctrines of the Universalist Church, or that the wisdom of all our rules of interpretation is confirmed by more exact study; but I do say that the best scholarship of the age—and I include the evangelical school in the statement—leads strongly toward our Biblical exigesis, and that the conclusions of modern study do not require us as a religious body to abandon a single position, but rather justify us in a more rigid adherence to them. Of what other denominations, especially of the so-called orthodox school, can this be in truth said? The changes made in the text of the Revised Version have largely confirmed our understanding of Scripture; and the scholarly treatises both within and without our own borders which have considered the question of eschatology in almost every phase has among other things compelled attention to the theory of salvation as held by us. Even twenty-five years ago we found it difficult to get the considerate attention of the religious world to what we had to say in defence of our positions, much of our teaching being set aside by persons of other faiths as unworthy their attention. All this is now changed for the better, and the familiar hymn, "The morning light is breaking," has taken on a new meaning.

But while it is true that modern scholarship does not demand of the Universalist Church the abandonment of either of its leading doctrines, when coupled with our own experience it may suggest to us the importance of a different treatment of some of these great themes. It would be strange if we had nothing to learn from all this religious agitation as to our methods of work, or the form in which our articles of religion may be most fitly clothed. And if suggestions of this nature do come to us, by which we discover where-

in we can make any of our positions more impregnable, or by which we can render better and larger service, I know of no place where that fact may be more properly recognized than in the occasional sermon before the assembled representatives of our entire Church.

Let us, then, with the single desire to hold the Gospel with which we have been intrusted with the least possible admixture of error, and with the hearty wish to profit by the suggestions of others as well as by the wisdom of our own experience, consider whether some of our doctrinal statements may not be more accurately phrased, and their relation to our system of faith be more distinctly seen.

1. As to the nature and government of God.

The doctrine of one God is as old as the race, and is now prominently held by Jews, Christians, and Mohammedans. Christians differ from each other as to the form in which this one God is expressed to the human understanding. No intelligent Trinitarian means to say by his belief that there are three Gods, but three forms of the one God, though in his speech he makes each of these forms coequal. The Universalist Church accepts the trifold manifestation of God, but denies their coequality. Therefore, we say distinctly, there is but one God, meaning thereby that all other beings but this one being are created by Him and proceed from Him. Christ is not God, but the manifestation of God; the Holy Spirit is not God, but the agency by which God in Christ carries forward the work of human recovery from sin.

Now it must be conceded that the essential nature of God is unknowable. The essence of His being is beyond our reach. Our knowledge of Him at the best is but partial and relative, but need not be on that account either erroneous or untrustworthy. Any revelation which the unknowable God may make of himself to man is "necessarily cast in the mold of our minds." The nature of God, so to speak, is many-sided. We discover only a part of the infinite whole, and if we interpret his infinite fullness by that partial view our conclusion is inadequate. We need, therefore, to view him on every side in which He is revealed to us.

"The word Father, for instance, gives the representation of God characteristic of Christianity." [Modern Realism, pp. 439-40.] But this "prized and chosen word," so dear to the heart of Christ, must not be limited to the mere human sense of Fatherhood, especially to that phase of it of which kindness and indulgence are the leading features. God is Maker, King, Ruler, as well as Father; or rather the word Father as employed in the Gospels may be said to include all these other terms, and ought, therefore, in our use of it to embrace them all. The New Testament clearly represents the nature of God as love. This we understand to be said of his substance. His justice must, therefore, be the justice of love; His omnipotence the om-

nipotence of love, and thus on through all His attributes; but, on the other hand, the nature of God must be conceived of as including all these attributes. And, furthermore, our apprehension of the nature of God must not in any way so exalt ourselves in His sight as practically to shut out from our minds the thought of Him as King and Judge. Love as related to God must be understood to include severity, law, penalty—the best good of the whole creation, and only when employed in this inclusive sense does it harmonize with the facts of our experience, the judgments of God as recorded in sacred and profane history, or even with the teaching of Christ.

I respectfully submit for your consideration whether our thought of God in these particulars does not need a more guarded statement; in other words, whether the popular apprehension of God among our people is not too exclusively restricted to the quality of mercy, and should not be broadened into the recognition of other phases of the divine nature and of His government over mankind.

2. As to future punishment.

To infer from the presence of moral evil in this world, from the inequality in human condition, and from the multitudinous sorrows which afflict our race, that punishment for sin under God's moral government may be endless, is to infer from these facts what the facts themselves do not justify. For, while it is probably true that the different phases of the Divine government are more clearly perceived than formerly, it is also true that the Christian world are more nearly united in the belief that the judgments of God have a merciful intent, and that they are visited upon mankind not merely to uphold the authority of the Divine law, but as an aid to the race in choosing the right way.

Very few moralists of any school will now deny that there is in this world a power external to man "that works for righteousness." The throne of God rests upon holiness—all the laws which proceed from that throne are purposed in love. But, we repeat, this view of the merciful intent of the Divine Government must not make us insensible to the truth, which is fundamental in moral science, that there is a government of God, and that there is no escape from the authority of that government. A life of virtue is the only life proper to live even though our existence terminated in the grave; but when one reflects upon the deplorable consequences of sin, and the tenacity with which evil habits cling to the moral nature, he is certainly very unwise who lives in disregard of the moral government of his Creator, and passes into eternity under the shadow of its condemnation. There is common to man a certain fear of the consequences of sin with respect to the life to come. Is it judicious to remove that fear? "The *fear* of the Lord," says the Psalmist, "is the beginning of wisdom." That fear is rooted in the instinct of dependence, and is therefore natural to man. Hence we find it

interwoven with all the great religions of the world, and present in all phases of civilization, from the lowest to the highest. Indeed it may well be questioned whether there can be a statement of religion—I do not say philosophy—without it. Possibly in our intense desire to vindicate the character of God from the aspersions which false doctrines have cast upon it, and to deliver human souls from that "fear which hath torment," we may have partially overlooked that "godly fear" which is rooted in the instinct of dependence, and which is traceable in the teachings of Christ.

As to the theory of punishment now especially prominent—viz: endless sinning necessitates endless punishment—we have but to say that the statement that so long as one sins he will be punished, seems to us little less than an axiom, and therefore if it can be shown that man is to sin endlessly we shall concede that the dogma of endless punishment is proven. But it is unfortunate for the force of this argument that the proposition to be proved is the one that is assumed to be true. For how does any one know that those who die in sin will sin endlessly?—how does any one know that after that event they will sin at all? It seems to us that the first position to be substantiated in this form of argument is that some persons will certainly sin in the immortal world; and the second is that those who do once sin there will sin always. But neither of these positions is proven. There is no evidence even that any one will sin at all in the immortal state; but if that were proven one is happily a long way from showing that he who thus sins cannot cease from sinning. The last we know of man he has the power of choice. Even obdurate sinners sometimes exercise that power of choice when on the very verge of eternity. Is the freedom of the will eliminated from man by death? If so, and he is compelled to sin after he is thus metamorphosed into some other creature, is he responsible, and if not responsible can he sin, and if he does not sin can he be punished?

Sin, we say, is an act of the will—the mind must consciously assent. But is it not also true that the temptations to sin are chiefly in the bodily appetites, and associated with those things which belong to this life? Death must work a wonderful change. We sometimes forget, in the haste of speech, what is implied by the transition from this body to one suited to the higher needs of the soul The spiritual body is not cognizable by either of our senses, or by any knowledge of the mind. We apprehend the statement that there is a spiritual body, and we accept the doctrine as true; but both the spiritual body and the spiritual state in which it is to exist are incomprehensible to us. And most likely much of our reasoning in reference to the immortal life based upon analogy, or upon the structure of our bodies, or upon what seems likely to be from what now is, will be found to be fallacious. At any rate, I see no occasion for us to assent to the assumption that sin enters the immortal world. We stand upon firm ground and

recognize all that is needful to give effectiveness to our appeals for a Christian life when we say that the consequences of our conduct affect the spiritual purity of that in us which survives the grave. Beyond this, I respectfully suggest, we are not justified in going.

3. As to the death of Christ.

For what did Christ die, and what is meant by reconciliation in Christ, or, as it is sometimes called, the atonement?

We say, as a Church, that Christ died to reconcile man to God, not God to man. But what was there in man that rendered such reconciliation necessary—in what respect was he unreconciled to God? If we reply, man was a sinner, and therefore unreconciled, do we mean man generically—mankind, or that those then living were sinners? i. e., did he die to reconcile the race to God, or only the few members of it who chanced to be at that time upon the earth and at variance with Him? If we say the race, then this conflict, or alienation, belongs to man as man, and is a part of our common heritage. But the question returns, What is this alienation? If Christ's death had in it the element of reconciliation of the race, then it was not only operative as to the living but as to the dead and to the millions to be hereafter born. But what effect could his death have upon those not then living and who never heard his name, and why should the millions thenceafter born be called sinners and declared to be unreconciled to God? In a word, in what way is Christ the reconciler of the world to God?

It seems to me, brethren, that I am calling your attention in these questions to a topic of the highest importance to the welfare of the Universalist Church, and that it is just at this point that our administration of the Gospel is most faulty. Our people clearly understand the value of Christ as an example, and the relation of the fact of his resurrection to the resurrection of mankind; but when we come to the question of the efficacy of his death, it is feared their views are confused and conflicting. The membership of the so-called Orthodox Church will tell you at once what their Church theory is in regard to reconciliation in Christ; is there any reason why our membership should not be able to give a like explicit statement of our views upon this central doctrine of Christianity? And if they cannot do so, is there not a defect in our teaching which we should all with one accord hasten to correct?

I have not time to discuss this topic at length, and if I had, I am not here to outline a system of doctrine for the Universalist Church. But may we not unite on some such statement as this? Christ is the authorized representative of God. He speaks and acts in the Father's name. Man universally needs to be brought under the dominion of the law of love. Out of that relation he is regarded as a sinner—within it he is said to be a new creature. Now in Calvary God by His Son addresses Himself to mankind. He asks

nothing for Himself, or for the sake of Himself; but He asks for conformity to His holy law as a necessity of His moral government and for the benefit of mankind. Christ, therefore, in his death is the incarnation of the Divine Goodness, and of the moral rule of the Most High. In this view the cross of Christ represents the compassion of God, and is the sign of pardon and the symbol of love; and man is reconciled by it when he accepts the new life for which it stands.

The sacrifice of Christ is thus both universal and particular—universal in its relation to Deity, in that it represents the pardoning love of God, and particular in its relation to man, in that it demands his recovery from sin and his personal union with the Lord.

Passing now from any further references to doctrine, let us briefly hint at some of the especial dangers and hindrances of this present time so far as they relate to our efficiency as a practical working power.

The first danger comes of our success. We have plead for toleration. That is largely secured. We have vindicated our right to live and to work in the Christian world. But what then? What are we going to do with this right? Do not mistake the opportunity to work for the actual performance of it. There is a fanaticism of liberty which seems to be satisfied with the mere fact of opportunity. The present especial need of our religious body is to BUILD—*to occupy the place that we have made for ourselves—to* DO *the things that are required.*

Of course we rejoice in the deliverance of so many minds from the thraldom of error; but that is not enough. They must be taught the truth, and made to feel its power. But do we not even in our pulpits sometimes so prominently emphasize the merit of antagonism to the dominant theology and the blessedness of religious freedom as virtually to put a premium on denial, and practically educate our own people into the feeling that the mission of Universalism is to lead the masses out of the Egypt of orthodoxy and set them loose in the Desert of Negation—out of organized religious effort into an aggregation of individuals?

Another phase of the danger which hinders us is similar to the one named, "People are becoming so liberal." For which we are thankful, let us say. But God has not put us in trust with the Gospel simply to have other people think as we do about some things. Our duty would be substantially the same as now, though the doctrine of endless misery were stricken from the records of Christendom. Dear friends, is not one of our great needs before God and man plainly this: a more hearty devotion to the truth, as the truth, and for the sake of the truth? Our membership is lacking in a sense of personal responsibility. This hinders our parish work more than anything else. Excuses for not doing this, and for not doing that, are as abundant as the leaves of autumn, but, like the leaves of autumn which the winds now blow

about, they would not have fallen had there been a good supply of nutritive sap in the tree. Not how much duty can I get rid of, but how much useful service can I render to this church of my heart and home, is the true feeling that should guide us all.

It is said that the world is carried forward by men of action. Yes, that is true, but these men of action are also men of convictions, people who believe something, and are ready to act upon the basis of that belief. Of this there is in history no more conspicuous name than the author of our text. And, sometimes, when we think of what that great soul did, and what he suffered that those coming after him might have the true Gospel of the risen Lord, we feel ourselves in our comfortable churches and in our indolent ease most pointedly rebuked. O that at this hour, around this altar, and in this new Christian home, we might be all of us so filled with the presence of God as anew to consecrate ourselves to His service, and be stronger than ever before to carry forward the important work which the Lord has committed to our care.

Greatly have we gained as a Church in spiritual power, and in vital personal religion. Alas, that in this respect there should be in all denominations so great a lack even now; but to us who know our own weaknesses, and are not ashamed to confess them, it sometimes seems to us that we are farther from the Kingdom than they all. Speaking for ourselves, this much we know full well—wherein we are weak we desire to be strong; and wherein we have rendered the world some useful service, we wish we could do a thousandfold more.

Year after year now for a long period I have met in our General Conventions some of you unto whose faces I look to-day. But the years are bearing us on. Nearly forty years have passed since I entered the brotherhood of the Universalist ministry, and most of those who were then prominent in the Church have passed away. Since we were last together the foremost preacher of our order, and a brother beloved of all, has gone to his reward. But from these shadows which fall across our pathway by the changes of time we turn with hope to the younger members of our ministry, many of whom inspire us with so much confidence. To them, out of the fullness of joy, we say—God bless you—God bless and keep you, every one. Your lot is easier than that of many of those who began in this ministry forty years ago; but you will find enough to do and many things to try your patience and your strength. We do not wish you to take any of us who are older as examples—profit by our failures as well as our successes. Do your work in your own way—only take heed that your way is the Lord's way. And may you and those who shall follow you have the grace and wisdom to make our Church pre-eminent and worthy the name—excellent above every other—by which it is known among men.

MINUTES

OF THE

Universalist General Convention.

ANNUAL SESSION

HELD AT

PHILADELPHIA, PA.,

1882.

UNIVERSALIST GENERAL CONVENTION.
1882

UNIVERSALIST GENERAL CONVENTION.

Form of a Devise or Bequest to the Universalist General Convention.

(GENERAL).

I give and bequeath to "The Universalist General Convention," incorporated under the laws of the State of New York, the sum of dollars, to be used and applied to the general uses and purposes of said corporation.

(SPECIAL).

I give and bequeath to "The Universalist General Convention," incorporated under the laws of the State of New York, the sum of dollars, in aid of the fund known in that body as the Murray Centenary Fund [or the Gunn Ministerial Relief Fund, or, the Theological Scholarship Fund], and to be used and applied to the uses and purposes for which that fund was established.

Theological Scholarships.

Worthy young men who desire to enter the ministry and to pursue a course of study in either of the Theological Schools connected with the Universalist Church will be aided by the Convention. Their names will be kept from the public.

I. Each applicant for aid must present unexceptionable recommendations as to his moral and religious character. He must well sustain an examination in the following branches of learning: Rhetoric, Mental and Moral Science, and English Prose Composition. It is desirable, also, that he be acquainted with the Greek of the New Testament and with Logic. He shall make declaration of his desire and purpose to devote his life to the ministry of the Universalist Church, and affirm his acceptance of the Profession of Faith. It is only in view of such a desire and purpose that he is aided.

II. Each beneficiary shall give his obligation to repay the sums received by him in five annual instalments, without interest, dating from his graduation. He shall also agree to repay, with interest, all moneys received from the Board in case he fails to enter or continue in the Universalist ministry, or withdraws from study before the completion of the course, unless such failure or withdrawal be through no fault on his part. Such endorsements or securities for his faithful compliance with these rules shall be given as shall be satisfactory to the Board.

III. The Committee of the Board of Trustees may discontinue aid to any student when, for any reason, it may seem doubtful that he will be useful in the ministry.

IV. The appropriation for each beneficiary shall not exceed $180 per year, nor in the whole $600; dependent upon the sums voted for the scholarships by the General Convention, and also upon the conditions and needs of the beneficiary, as these shall become evident from time to time. This appropriation shall be payable on drafts regularly drawn by the student on the Secretary, and approved by the President or Principal of the school; one-third in November, one-third in February, and one-third in May of each year.

V. The Principal of the school shall, at the end of the year, report to the Board of Trustees the standing of each student receiving aid, as to piety, talents, diligence, scholarship, prudence, health, and general influence.

Additional information respecting Convention aid to students will be furnished on application to the Committee on Scholarships: Rev. H. W. Rugg, Providence, R. I.; Rev. Elmer H. Capen, D. D., College Hill, Mass.; and Rev. G. L. Demarest, Manchester, N. H.

MINUTES

OF THE

UNIVERSALIST GENERAL CONVENTION,

PHILADELPHIA, OCTOBER 18-20, 1882.

MEMBERS PRESENT.

MAINE.—Rev. C. A. Hayden, Rev. W. S. Ralph, Rev. G. W. Quinby, D. D., Mrs. C. A. Quinby, Mrs. Alfred Winslow, Hon. Richard Dresser, M. A. Dresser, Hon. William Duren: 8.

NEW HAMPSHIRE.—Rev. L. F. McKinney, *President of State Convention;* Rev. G. L. Demarest, Rev. Q. H. Shinn: 3.

VERMONT.—Austin T. Foster, *President of State Convention;* Rev. B. M. Tillotson, Rev. B. G. Russell, Rev. E. W. Whitney, W. H. Esterbrook, Mrs. A. T. Foster, Mrs. B. G. Russell: 7.

MASSACHUSETTS.—Rev. Charles W. Biddle, *President of State Convention;* Rev. W. A. Start, *Secretary;* Rev. A. A. Miner, D. D., Rev. Charles F. Lee, Rev. M. R. Leonard, Rev. E. H. Capen, D. D., Rev. F. A. Dillingham, Rev. Richard Eddy, Rev. G. H. Emerson, D. D., Rev. Thomas W. Illman, Hon. E. Trask, J. C. Chalmers, Prof. John P. Marshall, Matthew Cheney, William Langley, Mrs. Charles Whittier, Mrs. M. H. Bray, Miss Harriet H. Fay. Charles Caverly, Eben Alexander, John D. W. Joy, George Smith, John M. Lincoln, Charles Whittier, Eben D. Draper, Charles Harrington: 26.

RHODE ISLAND.—William S. Johnson, *Vice-President of State Convention;* Rev. Henry W. Rugg, *Secretary;* Rev. Henry I. Cushman, Hon. Olney Arnold, Z. L. White: 5.

CONNECTICUT.—Rev. J. H. Chapin, Ph. D., *President of State Convention;* Rev. John Lyon, *Secretary;* Rev. L. P. Blackford, Benjamin J. Daskam: 4.

NEW YORK.—Rev. E. F. Pember, *Secretary of State Convention;* Rev. J. M. Pullman, D. D., Rev. S. A. Gardner, Rev. A. Gunnison, D. D., Rev. I. M. Atwood, D. D., Rev. A. G. Rogers, Rev. G. J. Porter, Rev. Charles H. Eaton, James M. Stedman, Mrs. L. G. Bucklin, Lyman Bickford, Mrs. Lyman Bickford, David I. Stagg, Hon. Charles H. Russell, Mrs. Almon Gunnison, Benjamin W. Wilson, James T. Hough, Theodore Crowell, Mrs. L. C. Browne: 19.

NEW JERSEY.—Rev. Joseph C. Snow, *President of State Convention;* Rev. F. Hitchcock, *Secretary;* Rev. I. P. Coddington, David L. Holden, C. M. Norton: 5.

PENNSYLVANIA.—Hon. E. G. Lee, *President of State Convention;* S. P. Whitcomb, *Secretary;* Rev. James Shrigley, Charles H. Rogers, Hon. C. S. Russell: 5.

MARYLAND.—Rev. R. H. Pullman: 1.

DISTRICT OF COLUMBIA.—Rev. Alexander Kent: 1.

OHIO.—Rev. George L. Perin, Hon. Thomas J. Larsh, W. F. Crispin: 3.

MICHIGAN.—Rev. E. L. Rexford, D. D., C. A. Newcomb, Mrs. C. A. Newcomb: 3.

ILLINOIS.—James H. Swan, *President of State Convention;* Rev. T. H. Tabor, Rev. W. S. Crow, Rev. L. G. Powers, Mrs. George B. Marsh, Mrs. E. R. Hanson, Mrs. James H. Swan, Mrs. E. P. Townsend: 8.

WISCONSIN.—Rev. S. W. Sutton, *Secretary of State Convention;* Mrs. P. H. Sweetser, Mrs. M. B. Metcalf: 3.

ONTARIO.—Robert Wood, *President of State Convention:* 1.

TOTAL, 102.

PHILADELPHIA, October 18, 1882.

The Universalist General Convention met in the Church of the Messiah, at 10 A. M., JOHN D. W. JOY, of Massachusetts, President, in the Chair.

Prayer was offered by Rev. Richard Eddy, of Massachusetts.

The roll of delegates was called by the Secretary, and a quorum found to be present.

The Convention proceeded to the election of President and Vice-President, Rev. E. F. Pember, of New York, James H. Swan, of Illinois, and Rev. H I. Cushman, of Rhode Island, having been appointed Tellers.

JOHN D. W. JOY, of Massachusetts, was chosen President, and Rev. I. M. ATWOOD, D. D., of New York, Vice-President.

Upon the nomination of the Secretary the President appointed Rev. E. F. Pember, of New York, and Rev. W. A. Start, of Massachusetts, Assistant Secretaries.

Rev. F. A. Dillingham, of Massachusetts, S. P. Whitcomb, of Pennsylvania, and W. F. Crispin, of Ohio, were appointed Monitors, and seats assigned under the rule to members of the Convention.

The President appointed the following Committees: *On Elections*, Rev. John Lyon, of Connecticut, Rev. L. G. Powers, of Illinois, C. M. Norton, of New Jersey.

On Religious Services, Rev. H. R. Nye and Rev. E. C. Sweetser, D. D., of Pennsylvania, with the Secretary.

On motion of Rev. E. H. Capen, D. D., of Massachusetts, the President was empowered to declare the Convention, at the close of the morning exercises, adjourned to 2:30 P. M.

The service of Communion was administered by Rev. H. R. Nye and Rev. E. C. Sweetser, D. D., the Philadelphia pastors. The Offering, for the principal of the Gunn Ministerial Relief Fund, amounted to $97.11.

The Occasional Sermon was then delivered by Rev. E. L. Rexford, D. D., of Michigan.

The Convention was then declared adjourned until 2.30 P. M.

The Convention reassembled at 3 o'clock.

The President appointed the following Committees:

On Nominations, Rev. J. M. Pullman, D. D., of New York, Hon. E. G. Lee, of Pennsylvania, Rev. Alexander Kent, of the District of Columbia.

On Official Reports, Rev. C. W. Biddle, of Massachusetts, Rev. I. M. Atwood, D. D., of New York, Charles H. Rogers, of Pennsylvania, C. A. Newcomb, of Michigan, Rev. S. W. Sutton, of Wisconsin, Mrs. J. H. Swan, of Illinois, Lyman Bickford, of New York, Eben Alexander, of Massachusetts, Z. L. White, of Rhode Island.

Committee on Elections made a partial report.

The Treasurer presented his Annual Report [as appended], which was referred to the Committee on Official Reports.

The Report of the Board of Trustees was read [as appended], and referred to the same Committee.

Committee on Elections made a further report.

The Committee on Profession of Faith, appointed at the Detroit Convention, by its Chairman, Rev. Henry W. Rugg, presented a Report [Exhibit A].

On Motion of Rev. E. W. Whitney, of Vermont, the Report was accepted, and the Committee continued.

On motion of Charles Caverly, of Massachusetts, the President was authorized to fill any vacancy that may occur in that Committee, on being notified of such vacancy.

A communication from the Miami Association, of Ohio, was received [Exhibit B], and referred to the Committee on Profession of Faith.

Committee on Religious Services recommended that on Thursday, the Convention take its recess from 12 to 3 o'clock, to permit a special meeting of the Woman's Centenary Association. Adopted.

On request of Rev. Richard Eddy, of Massachusetts, President of the Universalist Historical Society, it was ordered that collections for its benefit might be gathered at the meetings of the evening.

Rev. Q. H. Shinn, of New Hampshire, presented a resolution concerning the use of wine at the Communion Services of the Convention. After consideration, several amendments having been offered, and attention having been called to the vote of the Convention in 1878 to the same purport, on motion of Rev. Charles F. Lee, of Massachusetts, the whole subject was indefinitely postponed.

Convention adjourned until 9:30 A. M., Thursday.

[Historical Society held its annual meeting at the close of the afternoon proceedings.]

[Platform Meetings were held in the Church of the Messiah and the Church of the Restoration; addresses were made in the former on "Our Denominational Literature," Rev. J. W. Hanson, D. D., of Illinois; "Our Ministry and our Theological Schools," Rev. George L. Perin, of Ohio; "Education and Missions in the Universalist Church," Rev. E. H. Capen, D. D., of Massachusetts; in the latter, on "Our Mission and our Missions," Rev. J. C. Adams, of Massachusetts; "Our Denominational Literature," Rev. Charles W. Biddle, of Massachusetts; "The Test of a Religion," Rev. Charles H. Eaton, of New York.]

THURSDAY, October 19.

Convention met at 9:30 A. M., the President in the Chair.

Prayer was offered by Rev. G. L. Perin, of Ohio.

The roll was called, and a quorum found to be present.

The Records of Wednesday were read and approved.

Committee on Elections made a further report.

Committee on Nominations reported, for Secretary, Rev. G. L. Demarest, of New Hampshire; for Treasurer, Edward B. Fellows, of New York; for Occasional Preacher, Rev. Henry W. Rugg, of Rhode Island; for Place of Adjournment, Washington, D. C.

The Convention proceeded to the election of Secretary and Treasurer. William S. Johnson, of Rhode Island, Rev. E. W. Whitney, of Vermont, Rev. G. L. Perin, of Ohio, and Rev. G. J. Porter, of New York, were appointed Tellers. Rev. G. L. DEMAREST, of New Hampshire, was chosen Secretary, and EDWARD B. FELLOWS, of New York, Treasurer.

Rev. HENRY W. RUGG, of Rhode Island, was appointed to deliver the Occasional Sermon in 1883, and Washington, D. C., selected as the place of meeting.

Committee on Official Reports reported [Exhibit C]. The various paragraphs were considered seriatim, and after the adoption of several of them, at 12 M., the Convention took a recess.

Convention reassembled at 3 P. M.

The Report of Committee on Official Reports was further considered, and the remainder of the paragraphs were unanimously adopted.

Committee on Elections made a further report.

On motion of Rev. W. A. Start, of Massachusetts, it was voted that fifteen minutes be set apart this evening for Rev. Alexander Kent, that he may present the interests of the Washington Church, and that a collection be taken in aid of the Building Fund of the Church.

Adjourned to Friday, at 9:30 A. M.

[A Platform Meeting was held in the evening in the Church of the Messiah, with addresses on "The Persistence of Spiritual Force," Rev. E. C. Bolles, D. D., of Massachusetts; "Universalism as a Theological System," Rev. A. A. Miner, D. D., of Massachusetts: "Universalism as a Practical Power," Rev. James M. Pullman, D. D., of New York.]

FRIDAY, October 21.

Convention met at 9:45 A. M., the President in the Chair.

Prayer was offered by Rev. A. G. Rogers, of New York.

Upon the call of the roll, a quorum was found to be present.

The Records of Thursday were read and approved.

Invitations were received from the Library Association of Philadelphia and the Pennsylvania Academy of Fine Arts, for members of the Convention to visit them during their stay in Philadelphia. On motion of the Secretary these invitations were accepted, with thanks for the courtesy manifested.

A communication was received from George H. Robinson, of New York, resigning the office of Trustee of the Convention. The Committee on Nominations were instructed to take notice of the vacancy.

On motion of Rev. W. A. Start, of Massachusetts, it was

Voted, to recommend to our several State Conventions to print the Reports of their Executive Committees and distribute the same among pastors and parish Committees.

On motion of Rev. Dr. Quinby, of Maine, the following Preamble and Resolution were unanimously adopted:

Whereas, in the sense of this Convention, the Death Penalty is barbarous, revolting, demoralizing, contrary to the spirit of the Christian Religion, and unnecessary · Therefore,

Resolved, That we commend all proper efforts for its abolishment in all our States, and recommend that a more humane and effective penalty be substituted.

Mrs. George B. Marsh, of Illinois, tendered, through Rev. Dr. Capen, of Massachusetts, her resignation of the office of Trustee of the Convention.

On motion of Rev. L. G. Powers, of Illinois, it was unanimously

Voted, That the same be not accepted.

On motion of Rev. Dr. Atwood, of New York, it was

Voted, That the Convention places upon its record its sense of obligation to the members of the congregations of the Church of the Messiah and of the Church of the Restoration, and especially to the pastors and committees of these churches, for their hospitality and thoughtful attention to the comfort of their guests.

Committee on Nominations reported the name of Edwin R. Holden, of New York, for Trustee, in place of George H. Robinson, resigned.

The Convention proceeded to ballot for Trustee, Charles Caverly, of Massachusetts, Rev. Alexander Kent, of the District of Columbia, and Eben Alexander, of Massachusetts, having been appointed Tellers; and Edwin R. Holden, of New York, was elected Trustee for three years.

On motion of Rev. T. H. Tabor, of Illinois, the following Resolutions were adopted:

Resolved, That this Convention reaffirms its deep devotion to the cause of Temperance, and that we are thankful before God that the States of Kansas and Iowa have forbidden the manufacture and sale of intoxicating drinks, by amendments to their Constitutions.

Resolved, That we hope this good work may go on until the principal cause of degradation and crime shall be banished from every State by its Constitution and Laws.

Resolved, That we deplore the fact that the course pursued by a large part of the Public Press of our country in relation to the moral influence of the manufacture and sale of intoxicating drinks is calculated to perpetuate one of the greatest evils which can afflict a people.

On motion of Rev. Dr. Capen, of Massachusetts, it was

Resolved, as the sense of this Convention, that the Legislatures of the several States should enact stringent laws, and provide means for their execution, for the prevention of cruelty to animals.

On motion, the following was adopted:

Resolved, That we believe in systematic Temperance instruction in our Sabbath Schools, and to this end recommend that Temperance lessons be arranged for the quarterly Sunday.

On motion of Rev. Dr. Capen, of Massachusetts, it was

Voted, That the thanks of this Convention be tendered to the Rev. Dr. Rexford, for his able and eloquent Occasional Sermon.

On motion of Rev. Dr. Miner, of Massachusetts, it was

Voted, That the thanks of the Convention are due to the President for his able, impartial, and efficient performance of his duty, and to the other officers of the Convention for faithful service.

The Records of Friday were read and approved.

After prayer, offered by Rev. Charles F. Lee, of Massachusetts, the Convention adjourned.

JOHN D. W. JOY,
President.

G. L. DEMAREST,
Secretary.

[Friday evening, public religious services were held in the Church of the Restoration, Rev. A. A. Miner, D. D., of Massachusetts, officiating.]

[The programme of public services and work is hereto appended—Exhibit D.]

SEVENTEENTH ANNUAL REPORT

OF THE

BOARD OF TRUSTEES.

To the Universalist General Convention, in session at Philadelphia, October 18, 1882.

The Board of Trustees present their SEVENTEENTH ANNUAL REPORT.

I.

Three regular meetings have been held; in November, May and October. A special meeting was also held in February, having been convened in the interest of the new church in Washington.

The Committees have been as follows: *On Scholarships*, Messrs. Rugg, Capen, Demarest; *Of Fellowship*, Messrs. Capen, Rugg, Perham; *On Investments*, Messrs. Joy, Wilson, Thomas; *On Finance*, Messrs. Thomas, Perham, Robinson; *On Missions*, Mr. Chapin, Mrs. Marsh, Mr. Raymond; *On Missionary Boxes*, Mrs. Marsh, Messrs. Demarest, Raymond; *On Relief*, Messrs. Demarest, Robinson, Chapin. Mr. Joy was reëlected Chairman of the Board.

Direct Fellowship has been granted, upon Letter of Transfer from the Ohio Convention, to Rev. Elmer R. Earle, of York, Neb. A Letter of Transfer of Rev. Geo. W. Powell, late of Baltimore, now of Norwalk, O., to the Ohio Convention, has been issued. License for one year has been granted to Rev. W. W. Harper, of Hartford, W. V., ordained in the Methodist Episcopal Church, under the Laws, Chapter II., Section 4. License as a lay preacher has been issued to Willis A. Nolen, of Tennessee.

The Committee of Fellowship of the Michigan Convention, having recommended that Richmond Fisk be reinstated in our ministry under Chapter IV.,

Section 2, of the Laws of our Church, the Trustees carefully considered the case as presented in sundry papers for and against favorable action, and two-thirds of the Board concurring, the said Richmond Fisk was fully restored to fellowship.

The Universalist Parish at Delphos, Kansas, has conveyed its property to the General Convention. The property is to be reconveyed, with conditions securing it forever to the use for which it was originally designed. The lot at Washington, D. C., upon which the new church is building, is also vested in the General Convention.

We have procured 2,000 copies of a Manual, containing the Charter, Constitution and By-Laws of the Convention, with the Laws of Fellowship, Government, and Discipline, and Forms recommended for adoption by subordinate organizations. We hold these subject to the call of all persons interested. The Manual is especially useful to Committees of Fellowship, and with the blanks provided for their use, will tend to promote uniformity and regularity in the exercise of their powers.

The Committee on the Profession of Faith, appointed at the Detroit Convention, having deemed it necessary to meet together for personal conference, we approved, on their application, the payment of the travelling expenses of its members.

The Annual Report of the Woman's Centenary Association is appended [Appendix II.].

The recommendation that Parish Registers be provided by the Convention, referred to us by the Detroit Convention, is under consideration, but we beg to defer report until next year.

The following clergymen have deceased during the year: Henry H. Baker, of New York; Robert Bartlett, of New Hampshire; Robinson Breare, of Ohio; John Brookhart, of Missouri; Joab Clarke, of Kentucky; Jonathan E. Forrester, D. D., of New Jersey; Isaac George, of New York; Caleb P. Mallory, of Province of Quebec; Rufus S. Pope, of Massachusetts; Orren Roberts, of New York; William P. Shockey, of Kansas; David Sires, of Oregon: 12.

Among laymen deceased, these deserve special mention: Miss Sarah Gage, Hon. C. C. Washburne, and Mr. Benjamin Lombard. (Appendix III.)

II.

FINANCIAL.

I. *The General Account.*

Receipts.

1.	Cash in hand, October 1, 1881		$ 900.44
2.	Missionary Boxes		980.57
3.	Annual Contributions (Appendix I.)		3,423.95
4.	On Account of Indebtedness		1,280.00
5.	Interest:		
	Convention Notes	$ 550.00	
	W. F. Myrick, Loan	150.00	
	Jersey City Bonds	1,960.00	
	S. A. Briggs, Loan	2,345.71	
	Charles B. Sawyer, Loan	805.00	
	Revere Estate	$228.07	
	Less Taxes paid	32.00	196.07
	N. A. Skinner, Loan	320.00	
	N. Curtis, Loan	270.00	
	Chelsea Estate	$297.03	
	[Paid into Murray Fund	164.52	
	Deducted from other side	132.51]	
	Government 4's	191.00	
	District of Columbia Bonds	200.74	
	Edward Bridges, Loan	355.80	
	Eliphalet Lyon, Loan	500.00	
	Mrs. Wentworth, Loan	100.00	
	Wendell Becker, Loan	240.00	
	M. E. Wentworth, Loan	266.10	
	E. E. Price, Loan	53.51	
	J. R. Russell, Loan	165.00	
	J. H. McDougall, Loan	175.00	
	Samuel Kerr, Loan	97.50	
	Deposits with U. S. Trust Co	121.56	9,062.99
6.	S. A. Briggs, Taxes paid 1880 repaid		162.24
			$15,810.19

Payments.

1.	Scholarships:		
	Canton	$2,215.00	
	Tufts	2,250.00	
	Lombard	359.00	
			4,824.00
	Carried forward		$4,824.00

	Brought forward		$4,824.00
2.	Missions:		
	Newark, N. J.	$200.00	
	Indiana Convention	100.00	
	Ohio Convention	225.00	
	Michigan Convention	200.00	
	Pennsylvania Convention	200.00	
	Wisconsin Convention	200.00	
	Iowa Convention	150.00	
	Illinois Convention	75.00	
	Washington, D. C.	300.00	
	" " Canvass for New Church, in part	184.22	
	Lapeer, Mich	200.00	
	York, Neb	50.00	
	Longmont, Col	75.00	
	Delphos, Kan	250.00	
	Poughkeepsie, N. Y	100.00	
	Tecumseh, Neb	111.50	
	Mansfield, Pa	50.00	
	Dr. Hale's Mission, Tenn	25.00	
	Vermillion, Kan	75.00	
	New London, Conn	150.00	
	Marble Precinct, Neb	25.00	
	Visitation of Conventions	250.00	3,195.72
3.	Note paid in part to Murray Fund		4,280.00
4.	Interest		581.71
5.	Detroit Convention:		
	Expenses at session	69.10	
	1000 copies of Minutes	146.00	
	Postage of Minutes	28.08	
	Expenses Committee on Profession of Faith	101.00	344.18
6.	Secretary: Salary		1,200.00
7.	Office: Stationery, Postage, Telegrams, etc		145.15
8.	Board of Trustees: Meetings		408.17
9.	Treasurer: Stationery and Postage		23.49
10.	Against special accounts:		
	Missionary Boxes, shipping		7.50
	Investments, Travelling Expenses Secretary, in this interest	$20.00	
	Exchange on Draft	5.50	
	Agent to Delphos	5.75	
	Telegrams	5.15	
	Taxes on Chelsea Estate $176.72		
	Less balance of rent, as on the other side 132.51	44.21	
	Carried forward	$80.61	15,009.92

	Brought forward	80.61	15,009.92
	Insurance on Lawrence Church	37.50	
	Search of Title, etc	50.00	168.11
	Annual Contributions: Electrotypes, Printing, and Postage		87.90
11.	Fellowship Blanks, with Electrotypes		89.68
12.	2000 copies Manual		140.00
13.	Cash in hand, Oct. 1, 1882		314.58
			$15,810.19

II. *Missionary Boxes.*—The returns from the several states are as follows:

Maine	$ 25.89
New Hampshire	50.00
Vermont	12.63
Massachusetts	417.39
Rhode Island	25.13
Connecticut	56.07
New York	78.00
New Jersey	27.28
Pennsylvania	96.47
District of Columbia	11.55
Ohio	82.10
Michigan	1.40
Indiana	10.53
Illinois	26.46
Wisconsin	39.02
Minnesota	2.45
Iowa	10.90
Kansas	5.30
California	2.00
	$980.57

Besides this amount, there has been applied to missionary work in the States from this source, $907.43; making the total rendering of the Missionary Boxes, $1,888. As an intimation of the possibilities of this instrumentality, when steadily and faithfully employed, it may be noted that a box, whose first return was made in July, 1869, has produced $1,060.02; $1,002.32 having been paid to the General Convention, and $57.70 to the proper State Convention. Earnestness, steadiness of purpose, and consecrated fidelity have wrought the beneficent result; nor have other streams of contribution been neglected.

III. *Annual Contributions.*—For several years these had steadily gained in amount, and, in hope that a considerable enlargement might be produced, the Secretary was instructed to suggest a new method of canvass, at least new to our people generally. A tract was provided, containing a condensed

statement of the work we are called upon to do, and circulation was sought through our clergy and parish leaders. Most preferred to employ the old method of appeal to congregations; some relied on the mere circulation of the tract and cards, without following it up by any urgency, personal or otherwise. We are obliged to report a falling-off in our receipts from this source. We think one cause of the reduction is the large contribution gathered during the year for the new church at the Federal Capital, amounting to more than $18,000, and to the much larger contributions for State work. Another year we hope to return to our normal scale of contribution, with increase. Generous remembrance of their church and its more general work by the parishes will promote their strength and prosperity.

IV. *Indebtedness.*—At last year's report, the Convention was indebted upon its note to the Murray Fund, $9,669. This has been reduced $4,280, and now stands at $5,389; or, deducting the cash in hand, $5,074.42. Of this reduction, $3,000 was applied from the income of the year; $280 contributed by several friends upon former pledges; and $1,000 has been secured in small sums by an agent who has but recently entered upon the service. He has already obtained further pledges, to the amount of $1,500, and will continue in the work until the debt is paid.

V. *Ministerial Relief Fund.*—The balance to the credit of Income at last report was $195.54; income received, $640.95; appropriations in aid of 13 beneficiaries, $575; cash in hand, $261.49.

The principal of the Fund, Oct. 1, 1881, was		$8,585 30
Added since		108 00
Present Amount		$8,693 30
The investment is as follows:		
Edward Bridges, Mortgage	$3,190 00	
W. H. H. Day, Mortgage	5,500 00	
Cash in hand	3 30	$8,693 30

VI. *Theological Scholarship Fund.*—We present a comparison showing the changes of the Fund during the year:

	1881.	1882.
Government 4's, par value	$4,450 00	
Eliphalet Lyon, Mortgage	1,125 00	$1,125 00
M. Wentworth, "	4,000 00	
J. R. Russell, "		2,090 00
E. E. Price, "		6,000 00
C. McC. Reeve, "		5,500 00
Cash	1,265 47	386 94
Totals	$10,840 47	$15,101 94
The increase, it will be seen, is		$4,261 47
—made up of Scholarships repaid	$3,417 22	
Gain on sale of Bonds	844 25	
		$4,261 47

VII. *Murray Centenary Fund.* — The following table will show the changes of the Fund:

	1881.	1882.
Convention Notes	$9,669 00	$5,389 00
W. F. Myrick, Trust Deed	7,500 00	
Jersey City Bonds	28,000 00	28,000 00
S. A. Briggs, Trust Deed	5,000 00	
Church at Lawrence, Kansas	5,128 75	5,128 75
Sawyer & Lombard, Trust Deeds	11,500 00	11,500 00
Chelsea Estate	9,643 87	9,479 35
Revere Estate	4,500 00	4,500 00
N. A. Skinner, Trust Deed	4,000 00	4,000 00
N. Curtis, Loan	4,500 00	4,500 00
Bills Receivable	100 00	100 00
Government 4's, par	650 00	
District of Columbia 3.65's, cost	5,105 65	
Edward Bridges, Mortgage	6,050 00	5,810 00
Eliphalet Lyon, "	8,875 00	8,875 00
Mrs. Wentworth, "	2,000 00	2,000 00
Wendell Becker, "	4,000 00	4,000 00
M. E. Wentworth, "	4,870 00	
Hilton A. Parker, "		5,200 00
Estate, Waushara Co., Wis.	200 00	200 00
J. R. Russell, Mortgage		3,410 00
J. H. McDougall "		7,000 00
Samuel Kerr, "		3,000 00
E. E. Price, "		1,000 00
W. H. H. Day, "		1,500 00
Thomas Gaines, "		3,000 00
C. McC. Reeve, "		3,500 00
Cash in hand	1,742 03	2,926 11
	$123,034 30	$124,018 21

The gain is $983.91, made up as follows:

Gift of Mrs. Betsey Fernald, Winterport, Me.,	$1 00
Gain on Governments	121 06
Gain on District of Columbias	861 85
	$983 91

The Loans to W. F. Myrick, S. A. Briggs, and M. E. Wentworth have been paid. $164.52 has been applied from Income to reduce the valuation of Chelsea Estate. The Government and District of Columbia Bonds have been sold at a gain of $982.91, as above. The Bridges Loan is reduced by exchange with the Gunn Fund.

We have just learned that the late Justus H. Sweet, of Adams County,

Wis., bequeathed to our Convention the whole of his estate, which we are informed will amount to something more than a thousand dollars. We have taken measures to claim it.

VIII. *Expenses.*—We invite attention to the expenses of our work. These, exclusive of the cost of the Detroit session, of printing and of necessary special expenditures, but inclusive of the salary of the Secretary, all office expenses, and the expenses of the Board of Trustees, amount to $1,864.71. These expenses cannot be reduced unless individual responsibility is substituted for that of the Board. Personal conference is needful, and some of the functions of the Board absolutely require such conference. When it is considered that our funds amount to about $150,000, and the care of them would be secured very cheaply at one per cent. per annum, the charge of other important interests of our church costs but a comparatively small sum.

IX. *Comparison.* The following table compares the business of the last two years:

Receipts.	1881.	1882.
Missionary Boxes	$1,314.00	$ 980.57
Annual Contributions	3,918.54	3,423.95
Interest received	6,860.78	9,062.99
Special Receipts		162.24
On Debt Account	1,581.00	1,280.00
Scholarships returned	3,263.28	3,417.22
Murray Fund	200.00	1.00
Gunn Fund and Income	500.21	748.95
Washington Church	439.70	18,319.03
	$18,077.51	$37,395.95
Payments.		
Scholarships	$ 5,040.00	$ 4,824.00
Missions	2,711.80	3,195.72
Interest	708.63	581.71
Expenses, account of Funds	118.06	168.11
Printing	239.08	375.68
Salaries, and all Incidentals	1,994.00	2,070.39
Gunn Fund Appropriations	600.00	575.00
Washington Church		18,716.94
	$11,411.57	$30,507.55

X. *Estimates and Appropriations.*—Our receipts for the year will probably be as follows:

From Missionary Boxes	$1,000.00	
Annual Contributions	3,500.00	
Interest	7,800.00	$12,300.00

We recommend the following appropriations, with authority to the Trustees to apply at their discretion any surplus of receipts from whatever source:

For Interest	$ 300.00	
Salary of Secretary	1,200.00	
Incidental Expenses	800.00	
Scholarships	6,000.00	
Missions	4,000.00	$12,300.00

III.

MISSIONS.

At the Middletown Convention of 1865, the Board of Trustees was first constituted, with instructions to seek a charter from the legislature of the state of New York. They were enjoined to raise funds for missionary work, and to expend them according to their judgment. Missionary work was defined to be not only evangelism, so especially called, but also the help of feeble societies and churches and the establishment of new and permanent congregations; and the policy of the Convention was declared to be to encourage organic growth, and not to cast the seed of truth upon stony places or by the wayside. It was affirmed that "no church can become a permanent power in the world, and do its legitimate work as a Christian church, without a missionary spirit;" and the movement immediately begun by the Board was the first attempt to convert the union of Universalists for fellowship, into a union for general Christian work. The charter was obtained, and a canvass for funds was begun, which resulted in generous contributions. The Board of Trustees soon recognized the need of aid to students for the ministry, as had all other branches of the Christian church, and accepted it as a proper department of missionary effort. The Convention approved their action in this respect; and upon the constitution of the Murray Fund, it was "to be vested in the Board of Trustees of the General Convention, and the income used under their direction, in the aid of theological students, the distribution of Universalist literature, church extension, and the missionary cause."

The Convention thus, through its chosen agents, attempted to do what in other churches is distributed among several corporations. For instance, there are educational societies, church extension societies, sustentation funds, tract and book societies, missionary societies, home and foreign. Agents of all these corporations visit ministers and people in their several interests, and thus secure returns somewhat in accordance with the work demanded of each. Our appeals for means in addition to the product of our funds, have been made by circular and letter. If our resources are to be enlarged, it must be by more personal agency. The policy of the Convention should include the employment of one or more financial agents to coöperate with the Secretary, under the direction of the Trustees, in securing

annual contributions from the several parishes and in seeking additions to the permanent funds. If we had $30,000 for the year, we could only make a beginning: we mean of our usual forms of work. That sum is possible to us. The gifts of our people this year, for missionary work, that is, for church purposes outside of their several parishes, exceed $45,000; and they compare favorably with those of another Christian denomination, who have the repute of far greater wealth. It is not fair to compare them with those of churches vastly more numerous and wealthy than either. We have done well: we ought, nevertheless, to do better; and while we have no reason for shame at such comparisons, we ought to develop a still larger generosity, and a more earnest and munificent missionary spirit.

Though but small sums have been applied to specific missionary work, it is not to be inferred that the results have been insignificant. The appropriations in aid of State work have in several States proved the necessary condition of such work. They were the foundation of all effort to secure State superintendency; and this means more than a State agency, and even more than a State mission, in the usual sense. It means promotion of organic growth in the State, with the securing of pastoral work in the various parishes, the rescue of church property from wrongful possession, and the increase of funds whose income is to be devoted to missionary work. Appropriations in aid of parishes have had immediate results in the recovery of parish life where death seemed imminent, sometimes in the rescue of congregations from ruin. $200 has more than once been the incentive of large subscriptions for church building, or put courage into the hearts of those who were almost fainting under the burden of adversity. In all these various forms of aid, we repeat, "it is not our policy to carry parishes, or to make their success easy; but to make it possible."

We have said that the missionary contributions of our Church during the year have exceeded $45,000. This is independent of the income of funds established for missionary purposes, and exclusive of over $100,000 paid toward the liquidation of parish debts, and of more than $100,000 raised for schools and colleges. Of the $45,000, $18,300 is accounted for by the contributions for the Washington Church. There appears in our own list of such receipts about $5,700. In the States there have been reported to us similar contributions amounting to more than $18,000, while the contributions to the Woman's Centenary Association aggregate nearly $3,000. If all such work were done through the General Convention, the showing would be more imposing; but the centralization of work and responsibility is not in accordance with the genius of our Church; and far better results in the development of Christian character and enterprise may be realized if our State Conventions should, as far as possible, care for all Church work within their several jurisdictions, the General Convention supplementing their efforts where needful. To this they are growing; and we anticipate, year by year, an increase in the vigor of State boards, and a consequent growth of harmony in all our councils.

But aside from all that we may be able to do to promote this very desirable result, we need far larger resources to meet the demands of our work outside of State jurisdictions. We reassert the need of organizing missionaries in several of the States and Territories; and though suitable men may with difficulty be obtained, they will doubtless be had, when we acquire the necessary financial ability.

The time has come for our Church to look toward the establishment of missions in heathen lands. Our present means, of course, will not permit such an enterprise; but some of our people are already desirous of making contributions toward that end. If we may learn anything from the history of other churches, such contributions will promote and stimulate our home work. The missions of other churches have carried the blessings of civilization to distant lands; and when we can engage in the like work our faith will surely prove its civilizing and Christianizing power. We recommend that donations for this purpose be accepted by the General Convention, and a fund established by the Board of Trustees, the income thereof to be used under their direction for foreign missions.

We cannot too earnestly urge upon our State Conventions the foundation and increase of permanent funds for missionary work. Some have begun and profited by such funds. Maine has $1,000; New Hampshire, $500; Massachusetts, $30,000; Rhode Island, $3,500; Connecticut, $20,000; New York, a small fund, in a short time to be augmented by $30,000, the munificent bequest of Miss Sarah Gage; Ohio, $450; Illinois, $1,000; Iowa, a small sum. A beginning, however small, will ensure increase, and will provide a channel for the gifts of the generous. Meanwhile, we trust that the funds under our immediate control will be largely augmented, so that their usefulness may be enhanced, and all coming time be blessed by them.

IV.

SCHOLARSHIPS.

Since the establishment of Theological Scholarships by the Convention, in 1866, two hundred and twenty students have been aided, at an expense of $84,134. Of this sum $5,520 was given unconditionally; the balance, $78,614, was paid out in loans to students according to the rules of the Board of Trustees. By reason of sickness and death, or on account of other justifiable cause, $5,622 of the loans thus made have been cancelled by vote of the trustees, leaving $72,992.50 subject to repayment. Payments have been received from beneficiaries to the amount of $19,317, and, according to the terms on which loans are made to students, the time has not yet arrived for the payment of $21,367. There remains, however, the sum of $32,307.50 now due the Convention. The beneficiaries in arrears very generally recognize the claims of the Convention, and their explanations for non-payment are, in the main, satisfactory. It is gratifying to record the fact that the repayments on Scholarship account for the past year are in excess of those of any previous

year. The special fund, to which all payments of loans by students are now applied, amounts to $15,101.94, At the rate of increase which it is reasonable to expect, this fund, in a few years, will provide the means to meet the annual expenditure for scholarships, thus relieving the Murray Fund to a like extent.

Thirty-one scholarships have been in force during the past year, requiring an expenditure of $4,824. Four of the beneficiaries graduated and two others left school, making the number carried over from last year to be twenty-six. We have notice of sixteen new applications; six at Canton, six at Tufts, and four at Lombard, thus making it probable that there will be a considerable increase of beneficiaries in the coming year. An appropriation of $6,000 is recommended to meet the needs of this department. It is a matter of congratulation that we have the promise of these large reinforcements to our ministry. Whatever the defects of the scholarship system, it has been an efficient means of helpfulness, and the duty and expediency of continuing a liberal expenditure in this direction cannot be doubted.

V.

WASHINGTON.

During the last winter the collection of pledges toward the erection of the Washington Church had had such success that the Board of Trustees deemed it wise to authorize the purchase of a most eligible lot, situated on the corner of L and 13th streets. The cost of this lot, including some interest, expense of grading, taxes, and all charges, is $12,418.45. Later in the season, considering plans, finding some difficulty in adjusting architectural needs and financial ability, we were relieved by the generous offer of Miss Harriet H. Fay, of Marlboro', Mass., to anticipate her purpose of bequest and give the enterprise, at once, $5,000, if the Board of Trustees would, during her natural life, guarantee her interest at the rate of six per cent. per annum. On careful consideration, the Board met Miss Fay's generous offer, such interest to be deemed missionary aid to the Washington parish. The Board saw the way clear to proceed with the building, though the plans adopted required a larger sum for completion than was at our command. We authorized the contract for the walls, spire, and roof of the structure, with such inside work as is necessary for their stability, for $16,166. The completion of the building will require $6,000. The necessary furniture, with carpet and organ, will cost $6,000. Of this the Woman's Centenary Association has assumed $1,000. Others have pledged the supply of various articles of furniture. The sum needful for the completion of the structure, with its necessary appointments, is at least $8,000 beyond our present means. Rev. Alex. Kent, the agent whose indefatigable effort has resulted in securing so large a contribution, is to persevere until the means are fully secured, and we cannot doubt his success. The fine structure for which we have provided, with all the appurtenances of a Christian temple, is to stand in the capital city a monu-

ment of the faith and liberality of the Universalist Church, and its claim to a prominent place among the churches of the land will be secured.

The sums paid into the treasury for the Washington Church Building Fund amount to $18,758.73. Of this has been paid to the Washington Trustees $18,456.09. Necessary expenses of canvass and otherwise have required $260.83, leaving a balance in hand of $41.79. The whole expenditure on this account to the 1st of October has been $24,449.90, of which the General Convention has supplied $18.716.94, and the Murray Parish, $5,732.96. Of the entire sum, as stated, $12,418.45 was applied to the purchase of the lot, with needful costs, and $12,031.45 on account of the contract for the building.

VI.

EDUCATION.

Our schools and colleges report a prosperous year. There is a gain in students, and necessary appeals to the liberality of the church in their financial aid have been generously met. The interest taken in our institutions of learning, by the Universalist public, grows year by year. They are assurances that our church is in line with all others in the promotion of the liberal arts and of science. The gifts of those among us who prize the fruits of culture, and would gain them for our Church, have been marked by great generosity, and the money contributed during the year toward endowment and relief probably exceeds $100,000. Our future is secured by such liberal provision.

VII.

STATE OF THE CHURCH.

We essay a statement of our organized numbers in the several States:

	Parishes.	Families.
Maine	62	3,052
New Hampshire	31	1,632
Vermont	53	2,255
Massachusetts	112	8,972
Rhode Island	9	691
Connecticut	15	944
New York	135	5,663
New Jersey	5	229
Pennsylvania	35	1,132
Maryland	2	170
District of Columbia	1	90
Georgia	11	134
Alabama	14	133
Carried forward	485	25,097

Brought forward	485	25,097
Ohio	93	2,450
Michigan	22	1,044
Indiana	31	693
Illinois	58	1,957
Wisconsin	19	564
Minnesota	8	415
Iowa	22	682
Kansas	8	178
Missouri	13	218
Kentucky	6	213
Nebraska	5	116
Ontario	5	118
Tennessee	1	12
California	1	36
Colorado	1	30
Total	778	33,823

There is little reason to doubt that a fuller reporting would increase these numbers, and that the inclusion of unorganized Universalism, were it possible, would largely exceed them. Most of the reporting Secretaries are eminently successful in securing full returns; but in several of the States heavy complaints are made of the neglect of inquiries by the parish officers. In time, however, we may succeed in securing exact reports.

Our Sunday-school workers deserve great credit for their industry and efficiency; but there is needed for the best results a more thorough preparation for their labor. We repeat our recommendation that Normal Institutes be held in favorable localities, not for the delivery of essays on Sunday-school work, but for the exemplification of it, as to modes of study, government, teaching, and the like.

The large amount raised during the year for the removal of parish debts, is great cause for congratulation. Would that our parishes would hereafter avoid incurring them, at least for current expenses! The annual expenditure ought not to exceed the receipts of the year. If these do not flow from regular sources with sufficient freedom, the annual meeting ought not to pass without the special and sufficient increase of them. Better would it be if they were provided for at the beginning of the year. Debts hamper all our work, and are a frequent excuse for inactivity. Business methods applied to parish affairs would prevent them.

A feature of encouragement is the quite considerable number of church edifices, some of them of much architectural merit, which have been completed during the year or are in process of erection.

Twenty-one parishes have deeded their property to their several conven-

tions, to prevent future alienation, in the line of the movement begun in Massachusetts but a few years ago. Let the good work go on, until future disaster to the property consecrated by generous faith may be fully obviated.

We thus render the account of our stewardship, invoking the Divine blessing upon our Church, and praying for the Divine guidance of all who have its interests in charge.

J. D. W. Joy,
Sidney Perham,
H. W. Rugg,
Mrs. G. B. Marsh,
Geo. H. Robinson,
E. H. Capen,
Geo. C. Thomas,
Benj. W. Wilson,
A. G. Raymond,
J. H. Chapin,
G. L. Demarest,

Trustees.

APPENDIX.

"I."

ANNUAL CONTRIBUTIONS.

Maine.

Brownfield (1881)	$3 00
Deering ('81)	10 00
Deering	10 00
Machias ('81)	9 79
Norway ('81)	5 00
Paris ('81)	6 00
Pittsfield	8 58
Turner	1 00
Mechanic Falls	3 00
Bangor	5 00
Cherryfield	10 30
Calais	13 00
Phillips	1 00
Auburn	11 38
Addison	1 00
South Berwick	1 25
Brunswick	10 00
Union	1 52
South Hope	1 37
Belfast	14 00
New Gloucester	7 00

New Hampshire.

Manchester ('81)	10 00
Manchester	26 21
Keene	2 33
Kingston	4 00
Enfield	3 50
Marlboro	6 50
Atkinson	2 12
Concord	6 50

Vermont.

Marshfield ('81)	1 00
St. Johnsbury ('81) S. S.	3 25
St. Johnsbury	4 00
Derby Line	10 20
Hartland	2 00
East Montpelier	1 00
Bellows Falls	10 00
Waterloo (P. Q.)	5 00
Brattleboro	60 00
Carried formard	290 80

Brought forward	290 80
East Calais	7 31
Barre	7 00
Jacksonville	1 45
Williamsville	2 87
Williston	7 00
Woodstock	17 75
Northfield	2 41
Richmond	5 20
White River Junction	2 00
West Concord	4 33
Wilmington	3 45
Springfield	10 00
Rochester	5 00

Massachusetts.

Peabody ('81)	11 09
West Acton ('81)	4 00
South Acton ('81)	4 00
Beverly ('81)	10 00
Beverly	10 00
1st Lowell ('81)	35 28
Yarmouthport ('81)	3 90
Quincy ('81)	6 50
Roxbury ('81)	50 00
Southbridge ('81)	9 00
Newtonville ('81)	80 00
Palmer ('81)	26 22
Springfield ('81)	11 00
Melrose ('81)	10 00
Adams	15 00
Jamaica Plain ('81)	5 00
Franklin ('81)	6 00
Orleans	3 00
Rowley	4 93
Wellfleet	2 00
Chatham	4 30
North Attleboro	25 00
2d Lynn	11 00
2d Boston	200 00
Webster	12 00
Shirley ('81)	14 53
Shirley	10 00
Worcester	105 00
Carried forward	1,055 32

Brought forward...	$1,055 32
Mattapoisett	2 00
Foxboro	5 09
Chicopee	4 40
Hingham	7 00
West Haverhill	4 53
Shawmut (Boston)	100 00
North Cambridge	100 00
Milford	7 00
North Orange	7 25
Charlestown	50 00
Fitchburg	7 41
Abington	8 00
Grove Hall (Boston)	10 00
Orange	32 00
St John's (Boston)	5 00
Attleboro	8 25
Stoughton	9 00
Canton	2 00
Brighton	5 00
Rockport	5 60
Pigeon Cove	4 00
Tyngsboro	2 00

Rhode Island.

1st Providence	141 92
Church of the Mediator	55 00
Burrillville	5 00
Pawtucket	100 00
North Swanzey (Mass.)	2 08
Woonsocket	40 00

Connecticut.

Bridgeport ('81)	15 00
Bridgeport	15 00
Stamford	50 00
Meriden	35 00
Thompsonville	2 20
Middletown	10 33
New Haven	7 00
Long Ridge	10 00
Hartford	45 00

New York.

All Souls (Brooklyn, '81)	26 00
All Souls (Brooklyn,)	45 00
Utica ('81)	9 38
6th New York ('81)	39 00
Cedarville ('81)	3 00
Watertown ('81)	6 03
Fort Plain ('81)	10 00
Fort Plain	5 00
West Henrietta	3 75
Carried forward....	$2,121 54

Brought forward...	$2,121 54
Potsdam	8 75
Conesus Center	2 00
Ridgeway	3 00
Oneonta	2 27
3d New York	21 75
Poughkeepsie	3 00
Buffalo	40 00
East Smithville	2 30
Newport	2 70
Middleville	2 00
Middleport	5 00
Hudson	20 00
Upper Lisle	1 35
Newark	4 00
Sherburne	5 00
Columbus	3 00
Mottville	2 00
Dexter	5 00
Hume	2 00
Troy	25 00
Richfield Springs	5 00
Monticello	2 50
Van Hornsville	2 50
McLean	2 00
Clifton Springs	9 25
Perry	6 00
Little Falls	10 00
Newville	5 00
Colliersville	2 00
Olcott ('81)	3 66
Olcott	2 50
Henderson	4 00
Ellisburgh	2 00
Macedon ('81)	4 00
Macedon	3 50
Mount Vernon	9 00

New Jersey.

Hightstown	7 75

Pennsylvania.

Athens ('81)	5 00
Sheshequin	2 00
Tidioute, S. S.	3 30
Mansfield	9 00
3d Philadelphia	334 79
2d Philadelphia ('81)	25 00
2d Philadelphia	12 33
Towanda	15 00

District of Columbia.

Washington	7 00
Carried forward....	$2,775 74

Brought forward...	$2,775 74
Ohio.	
Royalton	1 75
Bryan ('81)	5 68
Bryan	12 00
London	3 00
Ravenna	4 00
Willoughby	2 75
Camden	1 00
Eaton	3 00
West Canaan	1 60
Westville	5 00
Middleport	5 00
Bellville	8 00
New Haven	5 00
Flint	3 25
Gallipolis	3 85
Plattsville	1 35
Peru	3 00
Miami City	3 00
1st Belpre	7 60
2d Belpre	2 50
Norwalk	10 00
Mason	2 50
Montgomery	1 05
Sharonville	1 05
Springboro	4 31
Lagrange	1 00
LeRoy	2 72
Westfield	3 40
Springfield	2 00
Huntington	2 00
Oxford	3 50
Columbus	25 00
Centerfield	3 07
Michigan.	
Hillsdale ('81)	3 00
New Hudson	1 00
Marshall	2 00
Liberty	3 85
Portland	14 00
Bay City	8 00
Manchester	2 00
Detroit	58 48
Indiana.	
Fort Wayne	5 00
Logansport	5 00
Madison S. S	1 85
Nevay	5 00
Waldron	1 00
Carried forward....	$3,029 85

Brought forward...	$3,029 85
Mount Carmel	3 15
Muncie	22 75
Union Church	4 00
Dublin	2 55
Dayton	1 50
Fairfield	1 00
Illinois.	
1st Chicago	100 00
2d Chicago	50 00
Englewood	7 00
Marseilles	3 00
Blue Island	3 11
Galesburg	10 00
Sheridan	3 50
Oak Park	16 00
Avon	3 60
Wisconsin.	
Milton Junction	2 34
Elkhorn	1 55
Hartford	2 70
LaCrosse	16 00
Menasha	10 00
Columbus	7 20
Stoughton	4 05
Whitewater	4 50
Racine	15 00
Minnesota.	
Albert Lea	1 20
Glennville	3 30
Minneapolis	25 00
Owatonna	4 00
Austin ('81)	6 50
Iowa.	
Knoxville ('81)	2 00
Elkader	1 00
Storm Lake	7 75
Osage	2 56
Kansas.	
Abilene S. S	1 70
Nebraska.	
York	7 16
Aurora	1 21
Tecumseh	5 70
Marble Precinct	2 25
Kentucky.	
Burlington	3 27
Carried forward....	$3,398 95

Brought forward...	$3,398 95

Ontario.

Port Dover	5 00
Bloomfield	5 00
Smithville	5 00
Olinda	5 00
Blenheim	5 00
	$3,423 95

The following contributions have been received since October 1st, and will appear in next year's accounts:

Newark, N. J	$21 31
Ludlow, Vt	9 43
Cavendish, Vt	8 54
Chester, Vt	7 13
Bethel, Me	2 15
Cambria, N. Y	2 00
Palmer, Mass	15 00
Mount Pleasant, Iowa	2 00
West Waterville, Me	4 00
Waterville, Me	1 00
Seneca, Kan	5 00
Paris, Me	8 00
Reading, Pa	16 75
Melrose, Mass	8 00
Benton Harbor, Mich	1 00
Rockland, Me	7 00
Austin, Minn	5 00
North Bloomfield, N. Y.	7 00
Portsmouth, N. H	18 15
Mount Gilead, O	3 80
LaCrosse, Wis	14 00
Madison, N. Y	4 50
El Dorado, O	3 00
Grand Rapids, Mich., S.S	2 00
Sherman, N. Y	1 50
Nanda, N. Y	4 00
Yarmouthport, Mass	5 00
1st Jersey City, N. J	7 00
Frankfort, N. Y	5 00
Fairfield, Me	1 00
2d Baltimore, Md	10 25
Norwich, Ct	10 00
Cedarville, N. Y	3 00
East Calais, Vt	5 00
Waltham, Mass	30 00
1st Lynn, Mass	100 00
Plymouth, Mass	7 88
Salem, Mass	51 75
Syracuse, N. Y	4 00
Morris, N. Y	3 25
Utica, N. Y	16 40
Spencer, Mass	6 00
Southbridge, Mass	15 00
Cincinnati, O	20 00
Newton, Mass	70 00
Canton, N. Y	25 00
Norwood, Mass	22 00
Southold, N. Y	3 00
Springfield, Mass	16 95
Athens, Pa	2 00

"II."

REPORT OF WOMAN'S CENTENARY ASSOCIATION.

The By-Laws of the Woman's Centenary Association, adopted 1882, recognizing the relation that exists between this body and the General Convention, make it the duty of the Recording Secretary to prepare and transmit annually to the Secretary of the General Convention, the report of the moneys received during the year and the public work done. In compliance, I submit the following report of the Woman's Centenary Association for the year ending October 1, 1882:

Finances:

The report of our Treasurer is condensed as follows:

Balance in Treasury October 1, 1881	$3358 39
Receipts for the year	2996 03
	$6354 42

Disbursements..	$2915 04	
Cash in hands of Tract Committee.....	32 90	$2947 94
		$3406 48

Of this Balance $3,000 is invested in Government Bonds as Permanent Fund

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Work of the year:

During the last year the Association has been reincorporated under an Act of the National Congress, and a new Constitution and By-Laws adopted, a copy of which is hereby transmitted.

The mission in Scotland has been continued during the year. Rev. Mrs. C. A. Soule has been sustained there as missionary, but her term of service expired in September, and she returns to this country to enter upon home work under the auspices of the association.

Rev. Marion Crosley, formerly of Utica, N. Y., has accepted an invitation to become missionary to Scotland, and is already at work. His term of engagement is for two years. He writes encouragingly of the mission and says, "Mrs. Soule has wrought a grand work here."

Our Committee of Publication, (Mrs. M. Louise Thomas,) reports that there have been distributed during the year ending September 8, 1882, 425,300 centenary tracts. This makes a total of tracts distributed to date of 3,758,150. Cash has been received for this purpose to the amount of $97.43. Amount expended $64.53, leaving balance per treasurer's report of $32.90.

One patron, (Mrs. Mary T. Goddard,) $100, and eleven life members, ($25. each,) have been received during the year.

Our general work in the various States in which our association is organized, presents many encouraging features, and a detailed report will be presented by the Corresponding Secretary, in her annual report. To this and the reports of the other officers of the Woman's Centenary Association, we refer the convention.

Respectfully submitted,

ELIZABETH D. BROWNE, *Recording Secretary.*

HONEOYE FALLS, N. Y., Sept. 29, 1882.

"III."

NECROLOGY.

HENRY HACKET BAKER, born in 1811, in Minot, Me., died of paralysis, in Rochester, N. Y., September 28, 1881. He was licensed to preach in 1840, and ordained in 1841. Mr. Baker's ministry was active until in late years his health declined. "He was a good sermonizer, a strong preacher, and delighted in instructing men in the great truths of the Gospel."

ROBERT BARTLETT, died in Boston, Mass., January 20, 1882, aged 89. Ordained in 1816, he became, after the decease of Rev. Russell Streeter, the patriarch of our Church. In his early manhood he was among the most vigorous pioneers of our faith, being "mighty in the Scriptures."

ROBINSON BREARE, died at Vinton, O., March 4, 1882, aged 71. Born in Yorkshire, Eng., he became a member of the Methodist Church in early life; he began to preach in that connexion in 1827, and was ordained in 1832. In 1841, being stationed in Halifax, N. S., he made known a change in his theological convictions and became a minister of the Universalist Church. He faithfully preached in Nova Scotia, Massachusetts and Ohio, commended his profession by a loving, Christian life, and was much respected and beloved.

JOHN BROOKHART, died in Prospect Grove, Mo., December —, 1881, aged 79. His ministry continued thirty-seven years, and his life expressed the spirit of the Gospel.

JOAB CLARK, died in Christian County, Ky., January 23, 1882. He was ordained in 1835, and must have been nearly or quite 70 years of age. He was a good, useful, true man, highly respected by his associates and fellow-citizens.

JONATHAN E. FORRESTER, D.D., born in Orange, Mass., 1826, died at Warwick, Mass., November 19, 1881. He began to preach in 1846, and was ordained in 1849. Dr. Forrester was a popular orator and an amiable and pleasant companion.

ISAAC GEORGE, died at Fredonia, N. Y., August 20, 1882, aged 64. "His talents were exceptionally strong, his love of Universalism almost a passion, and his industry untiring." Most of Mr. George's life was spent in Western New York, where the respect of his neighbors was shown in many ways.

CALEB PERIN MALLORY, died in Huntingville, P. Q., July 13, 1882, aged 71; ordained in 1843. A man of great energy of character, and of apostolic consecration, faithful to the truth, sympathetic, and hopeful to the end.

RUFUS SPUR POPE, died in Hyannis, Mass., June 5, 1882, aged 73. He began his ministry in 1833, but settled in Hyannis in 1843, where he was pastor thirty years. A good man, an honored citizen, a faithful pastor.

ORREN ROBERTS, died in Montrose, N. Y., January 22, 1882, aged 72. Ordained 1833. For the last twenty years he had been unfitted for the ministry by bodily disability; but our older New York ministers well remember his efficiency in the older day. A kindly, intelligent, faithful, Christian man.

WILLIAM P. SHOCKEY, died in Ozark, Kan., May 2, 1882, aged 67. He was at first in the fellowship of the "Disciples," but finding his way into the larger hope, he preached the faith of our church in Illinois, Iowa, Nebraska, and Kansas. "A man of clear head and warm heart."

DAVID SIRES, died in Seattle, W. T., ————, aged —. He was formerly a Methodist minister, but became a zealous Universalist, and was received into the Oregon Convention in 1874. He was of eminent Christian character. At the time of his death, he was acting as special police-officer, assisting in the arrest of a desperado, by whom he was shot.

Miss Sarah Gage, died in Hudson, N. Y., December —, 1881. She "was of the saintly guild who make their own monuments." Her benefactions, after a bequest of her brother gave her the means of satisfying her love of her church and of her fellowmen, probably reached $50,000. Her will bequeathed to the Hudson Church, $3,000; to the Hudson Orphan Asylum, $1,000; to the Clinton Liberal Institute, $1,000; to St. Lawrence University, the income to be applied to the education of poor young men to the ministry of the Universalist Church, rising $30,000; to the New York State Convention, for missionary purposes, rising $30,000.

Hon. Cadwallader C. Washburne, born in Livermore, Me., in 1818, died at Eureka Springs, Ark., May 12, 1882. Mr. Washburne was one of the most prominent men in public life. He was first elected to Congress in 1854, and served until 1861. He then entered the military service, as Colonel, gaining great credit and promotion to the rank of Major General. At the close of the war he re-entered Congress, serving from 1865 to 1869. In 1871, he was elected Governor of Wisconsin, in which state he had resided for thirty years. His residence until his election as Governor was at La Crosse, being a member of our parish there; after his election he removed to Madison, the capital; but later in life he became a resident of Minneapolis, where he had large interests in the flouring mills at the Falls of St. Anthony. While in that city, he was one of the Universalist parish under Dr. Tuttle's care. The La Crosse and Minneapolis parishes, during his membership, shared in his generosity. His will bestows $50,000 to establish a public library in La Crosse, and $375,000 for a memorial Orphan and Half-Orphan Asylum at Minneapolis. Nearly or quite all of the Trustees were selected from Dr. Tuttle's parish.

Benjamin Lombard, born in Truro, Mass., in 1815, died in Chicago, May 19, 1887. He was the founder of Lombard University, whose faculty and government gave suitable expression to their respect for his memory, and their appreciation of his generosity.

TREASURER'S REPORT.

To the Universalist General Convention:

The undersigned herewith submits his annnal report of the receipts and disbursements during the year ending this date:

1st. Of the Convention's General Account.
2d. The Murray Centenary Fund.
3d. The Theological Scholarship Fund.
4th. The John G. Gunn M. R. Fund.
5th. Income of the Gunn Fund.
6th. Washington Church Building Fund.

Also statements in detail of the Assets of the different funds now in the Treasury.

The Murray Fund has been increased $983.91 by premiums received on the sale of U. S. Government and District of Columbia Bonds, and contribution by Betsey Furnald.

The increase in the Theological Scholarship Fund has been $4,261.47. This Fund now amounts to $15,101.94.

Cash Receipts from all sources for the year ending October 1, 1882, have been as follows:

1881.			
Oct. 1	Balance in Bank	$ 4,548	48
	Received on General Account	19,388	07
	" Theological Scholarship Fund	12,711	47
	" Murray Centenary Fund	28,794	08
	" Gunn M. R. Fund Principal	5,978	00
	" Gunn M. R. Fund Income	640	95
	" Washington Church Building Fund	18,319	03
	Total Amount	$90,380	08

Paid on Accepted Drafts signed by the President and Secretary.

On General Account	$19,973 93	
On Theological Scholarship Fund Investments	13,590 00	
On Murray Centenary Fund	27,610 00	
On Gunn M. R. Fund	5,980 00	
On Income Gunn M. R. Fund to Beneficiaries	575 00	
On Washington Church Building Fund	18,716 94	
Balance on hand	3,934 21	
Total		$90,380 08

The Balance to the different accounts on October 2, 1882, is as follows:

General Account	$314 58	
Theological Scholarship Fund	386 94	
Murray Centenary Fund	2,926 11	
J. G. Gunn M. R. Fund Principal	3 30	
Gunn Fund Income Account	261 49	
Washington Church Building Fund	41 79	
Total Amount		$3,934 21
Deposited in Tradesmen's National Bank	$2,239 33	
Deposited in United States Trust Company	1,694 88	
		$3,934 21

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK Oct. 2, 1882.

GENERAL ACCOUNT.

Received.

1881.			
Oct. 1.	Balance	$900 44	
	Received from G. L. Demarest, Secretary	6,264 69	
	On Interest Account	9,646 50	
	Discounts	3,476 88	
			20,288 51
	Paid.		
	Sundry Drafts drawn by Pres. and Sect'y		19,973 93
	Balance		$314 58

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, OCT. 2, 1882.

THE MURRAY CENTENARY FUND.

Received.

1881.			
Oct. 1.	Balance on last year's account		$1,742 03
Dec. 9.	Cash G. L. Demarest, Secretary, on account Chelsea property	36 83	
Dec. 12.	Cash Payment of W. H. Myrick's Note	7,500 00	
Dec. 31.	Cash M. E. Wentworth, Mortgage Paid	4,870 00	
1882.			
Jan. 23.	Cash Contribution Betsey Furnald	1 00	
Jan. 1.	Cash from the Gunn Fund	130 00	
Jan.	Cash credited Gunn Fund on Russell Mtge	110 00	
Feb. 20.	Cash Chelsea property	73 85	
Apr. 10.	Cash Chelsea property	42 14	
Apr. 26.	Cash Chelsea property	11 70	
June 6.	Cash Briggs Note Principal	5,000 00	
June 6.	Cash Payment on Note Convention Gen'l Fund	2,000 00	
Sept. 4.	Cash from General Account on Account Convention Note	800 00	
Sept. 4.	Cash Proceeds of Sale of 2500 D. C. Bond	2,500 00	
Sept. 4.	Cash Proceeds of Sale 8½ per cent. Premium (Cost of Bonds at $92.83-$2320.75—over cost $391.75)	212 50	
Sept. 27.	Cash U. S. 4 per cent Bonds Sold	650 00	
Sept. 27.	Cash Premium thereon at 18⅝ per cent	121 06	
Sept. 27.	Cash District Columbia Bonds 3.65 Sold	3,000 00	
Sept. 27.	Cash Premium thereon at 8½ per cent (Cost of these Bonds $2,784.90—over cost $470.10)	255 00	
	Cash on Convention's Note General Fund	1,480 00	
	Total		$30,536 11

MURRAY CENTENARY FUND.

Paid on Investments.

1881.			
Nov. 30.	By Cash Loaned on J.R.Russell's Trust Deed		$3,300 00
1882.			
Jan. 1.	By Cash Gunn Fund Russell's Trust Deed	110 00	
Feb. 1.	By Cash McDougall Bond and Mortgage	7,000 00	
Feb. 23.	By Cash Samuel Kerr Trust Deed	3,000 00	
Apr. 19.	By Cash Price Bond and Mortgage	1,000 00	
	Carried forward		$14,410 00

	Brought forward..... ....$14,410 00		
1882.			
June	By Cash Helon A. Parker Note.....	5,200 00	
July 22.	By Cash Wm. H. H. Day.....	1,500 00	
Aug. 16.	By Cash Thomas Gaines, Chicago Note Deed,	3,000 00	
Sept. 27.	By Cash Reeves, Minneapolis, Minnesota....	3,500 00	
			27,610 00
	Balance.....		2,926 11
			$30,536 11

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, Oct. 2, 1882.

Assets of the Murray Centenary Fund.

1882.			
Oct. 1.	Balance on Trustee' Notes, balance due...	$5,389 00	
	Universalist Church, Lawrence, Kansas...	5,128 75	
	Chelsea, Mass, property.....	9,479 35	
	Revere, Mass, property.....	4,500 00	
	C. B. Sawyer and J. L. Lombard, Deed of Trust, Balance..... ...	6,000 00	
	C. B. Sawyer and J. L. Lombard, Deed of Trust, Balance.....	5,500 00	
	N. A. Skinner, Deed of Trust.....	4,000 00	
	Nelson Curtis, Loan secured by Collaterals	4,500 00	
	Jersey City Bonds.....	28,000 00	
	Bills receivable (Tomlinson).....	100 00	
	Eliphalet Lyon (Bonds and Mortgages) Brooklyn, No. 1.....	5,000 00	
	Eliphalet Lyon (Bonds and Mortgages) Brooklyn, No. 2.....	3,875 00	
	Edward Bridge (Bonds and Mortgages) New York City.....	5,810 00	
	Wendell Becker (Bonds and Mortgages) New York City.....	4,000 00	
	Mehitable H. Wentworth (Bonds and Mortgages) Brooklyn.....	2,000 00	
	Rebecca Murray's Deed, property valued by Trustees at	200 00	
	John K. Russell, Deed of Trust.....	3,410 00	
	Estate of Henry McDougal (Mortgage) New York City.....	7,000 00	
	Samuel Kerr, Chicago.....	3,000 00	
	Carried forward.....$106,892 10		

	Brought forward.....	$106,892 10	
882.			
Oct. 1.	Edmund E. Price, New York City.....	1,000 00	
	Helon A. Parker, Note secured by Trust Deed.....	5,200 00	
	Wm. H. H. Day (Mortgage) Minneapolis, Minnesota.....	1,500 00	
	Thomas Gaines, Note and Trust Deed, Chicago, Ill.....	3,000 00	
	C. McC. Reeves, Mortgage, Minneapolis, Minnesota.....	3,500 00	
	Cash on hand.....	2,926 11	
	Total Assets.....		$124,018 21

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, Oct. 2, 1882.

THEOLOGICAL SCHOLARSHIP FUND.

Received.

1881.			
Oct. 1.	Balance on last year's account.....	$1,265 47	
1882.			
Jan. 1.	M. E. Wentworth, Mortgage paid.....	4,000 00	
April 17.	Sale of U. S. 4 per cent. Bonds.....	650 00	
	Premium on same	136 50	
Sept. 27.	Sale of U. S. 4 per cent. Reg. Bonds.....	3,800 00	
	Premium on same.....	707 75	
	Received from Rev. G. L. Demarest, Sec'y	3,417 22	
			13,976 94

Paid on Investments.

1881.			
Nov. 30.	Loan to J. R. Russell, Trust Deed, Chicago, Ill., interest 6½ per cent.....	2,090 00	
1882.			
April 17.	Loan to E. E. Price, Bonds and Mortgage 6 per cent. New York City	6,000 00	
Sept. 27.	Loan to C. McC. Reeves, Minneapolis, Minn., Note Mortgage 7 per cent.....	5,500 00	
	Balance.....	386 94	
			13,976 94

Assets of the Theological Scholarship Fund.

1882.			
Oct. 1.	Interest in E. Lyon's mortgage No. 2....	$1,125 00	
	Interest in J. K. Russell Deed of Trust...	2,090 00	
	Edmund E. Price, Bond and Mortgage, New York City.....	6,000 00	
	C. McC. Reeves Mortgage Note, Minneapolis	5,500 00	
	Cash balance.....	386 94	
	Total Assets.....		$15,101 94

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, Oct. 2, 1882.

JOHN G. GUNN MINISTERIAL RELIEF FUND.

Received.

1881.			
Oct. 1.	To Balance.....	$5 30	
Oct. 31.	Cash collection Gen'l Convention, Detroit.	108 00	
Dec. 31.	Cash M. E. Wentworth Bond and Mortgage, paid.....	130 00	
1882.			
June 28.	Cash Allyn Mortgage, paid.....	3,000 00	
July 11.	Cash Nichols Mortgage, paid.....	2,500 00	
			5,743 30

Paid on Investments.

1882.			
Jan. 1.	Interest in E. Bridge's Mortgage.....	240 00	
July 22.	Loaned to W. H. H. Day.....	5,500 00	
		$5,740 00	
	Cash Balance.....	3 30	
			5,743 30

Assets of the John G. Gunn Ministerial Relief Fund.

1882.			
Oct. 1.	Edward Bridge Bond and Mortgage.....	3,190 00	
	Wm. H. H. Day Bond and Mortgage.....	5,500 00	
	Cash Balance.....	3 30	
	Total assets.....		$8,693 30

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, Oct. 2, 1882.

GUNN MINISTERIAL RELIEF FUND INCOME ACCOUNT.

Received.

1881.				
Oct. 1.	To Balance		$195 54	
Nov. 18.	Cash Interest	Allyn Mortgage	105 00	
Dec. 23.	" "	Nichol Mortgage	87 50	
1882.				
Jan. 3.	" "	Bridge Mortgage	88 50	
Jan. 3.	" "	Wentworth Mortgage	3 90	
June 28.	" "	Allyn Mortgage	156 33	
July 1.	" "	Bridge Mortgage	95 70	
July 11.	" "	Nichols Mortgage	104 02	
			$836 49	
	Paid sundry beneficiaries		575 00	
	Balance			$261 49

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, Oct. 2, 1882.

WASHINGTON CHURCH BUILDING FUND.

1881.			
Oct. 1.	Balance	$439 70	
	Received from G. L. Demarest, Sec'y	18,319 03	
	Total	$18,758 73	
	Paid on Drafts	18,716 94	
1882.			
Oct. 1.	Balance		$41 79

EDWARD B. FELLOWS, *Treasurer.*

NEW YORK, Oct. 2, 1882.

AUDITORS' REPORT.

NEW YORK, Oct. 6, 1882.

We, the undersigned, appointed an Auditing Committee by the Board of Trustees of the Universalist General Convention, have carefully examined the accounts of the Secretary and of the Treasurer, comparing them with the vouchers and with each other, and find them to be correct. We have also examined the securities belonging to the MURRAY FUND, to the THEOLOGICAL SCHOLARSHIP FUND, and to the GUNN MINISTERIAL RELIEF FUND, and find them to be as represented in the report of the Treasurer.

GEORGE C. THOMAS,
GEORGE H. ROBINSON, } *Auditors.*

"A."

REPORT OF COMMITTEE ON PROFESSION OF FAITH.

To the Universalist General Convention, in session at Philadelphia:

The Special Committee of nine appointed at Detroit, in October last, present the following statement:

The appointment of the Committee followed the adoption by the Convention of a motion in these words, "that the matter now before the Convention on the motion of Rev. Mr. Sweetser, proposed at the Convention of last year with reference to the Profession of Faith, with the amendment proposed, be referred to a special committee of nine, and that they be instructed to consider the whole matter of said Profession, and, if deemed necessary, to put the same in such form as will better express the present doctrinal belief of our church, and report next year."

Immediately after their appointment the members of the Committee in attendance upon the Convention session at Detroit held a consultation in regard to methods of procedure. All were agreed that personal conference was needful in the performance of the work assigned. The chairman was directed to call a meeting at such time as it should appear to him that the attendance of all the members could be secured. After due enquiries a call was issued, and was responded to by seven members, viz: Rev. Messrs. Rugg, Atwood, Ryder, Miner, Dodge and Sweetser, and Judge Prescott. At this meeting, held in New York, February 8, 1882, Rev. I. M. Atwood was chosen secretary. A day was devoted to the consideration of the general subject relating to the proposed change of creed, and to the special amendments referred to. Several elaborate papers communicated by persons outside of the Committee were read. The Conference on this occasion resulted in an expression of opinion by a majority of those present that it was expedient to make some change in the Second Article of the Winchester Profession. Another member coincided with the majority in the opinion that if such a change was to be recommended probably the better course would be to present in a new form the doctrinal belief of the Universalist Church. With this view the following action was was taken:

Voted, That each member be requested to prepare and send to the chariman a draft of the Profession of Faith he would wish to have adopted either as an amendment of or as a substitute for the Winchester Profession.

It was also agreed that another meeting should be held at an early date.

As the result of the action above reported five propositions for the amendment or re-statement of the creed were submitted. It was found difficult, however, to arrange for a full meeting of the Committee as proposed. Two

dates were fixed and calls issued, but the engagements of several of the members were such that they could not attend, and therefore the calls were withdrawn. One member of the committee went abroad in the early summer; others were so situated that they could not promise attendance at any specified time, consequently a postponement of the desired conference was unavoidable.

A call was sent out for a meeting at Philadelphia, on the 17th instant. To this call five members responded, viz: Rev. Messrs. Sweetser, Atwood, Dodge, Rugg, and Judge Larsh. After giving several hours to an examination of the propositions before them, and to a review of the more general questions involved in the proposed change of the profession, it appeared that four of the five members were in such accord that they could have agreed upon a formula expressive of their views and have submitted the same to the Convention at this session. They and their associate felt, however, that there was not sufficient time to allow for the careful scrutiny needed in the perfecting of such a formula. They also felt that a report from a fraction of the committee upon the subject matter of the creed itself would not meet the expectations of the Convention. It was decided, therefore, that this statement should be made, and the Convention be asked to grant the committee more time in which they may endeavor to complete the work assigned.

We ask the continuance of the committee for another year.

HENRY W. RUGG,
EDWIN C. SWEETSER,
THOMAS J. LARSH,
J. SMITH DODGE, JR.,
I. M. ATWOOD,
} *Committee.*

PHILADELPHIA, October 18, 1882.

"B."

COMMUNICATION FROM MIAMI ASSOCIATION OF OHIO.

BUNKER HILL, O., October 13, 1882.

To the President of the General Convention about to assemble in Philadelphia, greeting:

I am instructed by the Miami Association now in session assembled, to forward to you the following resolution:

WHEREAS, An attempt has been made on several different occasions, during the sessions of the General Convention of Universalists, to change the wording of the Winchester Profession of Belief; and,

WHEREAS, It is the sense of the Miami Association of Universalists that

this ancient document should be preserved intact as a Profession of Belief; therefore be it

Resolved, That the Miami Association of Universalists, now in session, does most earnestly but respectfully protest against any proposed change in said Profession of Belief.

Resolved, That the clerk of this Association do immediately forward a copy of these resolutions to the President of the General Convention about to assemble in Philadelphia, with a request that he shall place the copy before the Convention.

I am further instructed to say that this vote was passed four to one.

Yours fraternally,

D. LAMPHEAR, *Standing Clerk*.

"C."

COMMITTEE ON OFFICIAL REPORTS.

The Committee on Official Reports beg leave to report:

1. That the recommendation of the Board of Trustees for appropriations for the year be approved.

2. That the Board of Trustees be authorized in their discretion, to appropriate from the amount allotted to missions, a sum not exceeding $2000, to the Washington Church.

3. That we press anew on the attention of our pastors and churches, the important question of an increase in our ministry. As for several years past, it again appears that the candidates for the ministry scarcely equal the annual losses. No duty is more imperative than the supply of an adequate and efficient ministerial force. The calls that cannot be answered are painfully numerous. We ask that our pastors and churches make it a special care to find and send to our Theological Schools young men of ability and promise.

4. In view of the fact that an urgent and unsatisfied demand for pastors comes up from a large number of our rural parishes; and in view of the fact that this demand must be supplied, if at all, by young men, whose subsistence can be brought within the moderate sums which the small parishes can pay; and in view, further, of the fact that these rural parishes are like springs among the hills, which, if they cease to flow, our denominational stream will run dry, we recommend that the Board of Trustees be authorized, in such cases as may seem to them worthy the experiment, to remit one or more of the scholarship repayments, to a beneficiary who spends the first three or more years after his graduation in the continuous service of a small parish.

5. That the call of the Board of Trustees through us upon our State Conventions to establish and increase permanent funds for missionary work be heartily approved, and that we hold up for general imitation those Conventions that have gone forward in this good work, and that it be recommended that the spirit of financial independence on the part of our State Conventions, with reference to the General Convention, be persistently fostered, and that they be encouraged to cultivate, as far as possible, their own missionary fields.

6. That we hail with gratification the rising spirit among our people in favor of foreign missions, and recognize it as a favorable indication of a deeper sense of responsiblity for the salvation of the world. That we second the recommendation that the General Convention receive donations for foreign missionary work, to constitute a fund, the increase of which is to be used for the purpose indicated. And that we do further recommend that all *State* Convention funds for foreign missions be placed under the control of the General Convention.

7. That our congratulations are demanded upon the improved financial condition of our educational institutions; that efforts to put them upon a still firmer foundation should be continued, and that the attention of those among us, who have been blessed with worldly means, be called to the great opportunity that our schools and colleges present of bestowing their wealth where it will be of untold benefit to our church in coming generations.

8. That we have cause to take courage at the reduction of the indebtedness of the General Convention, an indebtedness which has too long rested as a burden on our treasury, and recommend that such means be taken, as the wisdom of the Board may devise, for its speedy and entire liquidation. That we regard it as a healthy sign among our churches that so many of them are freeing themselves from debt, and hope for the creation of a public sentiment among us, which will make it in the future impossible to administer parish affairs except on the strictest principles of business.

9. That we regret the falling off, during the past year, of annual contributions on the part of our parishes, to the General Convention; and would express the earnest hope that as soon as the disturbing influence of local and temporary financial enterprises be withdrawn, that our churches will take up again, more generally than ever before, the work of replenishing the treasury of the General Convention; and further, that we lament the tendency on the part of our parishes to permit *exceptional* calls upon them to interfere with their *regular* contributions to the work of our church. This is in effect to take the offerings out of one department of the Lord's treasury, and put them in another department, involving in many cases no additional individual sacrifice.

10. That the committee recommends the endorsement of Normal Institutes in the interests of Sunday Schools, and that the Board take such means, if in their power, as are necessary, to put them in operation.

11. We recommend that the Report of the Treasurer of the Convention be approved.

All of which is respectfully submitted.

C. W. BIDDLE,
I. M. ATWOOD,
CHARLES H. ROGERS,
C. A. NEWCOMB,
S. W. SUTTON,
MRS. J. H. SWAN,
LYMAN BICKFORD,
EBEN ALEXANDER,
Z. L. WHITE,
} *Committee.*

"D."

ORDER.

TUESDAY, OCTOBER, 17, 1882.

Evening.

7.30—*Church of the Restoration*, Master street, above Sixteenth. Public services. Sermon by Rev. J. Smith Dodge, of Connecticut.

WEDNESDAY, OCTOBER 18.

Morning.

8.30—*Church of the Messiah*, Locust street, below Broad street. Introductory Conference Meeting, led by James H. Swan, of Illinois.

10.00—Organization of the Convention, all of whose meetings will be held in the *Church of the Messiah*.

10.30—Communion Service. Rev. E. C. Sweetser, D. D., and Rev. H. R. Nye, of Pennsylvania, officiating.

11.00—Occasional Sermon by Rev. E. L. Rexford, D. D., of Michigan.

Afternoon.

2.30—Reports of Board of Trustees, Treasurer, and Special Committees, and business of the Convention.

Evening.

7.30—*Church of the Restoration.* Platform Meeting. "Our Mission and our Missions," Rev. J. C. Adams, of Massachusetts. "Our Denominational Literature," Rev. C. W. Biddle, of Massachusetts. "The Test of a Religion," Rev. C. H. Eaton, of New York.

7.30—*Church of the Messiah.* Platform Meeting. "Our Denominational Literature," Rev. J. W. Hanson, D. D., of Illinois. "Our Ministry

and our Theological Schools," Rev. Geo. L. Perin, of Ohio. "Education and Missions in the Universalist Church," Rev. E. H. Capen, D. D., of Massachusetts.

THURSDAY, OCTOBER 19.

Morning.

8.15—*Church of the Restoration.* Conference Meeting, led by Rev. B. F. Bowles, of Massachusetts.

8.30—*Church of the Messiah.* Conference Meeting, led by Rev. A. Gunnison, D. D., of New York.

9.30—Business of the Convention.

Afternoon.

3.00—Business of the Convention.

Evening.

7.30—*Church of the Messiah.* Platform Meeting. "The Persistence of Spiritual Force," Rev. E. C. Bolles, D. D., of Massachusetts. "Universalism as a Theological System," Rev. A. A. Miner, D. D., of Massachusetts. "The Practical Power of Universalism," Rev. J. M. Pullman, D. D., of New York.

FRIDAY, OCTOBER 20.

Morning.

8.15—*Church of the Restoration.* Conference Meeting, led by Rev. Geo. W. Bicknell, of Massachusetts.

8.30—*Church of the Messiah.* Conference Meeting, led by Rev. J. C. Snow, of New York.

9.30—Business of the Convention.

Evening.

7.30—*Church of the Restoration.* Public Services. Sermon by Rev. A. A. Miner, D. D., of Massachusetts.

OCCASIONAL SERMON.

Preached before the General Convention of Universalists, at Philadelphia, October 18, 1882.

RELIGIOUS INTERPRETATION.

By REV. E. L. REXFORD, D. D.

"Art Thou he that should come, or do we look for another?"

I desire in this sermon to refer the inquiry of the text to the Universalist Church, and to ask whether this shall be the Church that should come with manifold answer to the crying necessities of the people, or whether we shall look for another having larger resources and a more willing spirit. The Convention will be filled, I know, with abundant suggestions concerning the conduct of our denominational affairs, and accordingly I may not refer to our specific work. I wish to direct this inquiry in quest of that genius of Religious Interpretation so sorely needed in our time to solve the existing problem of Christian faith and so to establish the people in the divine attitude of trust. "Lord, show us the Father, and it sufficeth us," has been the prayer of the human soul in all time, asking to see a benignant spirit, a divine presence, in these changing and sometimes alarming aspects of life. I assume that if the religious need of the world can be rationally met, all other interests will be secured, for the religious instinct being lowermost of all, its demands being fully and broadly satisfied, all other human needs shall be thereby supplied. "Seek ye first the kingdom of God and his righteousness, and all things shall be added unto you," is the deliverance of the everlasting Wisdom, proclaiming that he who will dwell with the central soul and spirit of things shall be clothed with the Lord's garment and enriched by all his treasures. We ask whether this spirit of interpreting faith shall come forth at the bidding of this church of our love, to meet the heavy-laden and chaotic religious hour that now is, and whether it can then turn its face forward as instructed by us, undisturbed along the opening way of the future over which humanity is foreordained to pass, to achieve its yet greater vic-

tories of intelligence and spiritual freedom there. What are our resources in the midst of existing necessities in the religious world, that our existence should thus be justified before men? What services have we to render, the accomplishment of which will be a furtherance of mankind along the path of God with reverence and growing peace? It seems to me that the preëminent office of the Universalist Church in this age of religious tumult is that of an interpreter laboring in the interests of a rational faith. From our historic vantage ground, and schooled by our habitual pioneering to look forward as well as backward, the genius of our faith should naturally be the most facile interpreter of our times, religiously considered, and it should look forward with the greatest hope and the least dismay of all.

The man who will tell us the complete meaning of what is, is our truest scientist, philosopher and saint as well. The man who can relate one fact with another and declare a rational cause, has possessed himself of the secret of interpretation, and in due time you shall find him a man of wisdom and prudence, humility and faith. He will come at length to see that every force and form in this world has its place and is related to every other force and form by bonds that can never be broken. He will discover that the genius of unity penetrates to every secret chamber, and holds all things in one common and coöperative fellowship. By the light of this discovery he will read that the most vagrant mote that drifts with apparent aimlessness in the air is a loyal brother of the morning and the evening stars, holding in its mysterious heart the same secret that was whispered to all the glowing constellations while yet they were struggling out of the ancient fire-mists of the universe. So reading he will speedily learn that his personal or party interest in religion or whatever besides, is no complete expression of the Divine mind, that even this entire globe, with all its multiplied economies, is no distinct independency of God, but a single word only of that long-continued speech which day uttereth unto day—a single recorded syllable alone, of that matchless and continuous wisdom which night showeth unto night.

It is not found that students of Physical Science are doubting this complete and minute organization of the material world. They have discovered a place and a relationship for many an object once supposed to be unrelated and unessential to the orderly procedure of the whole, and by these discoveries of unanticipated design they have reached the reverent and befitting judgment that all things have their office to perform, that there is neither aimlessness nor vagrancy in the material order of things, and that without the coöperation of all forces no one force could ever develop or express its highest efficiency.

These men therefore, though they have been called by many an ugly and ungracious name, and have been burdened by the weight of whatever ignominy still attaches in the public mind to the words "skeptic" and "infidel," are really believing men, men of faith in the integrity of that thought which pervades all worlds and all forces, and by their attitude and voice of unques-

tioning faith they are teaching, though unconsciously to themselves perhaps, a lesson to the religionists, which, when well learned, will compel many a change for the better in the abiding interests, and the wise interpretation of religion, the whole tone and temper of theological inquiry. The real fact is that the students of nature in its external aspects, believe more in the integrity of the law which organizes the material world into one unbroken unity, than the theologians believe in the law which organizes and determines the spiritual economy of the race. The British Association for the Promotion of Science has more faith in its sphere than the Westminster Assembly of Divines ever had in God's thought, as expressed in the tendencies and gravitations of the soul of humanity. That assembly had no faith that the spiritual interests and destinies of mankind were organized into an ultimate unity of the wisdom of God. The devotees of traditional Christianity have not believed heretofore that such a unity is possible or even desirable, nor is that faith adopted yet by any fully accepted and recognized body in the Christian Church. If it were reported to any company of thorough scientists in our day, that an order of phenomenal forms and facts had been discovered, they would address themselves at once to the task of discovering the relationship which these strange developments hold with the known order of things, never doubting for a moment that such relationship existed. Instead of doubting, they would simply say that they had not yet found the law of their class, yet thoroughly believing that such law would be discovered. This is their faith, while the genius that has so long presided over the realm of theology would not hesitate, as it has not hesitated in other times, to declare at least one half the spiritual universe broken abruptly off, and absolutely separated from, the wise and helping economy of God.

It may be answered that the scientists believe more in nature as a finality, and commit to her custody by far too many interests, while the religionists believe in God; but if it shall appear that the former believe more in nature and in a *nobler* finality of results than the latter believe in God; if it shall appear that the devotees of science look fully and believingly upon nature and see her carefully and sedulously guarding every fact and form and force in her domains, while the religionists look upon God and see him neglecting vast forces, never using them, and finally abandoning them to the everlastlasting chaos, these men of the earth and sea and sky, these men of the dust, if you will call them so, bear off the palm of a living and helping faith, and the contrast is deepened into unutterable regret when we look and see what magnificent possibilities of achievement the religionists abandon before their very eyes and within a hand's grasp.

It is not always the *object* of a man's faith that determines, but more essentially shall the determining factor be found in the intensity, the depth, the controlling grasp and power of it, and if the student of the outer world reads, written all over and all through the domain of his researches, the unalterable decrees of one all comprehending genius of conserving wisdom; and if on the other hand the theologian goes to his field of internal spiritual and relig-

ious investigation and there sees what to him is God's thought breaking off in the very midst of his going forth, leaving a vast constituency of facts and forces unrelated to what he calls the "*system*" of God's spiritual procedure. God's "plan," this former student is almost infinitely above and beyond the latter, standing there even amidst the whirl and tumult of material things, yet believing calmly in their unity, while the latter struggles with only a fitful energy, sustained by no continuous breath or inspiration of the Infinite One, but panting for the sacred air and dying for the want of it.

And what is the growing result of these respective methods as seen in the actual condition of the modern mind? The students of science are daily deepening the calm of their convictions, as if conscious of being supported by the combined sanctions of the universe, while the world of Christian theology is losing its old-time unity beyond the possibility of recovery, and is drifting in increasing chaos around us with nameless and numberless embarrassments, with Aberdeen and Chicago and Andover and New Haven and Quincy heresies, with abounding accusations of unfaithfulness to religion and the word of God. Parties clash with parties and then separate in sullen mood in the name of religious and theological orthodoxy, while a large portion of the unchurched intelligence of our day seems hopelessly broken with the traditional standards of religious thought, the once venerated judgments and forms being too poor and too impotent to command respect.

Here is the natural and the necessary result of the respective methods. The scientists pursue all their investigations on the supposition that whatever facts or phenomena engage their attention must inhere in the universal order of things, holding their place in the concealed but unbroken unity of creation, every truth of nature supporting every other truth, and each separate fact strong by the sanction of every other fact in the universe. They do not build up around their field of labor the separating wall and vote themselves and their industry a special and providential exception. They would far sooner tear down any walls that might exist through an earlier ignorance, that so they might breathe the airs that bring vitality from afar and feel somewhat more distinctly the heart-throbs of the world. When Newton discovered the law of gravitation he did not seek to set it down in the lists as English gravitation; when Harvey discovered the circulation of the blood he did not undertake to make it appear that English blood alone was distinguished by that characteristic; when Franklin caught electricity from the clouds he did not dream that American clouds alone could give hospitality to that capricious element; and when afterwards Morse discovered its teachable spirit, he knew that he had found a servant of the whole world.

The theologians have not so proceeded. So soon as what they have deemed a truth has appeared, they have straightway plucked it up from the soil, from the eternal and universal soil of God's thought, and instead of regarding it as a common heritage, they have brought it aside, and depriving it of its native resources, by which it might grow and expand, self-vindicated, nourished from the everlasting fountains of God, they have instituted the

artificial methods which ecclesiasticism has always prescribed, and thus, by a false procedure, they have taken away the vitality of truth, the self-vindicating aspect and force of truth, and removed the sanctions therefrom which *would* commend it to all the world. As if you should take a tree in your garden that was designed to grow by being rooted in the soil that throbs with the spirit of the entire globe, and by receiving the light that has come from afar, and the rain that has an equal home in heaven and earth, and should pluck it out of the soil, and support it in an upright position by attachments here and there, and then should shut out from it the sunlight and substitute therefor the candles that you will hold up to its perishing leaves one day out of seven, and having denied to it its birthright of rain and cloud, then agree to atone for this by the tiresome and therefore waning visitations with water-pots filled with a dead refreshment—and thus you should expect beauty and freshness and vitality and fruit! So has Christian tradition dealt with man in its scheme of religious procurement.

And is it any cause of wonder in our day, when the human mind seems regaining a long-lost power of self-assertion, that these dry and lifeless figures of religious thought should be falling around us? When the church had undisputed guardianship of these frail forms of life, it could order all movements so light that they would not be threatened; but this human world, having regained somewhat of its native independence, moves more vigorously, and in its more healthy and sometimes rude progress, it is no wonder that some of these false creations should be greatly disturbed.

The schools of theology have not seen God caring for all his children, as though all were but one child, and pursuing a method with all that is identical with itself in all ages and in all climes, a method animated by one unchanging spirit of love, and adjusting itself to the rising fortunes of intelligence through a varied religious administration. They have seen him rather as laboring with a special few, in certain detached provinces of what can hardly be called his kingdom, so persistently has he deserted it in their thought. Traditional theology has thus reduced the meaning of God from the noble conception of a universally benignant spirit to that of a shrunken fatherhood, perished from its grand relation to the whole domestic economy and shrivelled to the small service of petting and fondling, and *spoiling* a few child victims of an unwholesome love—a shrivelled deity with only vitality enough left to amuse itself with a sort of mimic world and a mimic religion and the effort to secure therefor the sanction of a waning moral authority, and then inducing the irresolute children of such an arrested economy to dignify the scheme by calling it *Providence!*

The initial chapter of this long history of theological and religious drifting into false relations with nature and the soul was written in that disastrous controversy between Pelagius and Augustine which issued in the decree that by nature man is spiritually blind and helpless, and must therefore place the conduct of his life on earth and even his eternal destiny in the custody of the church. Reason being thus banished, many an evil thing crept in to

take its place, but never to perform its offices. Many a monstrous figure stalks in horror through the ancient halls falsely possessing them, but on every hand we can see that the day has come for many a rude expulsion.

We see enacted in our time and in the name of religion the scenes of ancient Ithaca when Ulysses returned from his long wanderings to his own self-deserted palaces. So Reason comes back to the church. During Ulysses' absence a wild horde of foreign princes had invaded his halls, and perpetual revelry was the order of all days. In his prolonged absence hope of his return was dying in the heart of the lingering queen. They sought her hand in continuous rivalry. Steadfastly she refused, but hope dead at last she consented to give her hand to the prince who should bend Ulysses' bow and shoot the arrow through the series of rings. The date of the trial of strength and skill was the Festival of Apollo. Ulysses had returned, but was still wearing the disguise of a beggar. He had been made the jest of these invaders of his domain. They had forced a contest between him and another beggar for their own amusement. On this day of trial with his bow he gained the privilege of reclining in his own porch, where he might witness the contest for such a prize. One after another takes the bow, but in their hands it is not pliable. One after another fails, till all are compelled to yield the effort as fruitless. Not willing thus to abandon the scene they will break the force of their disappointment by seeing the beggar try the experiment and fail. Humiliation will accept almost any type of meanest fellowship. Ulysses is called from the porch and walks in his own hall which has not heard his footstep for twenty years. He takes again his old trusted weapon in his hand. How strangely familiar is its touch, and how it thrills him! His hands have not forgotten the fashion of it, and the bow itself half seems to remember him, for it becomes flexible enough in his fingers. You can almost see the growing surprise and the shadow of coming doom in the false faces around him as they look upon the growing majesty of that undisguising form. Only his son Telemachus, of all that number, knows what heart is high beating under that disguise. His faithful old dog Argus, which was the first and only being to penetrate his disguise at once and recognize him, has died of over-joy at his master's return. The arrow head is drawn even to the bow with easy and untrembling hand and the missile speeds with unerring precision on its way. The disguise is thrown off. Ulysses, the rightful lord of Ithaca, after so many years of absence, occupies his own banquet hall and the time has come to rid not only his own dominions but the earth as well, of these usurpers of divine rights. He secures the hand of his rightful queen, who in loyalty to his memory had refused to give her heart even when she had offered her hand,

Such are the scenes of these days in the realm of religion and faith. The real spirit of religion, loyal to its own instincts has never yielded its consent to the doctrines that have crept into the church under the rule of unreason. And in the midst of this revolution what shall be the attitude and voice of the Universalist Church? Shall we welcome with open arms and a free and unfal-

tering mind the return of reason to the church, and by its light labor to develop in our day a rational faith, or have we so allied ourselves with the interest and habit of this foreign invasion that the arrows of Ulysses' bow shall drive us too out of the ancient halls? Have we by long familiarity with the unenlightened genius that has presided over the fortunes of Christian faith so yielded to its darkened counsel that our life, too, shall cease by this Ulysses' return? Or like the son Telemachus, keeping a faithful memory of his sire, and upheld by the courage of an incorruptible royal mother in the midst of all that wild revelry, have we preserved our rights to remain on this religious field in these days when many a monstrous error is being banished by the strong arm of an enlightened reason? Does the Universalist Church believe that religion will be flexible in the hands of reason, and that religion will render its highest and most efficient service also when directed by reason? Or have we some higher authority before which we bow down in company with those who came into the temple while reason was banished? When Ulysses reached the shores of his beloved Ithaca the god who presided over the sea changed the ship which had brought him, to solid stone, thus betokening that by the will of the gods the long wandering one should wander no more. Ulysses had come home *to stay*. Does this church so welcome Reason to its final home? Has its storm-driven vessel been changed to stone hard by our own ecclesiastical borders so that reason may abide with us in permanent posession?

Whatever our answer may be, it seems well-nigh impossible that there should ever again be inaugurated on earth in the name of religion the reign of unreason such as has darkened in other times so many lives and blighted such innumerable fortunes, with such havoc and unnamed distress. What has been believed in the name of Christianity concerning God and man can never be believed again as a whole only as intelligence and reason shall be blotted out. The miseries that have been inflicted upon men in the name of religion—miseries which the best men three centuries ago approved and which the worst men of our day would shudder at and condemn can never be repeated.

And yet while all this is unquestionably true, there is a vast positive work to be accomplished, not only by way of establishing the life of the people in the industries and fellowships of a rational faith in the name of Christianity, but the genius of religion must go forward still and place its sign of God's ownership in men upon all the far-off peoples of the earth.

In expanding the borders of religious faith the Universalist Church has been a courageous pioneer. It met the storm of religious persecution as it might have expected from all history of the past. It set forth the larger receptacles for the love of God when all the lesser ones had been filled.

The vessels for instance which Calvin had furnished as the measure of the divine goodness were overflowing, and more of love had flowed out over their brim than they contained. The very love of God had become bitter by being confined, and Universalism said it could be sweet only by being free

as our people thought of freedom then. There was great love in the Universalism of John Murray, but it had within it an element which made it brackish, viz., the mock justice which in the atonement could talk of *penalty*. This element was removed when Hosea Ballou preached the doctrine of a sympathetic sacrifice of love, such as only love can make, and took the denomination with him into that bright and blessed region of refreshing faith. He was bitterly enough opposed by the devotees of the older faith, but now after all our history of contest we find even the old and hostile church of New England installing over its strongest parishes as pastors, men who adopt substantially the doctrines concerning the atonement which Hosea Ballou announced eighty years ago. Reviewing all this history and impressing ourselves with the bitterness of the strife at first, there is a mild touch of pious sarcasm in the late issuing of a new edition of his work on the Atonement which might have been, and indirectly no doubt has been a text-book for Horace Bushnell and Newman Smyth and the multiplying host of kindred believers.

We have lived to see vast and comprehensive changes in the tone and spirit of Christian faith accomplished. We have lived to see a more rational interpretation of the Christian Scriptures adopted, and yet for all this I cannot persuade myself to believe that the future battles in the interests of religion are to be fought with texts merely, however adroitly they may be chosen. The Universalist church has been a hardy pioneer, but the last border of religious inquiry in the interest of real and lasting faith has not yet been reached. We are bound in all loyalty to remember that in this great humanity whose struggles and sacrifices and long and reverent labors in behalf of religion, modern scholarship is revealing to us—we are bound to remember, I say, that in all this, Christianity occupies but a single province and *constitutes* but a single province. The Universalist church must have the courage to draw the conclusions which its fundamental propositions involve. We cannot set down the results of affirming the great doctrine of a universal providence of God in the formulas that have been given by a church affirming only a partial providence. There is too much power in this new theological force to be confined in the structures that were erected for a lesser energy. You will see men often enough estimating the power needed for driving a requisite amount of machinery. It is ample for the business they would carry on. They build a structure sufficiently strong to sustain the movement of that power. The building may tremble but it remains intact. A thriving business, however, requires an engine of greater power, and sometimes you will see it placed in the old structure, but it speedily shakes the building to pieces. The old house was not built in anticipation of this increased force. It is inadequate. And I apprehend that much of the shaking trouble of our time in the theological world, is precisely the result of introducing, or trying to introduce, doctrines and conceptions concerning God which exert a greater force than the early doctrines did, and under their greater weight and stronger action the old walls

gave signs of weakness which threaten disaster if there be not speedily some effort made to support them. The alternative must be, either to take out the new force or build larger and stronger walls.

It will be remembered that when Hosea Ballou announced his opinions concerning the atonement, the so-called evangelical folk were not the only people who protested. It was a distress to many of the Universalists even, and notably to John Murray himself. After the young preacher had proclaimed his views in Father Murray's absence from his own pulpit, Mrs. Murray had notice publicly given then and there that such were not the doctrines which were usually proclaimed from that desk. And I have little doubt that there are some still remaining who will feel pained at the suggestion that there is yet greater progress for our church to make as an interpreter of God's thought in the world, but I am persuaded that the spirit of the future and much of the present spirit of our church will vindicate this claim. It is a strange feature of religious history that while the primal charter of the christian church contains the exhortation to "grow in grace and in the knowledge of the truth," the historical attitude of the churches has been that of stubborn resistance to any and all change. "Grow but do not change" has been the traditional freedom conceded by ecclesiastical authority in all time. But to whatever extent this policy may have been true of the Universalist church, it is destined yet to occupy a broader field than it has occupied, and it is fated yet to speak a broader and braver word of interpretation in the name of God than ever yet has passed its lips.

When the oracle of this great catholic faith of ours declares that God is the Father of all souls, that declaration carries with it the other and necessary statement, that God is present with all souls, not as an exception with some, not with them by miracle, but present with them in that large, and to Him, natural self-giving; and whatever the faith or form of their religion, He is leading them upward along the brightening ways of spiritual life, out of darkness, leading them all, if with different hands, assuredly with one common, undivided heart of love.

This position of the Universalist Church, compelled by its great announcements of Fatherhood and Brotherhood, has a most direct, a most unavoidable, and a most revolutionary bearing upon the doctrines of Revelation and Inspiration and Authority, as these doctrines have been generally regarded, and by not a few in our own church. Before we can look these questions fully in the face, we need to ask whether we have the courage to stand erect and cast off the tyranny of *final statements* in theology and religion; whether we have the courage of faith and are willing even to leave certain great questions broadly and fairly open for further inquiry, and that without alarm. That this attitude of the mind before many a question is the only justifiable attitude is confirmed by abundant experience, for in our theology as in our politics we can never tell precisely the verdict of an election till we have reports from the last precincts. There is an oriental scripture which commends those victories which need not to be conquered again. And in our religious thought what satisfaction can be

found by any man in the desperate struggle to hold an outward position as true while all the time he feels the sand moving under his feet into the very stream that is undermining him? And besides, what exercise of human faculties is so morally damaging as that of defending what is confessed secretly to be indefensible? Carlyle growled much and sometimes well, and notably so when he said: "That which is incredible to thee thou shalt not at thy soul's peril attempt to believe. Go to perdition if thou must, but not with a lie in thy mouth." I do not think that we as Universalists have been overmuch given to the defense of the indefensible, but we have failed too often to incorporate our crowning doctrine of the Fatherhood of God in our interpretation of the doctrines of Revelation and Inspiration. We have affirmed the Universal Providence, and straightway we have proceeded too often to formulate our judgments of these lesser and yet vital phases of thought, on the supposition of a partial God and an exceptional Providence. Virtually, we inflict thus upon ourselves the traditional calamity of the "peculiar people" theory, and by voting ourselves a miraculously treated and a supernaturally respected and distinguished fragment of God's family, we lose a treasure of human fellowship for which not even the miracles of divine grace can fully atone. The doctrine of the universal excludes the doctrine of the special; the doctrine of the inclusive destroys the doctrine of the exclusive. If we affirm that all souls are God's, then I submit that if God gives Himself to one He does to all, in one common spirit of help, while the measure of His reception by man is ever determined by the varying capacity of men to receive. In mankind there may be an infinite variety of receptive conditions, but in God one common and undivided giving of Himself to His children. The possibility of *inspiration* therefore is universal and perpetual, and whatsoever the response the world of human kind may have given or may yet give, to this in-breathing of God, will take its forms in the sacred books and shrines and temples of the earth, and so, "containing a revelation of the character of God and of the duty, interest and destiny of mankind" as thus far revealed. Revelation is thus seen to be essentially and necessarily progressive. It would be progressive even if God were to declare at once His entire thought. It might all be revealed on His part, but to whom could it be given and entirely comprehended? That is revelation to us which we can understand, and as the human understanding thus becomes a factor in the problem of revelation, revelation will increase as human powers develop.

This diversity of human condition would accordingly be anticipated in every sacred book whose sentiments had been breathed through a human soul. We are not disappointed in this natural expectation in our examination of the sacred writings of any people. Our own scriptures form no exception. The rising and the falling tides of the spirit are distinctly traceable there, as he who runs may read. When David in the 109th Psalm takes the deliberate trouble to write out the bitterness of his anger and leaves his prayer of cursing for the world to read; when he therein prays

that his enemies may be destroyed, and that their children and their children's children may be oppressed by wicked men, and Satan is invoked to stand at their right hand; when God is besought that "the fatherless children may be vagabonds and beg," he certainly was not in as gracious mood as when he wrote "The Lord is my shepherd," and infinitely was he below the moral level of our Lord's prayer: "Father, forgive them, for they know not what they do."

When we turn to the history of the Jewish wars, recorded in the Old Testament, and there find that their interpretation of God's will sent them on errands of exterminating slaughter, sparing neither women nor innocent children, even—when we review the sickening details of that barbaric strife, with its unrelentlng fierceness, and then turn to the farther East, to find a great religious interpreter of the import of life, pleading for the dumb animals whom superstition had doomed to the knife on the altars of religious sacrifice, and pleading so earnestly that the shedding of blood was forsaken as a religious custom, because life is dear to all creatures—when these records are reviewed, we can never believe that God was limited to Palestine and had refused to go beyond its borders to inspire the deeds of men. Good and evil abound, strangely intermingled on the earth, and in all books wherein men have written, even as moved by the Holy Spirit, we shall find a varying apprehension and interpretation of God and life, of human needs and human responsibilities. The air of heaven, breathing through an hundred different instruments all waken a varied response of harmony and discord according to their condition, and so the divine breath, moving the souls of men to action, will send them, according to their condition, on errands of mercy, or it may be on errands of death And while the moral sentiments of the Bible are in the main announced from elevated conditions of mind and heart, there are, nevertheless, certain moral depressions betrayed, from which do proceed alarming judgments and equally alarming deeds. In our quest of God's presence and work in humanity we pass below all Bibles, beyond all churches and shrines to find that, out of which all these have been created—the soul of man. There is not in human history a long-continued and sustained institution or development of any kind that was not first existent in the soul. The home exists as an external fact because it existed first in the constitutional prefigurement of human nature itself. Every religious structure of the earth, whether church or synagogue, temple, mosque or shrine unnamed, exists because its shadowy outline was drawn by the finger of God in the soul first. And so far as the Bibles of the world are concerned, God's part in their writing was done when he traced the sacred sentiments on the soul of his child in the beginning, and created the deathless religious instincts in the human spirit. All sacred scriptures are but the efforts made to transcribe that original record of the spirit and so to find the thought of God. It has been accomplished thus far with a varied degree of fidelity, but the work is not completed. The canon of

Revelation is not closed, neither has inspiration ceased, for God is yet in the world.

This claim that God is universally present with His children is by no means the equivalent of saying that all revelation through such sources is of equal value when judged by one uniform standard. We must rather judge of the value of any thought, or custom, or form which any person adopts, out of his own condition. For a child the alphabet is a diviner gift than the propositions of Euclid. Milk for babes and strong food for men, is a natural order which if it were reversed would bring ruin to both; and religiously the world will receive only what it can and must. We glory in the supremacy of our Christian oracles; we glory in the moral beauty of the character of Jesus, but we destroy that majestic grace the moment we declare this gift to us to be a wholly exceptional display of God's love for us. Our scriptures, though in our minds they be preëminent for their moral worth, yet do they hold a relative place, and they even foreshadow themselves a higher truth for man, for "Eye hath not seen nor ear heard, neither have entered into the hearts of men the things that God hath prepared for them that love Him." We delight in the symmetry and beauty of the human form, but it is a related form, nevertheless. There are men in our day—a skilled and studious company—who think that they can trace a descending series of forms from the highest to the lowest type of physical life on the earth, and they are persuaded that there is one continuous design, the lowest germ of life holding in its potencies the form and strength and all the varied economy of the highest and most divine being. This marvel is not thought an incredible thing among men who have accustomed themselves to think beyond the borders of their once narrow fields. Indeed it has ceased to be a marvel and is looked upon as the most natural and necessary method of Infinite Wisdom. And following the analogy of this process in material nature, is it not almost a necessity of thought that we should trace one unbroken line of continuity traversing every form of religious and spiritual endeavor in the history of mankind? It is the natural attitude of the religionist as he stands in the midst of the solving problems of our times.

The persuasion of this truth is deepened in our minds when we take note of the widely disseminated forms of virtue and the varied services of man for man which help forward to the good of life.

Not all the gracious and sweet qualities of life have been developed under the auspices of our religion. Indeed there are many chapters that have been written in the name and professed interests of christianity that would darken any page of human records, be the deeds enacted on any plane, however sunken. Some evils, it will be confessed, still lurk within the borders of christendom, while certain great developments of good have been accomplished in other lands. When I read these words of Socrates addressed to the judges who had condemned him to death: "The difficulty, my friends, is not in avoiding death, but in avoiding unrighteousness, for that runs

faster than death. I am old and move slowly, and the slower runner, death, has overtaken me; and my accusers are quick and keen, and the faster runner, which is unrighteousness, has overtaken them. And now I depart hence, condemned by you to suffer the penalty of death, and you go your way condemned by the truth, to suffer the penalty of villainy and wrong" —when I read these words of Socrates and then hear professed Christians all about us flippantly saying, "If I did not believe in endless torment I would take my fill of sin," I am certain that all the virtues did not flee out of the old Pagan Republic of Greece to become happily domesticated in the Christian Republic of America. So long as one of the greatest manufacturing industries of the world is year after year turning out enormous quantities of implements wherewith christian nations may destroy each other, so long as we send ships abroad with missionaries on deck and Krupp guns in the hold bound for heathen lands in the name of christianity, there will be incongruity enough in our economies to suspend the verdict of heavenly perfection on our lips. There is a certain balancing of accounts possible and desirable in the name of religion, and though we may justly claim no doubt that we are in the front ranks in the army of religious progress and enlightenment, still is there such advance yet to be made, that we may not boast as one who layeth down his armor after the last battle has been fought.

I submit to you, brethren, whether loyalty to our fundamental statements concerning God and humanity does not commit us to a world-wide respect and sympathy for even the religious foreigner, and compel us into the lists of a common struggle for the conquest of life.

We may be troubled somewhat with our doctrines of supernaturalism and the miraculous, with the doctrine of infallibility, if not of the church, then of the book; but we shall suffer less by sacrificing these on the altar of our noble faith in God than we shall by sacrificing our faith of the Universal Fatherhood on these lesser altars of the traditional creeds. Our interpretations of religion will be balked and broken so long as we detach a mere fragment of God's universe and substitute the economy of that in place of the greater world. We shall never have a real and true science of theology until we have included in our thought the works of God on every side. We can have no systematic theology till we have had comparative theology. I would as soon think to have a demonstrator of anatomy declare to me the entire method of the human system by simply analyzing the structure of the arm, as I would to have a Professor of Theology unfold to me the entire meaning of Providence by the exposition of Christian or Jewish theology alone. This is dealing with a fragment only, detailing the action of the eye or the hand—very good in their scope—but even the eye or the hand cannot be understood till these are related to the whole body. The full meaning of one member is disclosed only by the coöperating testimony of all members. Systematic theology, in the large and satisfying sense, is comparative theology, and in the pursuit of these studies we shall never reach the scientist's calm, of which I have spoken, until like him we allow every fact

in the sphere of our investigation to support every other fact, and so developing in our interpretation of things an acknowledged unity, holding in its very soul the secret of accomplished rest.

In this presence of declared and appreciative loyalty to all men in the name of religion, skepticism is dumb. The bristling array of infidelity disappears, and the human heart and mind, if freed from the wicked enchantment of a false education, will yield their glad and reverent assent.

The soul of humanity asks only for its own. It pleads for its normal relationships only, and it will be at rest when its last treasure of possible energy and service is found. God made the world for His complete and entire possession. "God only is the creature's home," and by that unconquerable instinct of unity with God, the creature has always been seeking Him.

And shall the Universalist Church declare the ways of God forever open before all souls, and has it the discernment to see that all worshipful spirits, whether they declare with Plato that religion is reason, or with Kant that it is morality, or with Fichte that it is knowledge, or with Mohammed that its chief element is faith, are looking heavenward? Have we the illuminated eyes by which we can see Jesus with His great *Love* absorbing all these partial virtues, and recognizing them as essential parts of the true and everlasting religion? Do we interpret the religious struggle of the world as the soul of man rising to obey the voice of God which in all ages has been saying, "Child, give me thine heart?" It is not Jerusalem, it is not Gerizim, but the worshipful soul everywhere, in the Christian memory that "in every nation he that feareth God and worketh righteousness is accepted of Him." We would have the Universalist Church assume that divine position—we would have it go forward to its rightful place and see one spirit and purpose of human emancipation moving forward everywhere in the domain of God. Holding this position, every vital fact and force in the world will lend its sanction and defense. Standing there we may welcome every truth, not fearing that it will undermine us, but knowing rather that it will strengthen us.

It has been charged to our reproach by those around us that the Universalist Church has produced no theologians, while the traditional churches have given many to the world.

We will have no wordy contest over the truth or falsity of this accusation.

In our dogmatic history we have assumed certain positions, and declared certain judgments as embodying great truths of God. We assumed them first in solitude and in the hostile face of the churches. But have we been compelled by the exigencies of time and the demands of criticism to abandon them? Nay, rather the tardy footsteps of the once hostile parties are breaking the solitude that has reigned about our walls for half a century, acknowledging virtually the theological foresight, the genius and the wisdom of our fathers in many of their decisions. Dr. Farrar's "Eternal Hope" reads like a Universalist book of half a century ago. He is there

seen to follow, though timidly, the paths in which Ballou, and notably the second Ballou, walked, long ago, leading to the same goal which they had found in the deep forest of theological difficulty. The genius of theology, and this in the historic churches alone? What, I ask, is the degree of skillful observation found in men, who, in exploring a new country, locate and build their cities along the shores of some transient stream which the real channels soon exhaust to leave only the dry and dusty bed, while the brief industries cease, or flee to living cities? What astronomical wisdom is that which could develop the Ptolemaic system of the universe only to find that the tables could not prove themselves? What is that degree of wisdom which builds even magnificent ships beside streams that have not water enough to float them? And what is that degree of theological foresight which locates the church and the school of theology where they are soon forsaken by "the river of the water of life" flowing in its real and forecordained channel? What wise theologian is he who builds up even the most elaborate and pretentious system of theology, and then erects its temples, only to find after the lapse of half a century that the magnificent pile is crumbling away, the surrounding regions a desert, and who finds, as at Andover, that the attempts at artificial irrigation are labored and unproductive? What theological wisdom is that which builds only to be forsaken by the growing intelligence and moral sensibilities of the world? The traditional theology could never have had its rise in any other day than that in which men formulated the astronomy which Copernicus destroyed. The Universalists did not so labor. They preëmpted lands that are being occupied more and more. And if the wisdom of the pioneer and his skill to estimate the courses of a great population in a new country, are seen in the populous cities and towns along our lakes and rivers which he located, the skill and the wisdom and the far-seeing genius of theological discovery are equally seen by the drift of modern religious thought to the regions where our fathers said were abundant resources.

These lands have been held firmly and they teem with daily increasing industries. We must go forward to this other and yet grander outlook of faith wherefrom we may see the world of humanity, moved religiously by one common inspiring breath of God, and holding that place, we shall catch the echo of the early faith of the church, when men like Justin Martyr, living in the bright presence of the vivid memory of Jesus, could say that Christ was the Eternal Logos or Universal Reason, and therefore those who lived in accordance with the Universal Reason were Christians even before Christ. It is the faith that yet shall be. Even now the people are looking thitherward with reverent eyes. The Unitarian Church, many in the Congregational and Episcopal Churches, the Church of Emanuel Swedenborg are tending thither, and even among the most conservative churches, we hear something said in our day about "men having the spirit of Christ, who yet have not heard his name." We will wait with the patience of hope till the storm of whatever ill-tempered criticism may be provoked shall pass by

assured that in the presence of the *Universal*, we shall find every element of a true religion inspired by reverence and love toward God and justice and fidelity toward men. Between this comparative desert of faith on the one hand where the springs are dry, and this higher region holding all resources, we shall not be as Matthew Arnold depicts—souls

> "Wandering between two worlds
> One dead, the other powerless
> To be born,"

but rather domesticated spirits dwelling in the freshness and beauty and wealth of that faith which is the native spirit of God in humanity.

The tumult and the wreck of religious belief shall not be attendant upon this progress to a larger faith. The stream that flows down from the uplands bodes no destruction to the lowlands, if its channel shall broaden and deepen as it flows on to the sea. It will move all the waiting industries accumulated along its borders; it will work, and sing as it works, for man, bearing grace and beauty to his thirsty fields and having always a spirit of peace in its steady energy; but dam up its course, dispute the royal way which the eternal gravitation of the universe bids it pursue, and it will rise to its barriers with sullen murmurs; its fretted soul will show forth its impetuous and growing discontent. Flowing back upon itself, it will meet at every point its on-moving constituency of loyal forces, bringing the command even from its mountain sources to go forward. It must obey. The fates compel, and it will pierce the mountains, tearing them asunder if need be, and carry havoc in its course, but it will reach the sea that is always calling for its own. It may be in the midst of ruin, but ruin not caused by its essentially pacific spirit, but by the folly of that counsel that would arrest its natural career.

The progress of religious truth will be peaceful enough, if its channels may be broadened and deepened to make room for its thousand tributaries that flow in all the earth. It will move the sacred industries of the waiting soul; it will bear refreshing to the fields that long have waited, and create beauty everywhere, if human ignorance and selfishness and unholy ambition will not attempt as in other days to dispute its way.

God grant to the Universalist Church the joy and the just pride of being numbered among the heralds of truth's progress for the generations to come, that so we may witness in the growing light, the incoming peace of the world with its blessing of gracious fellowship, and so, too, stand among the ranks of those who shall be justified by the truth of days that are yet to be.

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